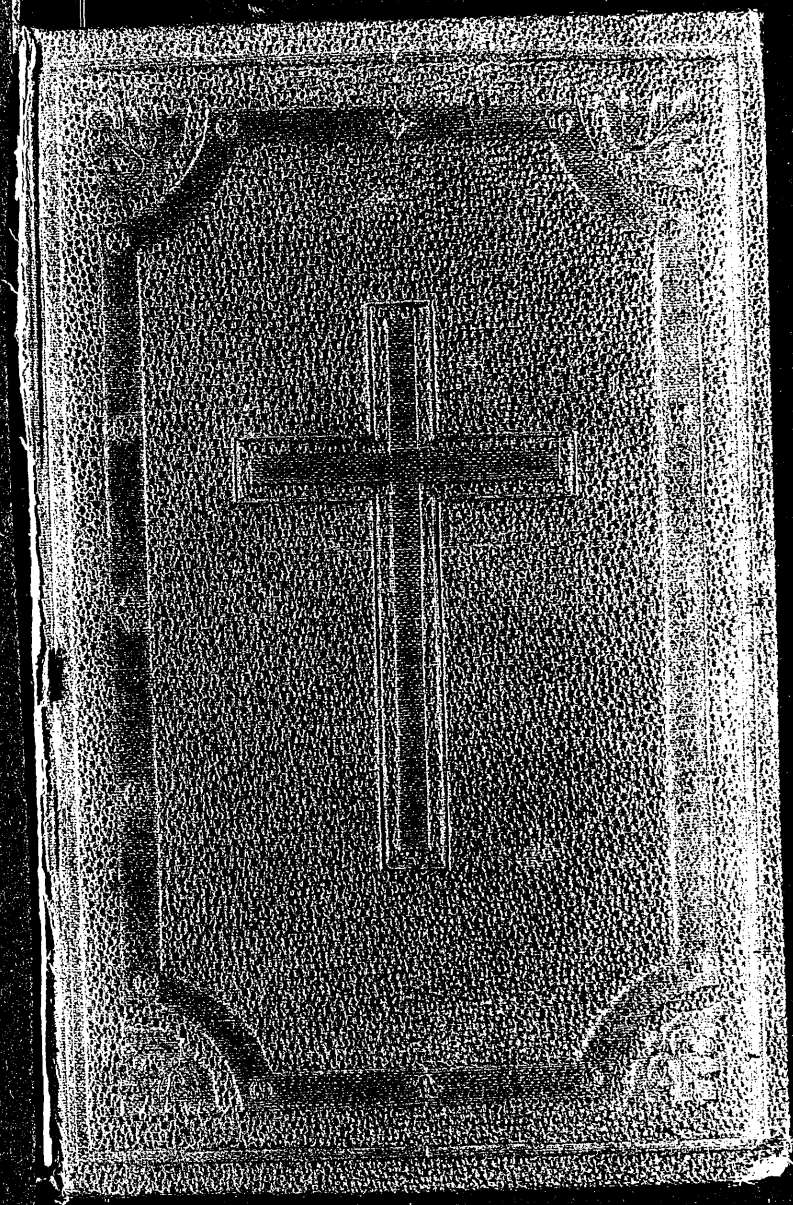




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## THE LORD OF

He shall be led as a sheep to the slaughter,  
 and shall be dumb as a lamb before his shearer:  
 he shall not open his mouth.

Isa.

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## OF LIFE.

up to the slaughter and  
before his shearer and  
with.

ISAIAH 53 VII

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## OF LIFE.

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before his shoarer and  
ath.

— *Isaiah 43: VII*

NEW YORK.

THE  
GARDEN OF  
A MAN

OF  
SPIRITUAL EXERCISES  
FOR CHRISTIANS, WHO, LIVING  
TO DEVOTE  
WITH  
AN EXPLANATION

BY THE LATE BISHOP

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THE EPISTLES AND

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OF

EXERCISES AND INSTRUCTIONS

FOR LIVING IN THE WORLD, ASPIRING  
TO PERFECTION AND DEVOTION :

WITH

THE PRAYER OF THE MASS,

*John*  
BISHOP OF ENGLAND.

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REVISED EDITION

WITH

THE GOSPELS AND EPISTLES.

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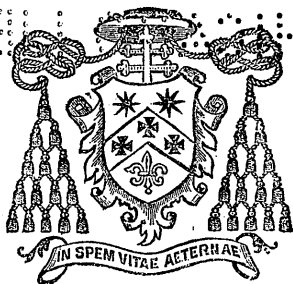
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DULY EXAMINED, WE HEREBY APPROVE OF ITS  
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*John Card McCloskey*  
*Bishop of New York*

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ALSO,

THE EPISTLES AND GOSPELS.



## P R E F A C E .

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THE object of the present publication, is to instruct the members of the Roman Catholic Church on the nature of the most solemn act of their religion. The Saviour who established that religion, charged his apostles, saying, *That which I speak to you in the dark, speak ye in the light; and that which you hear in the ear, preach ye upon the housetops.* (Matt. x. 27.) And the Council of Trent lays a solemn injunction upon pastors frequently to explain to the people the nature of the Holy Sacrifice of the Mass. To discharge his duty by obeying those distinct directions of Christ and of his Church, in the best manner he could, was the intention of the editor of this work. He was also of opinion that many well disposed members of other communions might be greatly benefitted by its perusal; as he generally found them not only uninformed of the Catholic doctrines, but having on their minds the most extraordinary and erroneous impressions as to the belief of Roman Catholics.

The work consists, first, of an historical and instructive explanation of the plan and decorations of a Roman Catholic Church, of the vestments of the different Clergymen who may officiate therein, of the nature and institutions of the various ceremonies of the Holy Sacrifice of the Mass, and of those prayers which appeared to need explanation.

The doctrine of the Roman Catholic Church is, "That in the Mass, there is offered to God, a true, proper, and propitiatory sacrifice for the living and the dead," and "that the victim offered to God, is the body and blood, together with the soul and divinity of our Lord Jesus Christ, under the appearance of bread and wine." Assuming this doctrine to be true in all its parts, the Editor trusts the candid reader will find, upon examination, that the ceremonies are not only not ridiculous, but are deeply significant, highly in-

structive, wisely instituted, and greatly edifying. Every Roman Catholic necessarily believes this doctrine in its fullest extent and plainest meaning, otherwise he would cease to be a member of the Church : as he is also supposed to know the grounds upon which this doctrine rests, for if he be ignorant of them, his ignorance is the consequence of his neglect, it was deemed quite unnecessary to enter upon those grounds in the explanation to the Catholic reader ; and to enter upon them with sufficient accuracy and expansion, to satisfy the mind of any other person, would require more space than could be conveniently given, or than would, indeed, be compatible with a principal object of the compiler—to keep the price of the book as low as possible.

To establish the doctrinal parts of the Liturgy, would require the proofs of the “ Real presence,” of “ Transubstantiation,” of “ Communion of Saints,” of “ The intercession of Angels and of Saints,” of “ respecting the relics of Saints,” of “ the existence of Purgatory,” of “ praying for the dead,” and for the validity of the Sacrifice, of “ the indelible character of Holy Orders,” as well as of “ the distinction of Orders,” and “ their divine institution.” This range would be far too extensive to comprise in such a prefatory explanation, as the Missal required ; and the subjects were too important to be only slightly touched upon, in place of being fully examined. Hence the Editor determined to avoid them altogether, and to refer those who may be desirous of information upon such topics, to the works written expressly for the elucidation and vindication of those doctrines. Therefore the explanation does not contain a single argument in support of doctrine.

The Editor has not advanced any positions of his own ; his labour has been to compress, to connect, and to translate what had been diffusely written upon the subject by some of the best and earliest writers of the Church : indeed he could give nothing new ; for the glory of the Church in which he has the honour to hold so responsible a station, as it is also a proof of her integrity, is that she has never deviated from *the form of sound words which she has heard from the Apostles*, (2 Tim. i. 13.) but *the things which she has heard of them by many witnesses, the same she has commended to faithful men who have been fit to teach others*, (2 Tim. ii. 2.) and she has thus *stood fast, and held the traditions*

*which she has learned of them, whether by word or by epistle.* (2 Thess. ii. 14.) Her doctrine in all ages has been the same such as it is now, it was one thousand years ago; such as it was then, it was in the days of the Apostles; such as they taught it, they received it from our Divine Redeemer, who sent them to teach all nations, with a promise of his special protection, *all days, even the consummation of the world.* (Matt. xxviii. 20.) The ingenuity of man, his penetration and research, may enable him daily to discover new facts which were unobserved by his ancestors, and thus the arts and the sciences are in a state of perpetual progressive improvement. This vast territory of nature, in which so much treasure lies as yet concealed, is the mighty expanse in which God gave the human mind liberty to roam abroad at its discretion.

But as the Lord commanded boundaries to be set round Sinai while in the exhibition of his majesty, he vindicated his right to receive obedience, and commanded man to believe and to practise upon his authority; the mysteries of the kingdom of heaven are to be learned only by revelation, and the perfection of religion consists in the exact and scrupulous preservation of the truth originally disclosed. Man is not free to call God before his tribunal, and to demand from him the reason for his acts, nor is he at liberty to reject the propositions which have been originally delivered, nor to depart from their spirit; and hence the Apostle St. Paul wrote, *Though we, or an angel from Heaven, preach a gospel to you, besides that which we have preached to you, let him be anathema.* (Galat. i. 8.) For the religion of Christ is essentially unchangeable, its doctrines are irreformable—for truth cannot become falsehood, nor falsehood become truth. Hence the Editor of this work has only sought for, and brought forward, what had been originally testified by that cloud of witnesses that has gone before him in the Church, and entreats, as a recompense for his labours, a share of the prayers of those who may profit thereby.

# EXPLANATION OF THE MASS.

---

THE Mass is the principal Office of the new law, in which, under the appearance of bread and wine, the Redeemer of the world is offered up in an unbloody manner upon our altars, as a true, proper, and propitiatory sacrifice for the living and the dead.

It is not a different sacrifice from that of the cross; for the victim in each is the same; the High Priest who makes the offering is the same: Christ having personally and manifestly made the oblation upon Calvary, and this High Priest, according to the order of Melchisedech, having instituted this office on the night before his death, commissioned his apostles and their successors, in all days, to the consummation of the world, to do the same, for a commemoration of him, to show forth his death until his second coming, they are his substitutes and representatives, whilst he is the principal but invisible offerer. The sacrifice, though repeated, is not different, but the mode of the oblation in the repetition differs from that bloody spectacle, which was exhibited in Jerusalem, in the person of him by whose bruises we were healed.

This holy sacrifice, in which Christ who is the lamb without spot, offers himself upon our altars, is that clean oblation referred to by the prophet Malachias, which is every where made to the eternal Father, from the rising of the sun to the going down thereof, and by which his name is magnified amongst the Gentiles.

The intention of the compiler of this essay not being to enter into a controversial disquisition upon the nature of the Mass, but to give to those who hold the true faith concerning this great sacrifice, such an explanation of its accompaniments and ceremonies as may enable them to attend thereat with suitable devotion, and thereby obtain more abundant grace, he will not enter upon any of those grounds where the vindication of the doctrines of the Roman Catholic Church is found, but at once commence the explanation.

Sacrifice consists in the production of the victim, its oblation by a lawful minister, and a destructive change being made therein, in acknowledgment of God's supreme dominion. The person

who performs the act of sacrifice is called a Priest, the place on which it is performed an altar.

In the Mass, Christ is the victim; he is produced by the consecration, which by the power of God, and the institution of the Redeemer, and the act of the Priest, places the body and blood of Christ, under the appearance of bread and wine upon the altar; then the Priest makes an oblation of this victim to the eternal Father, on behalf of the people, and the victim undergoes a destructive change, showing forth the death of the Redeemer, and making commemoration thereof, by the exhibition of the apparent separation of the body from the blood; the former being under the appearance of bread, and the latter under the appearance of wine, and by the consumption of both by the Priest.

The performance of this, is the essential part of the Mass, all that is necessary for its validity is the priestly character of the minister, and the consecration, oblation, and consumption of the victim. And for the performance hereof Christ left power to his Apostles, and to those to whom they should communicate the same, and to their successors for ever—"Do this for a commemoration of me." Luke xxii. 19.

No particular dress is essentially necessary on the part of the celebrant, nor is his power confined to the using of any particular language; nor is any ceremony, except those instituted by our Saviour, so essential as to be indispensably necessary to the validity of the sacrifice.

But it must be evident, that unless some regulations were made upon these points, there would be interminable variance, and perpetual changes; therefore although our blessed Lord made no specific rule on this head, we find that particular dresses, and particular ceremonies have been adopted and established by various portions of the Church.

The Liturgy in use in this country, and in the principal portion of the western division of the Church, is that of Rome. Several other portions of the Roman Catholic Church follow other Liturgies, varying from us in their dress, ceremonies, and language, though their faith is exactly the same as ours, as is also their government, being under the guidance of Bishops, who acknowledge the supremacy of the Pope, and hold his communion; but their Liturgies are in many instances equally ancient as ours; others are as ancient as the days of St. John Chrysostom, others as those of St. Basil, &c. This explanation shall be confined to the ceremonies of the Roman Missal, and the western portion of the Church as practised in most parts of Europe and Africa, and in all America.

In the explanation we shall look for three meanings in every object and ceremony. The first, the literal, natural, and it may be said the original meaning; the second, the figurative, or emblematic signification; and thirdly, the pious, or religious meaning—frequently the two last will be found the same; sometimes all three will be found combined.

We begin with the altar—This is either entirely of stone, or a consecrated stone is placed on a table, or wooden appearance of a tomb; the vicinity of which is ornamented with architecture, paintings, statues, vases, relics, &c. where they can be procured; and our churches are, where it can be conveniently done, so built as that the altars may be at the eastern end, and the celebrant may look towards that point, and the people pray towards that quarter.

Formerly the christians celebrated the sacred mysteries upon the tombs of the martyrs, which were of stone; but the persecutions having ceased, and large churches having been erected, the place where the holy sacrifice was to be offered was decorated, the appearance of the tomb was still preserved, and the relics of the martyrs transported thither, and preserved with care and respect, as testimonies of former triumphs, and excitements to future good conduct. Our religion had its origin in the east, and we turn towards that quarter to testify whence we have received our doctrines, and to beseech the assistance of that Saviour who, though he can hear us, whithersoever we may turn, yet has made Judea the great theatre of mercy and redemption, and there left the memorials of his acts and institutions.

The altar signifies Christ, who is the great corner stone of the spiritual edifice which he has raised up to his Father. The rising of the sun in the east, after it has sunk in the west, and been hidden during the night, may be well considered as an emblem of our resurrection, after the night of death; and as this luminary arises in glory, dispelling darkness, and invigorating the earth, so has Christ risen from his tomb to confound his enemies, spread his doctrine through the earth, and invigorate man by his grace. East is the old English name for rising, and hence the name Easter Sunday for that day on which we commemorate the resurrection of our Saviour.

There is one wooden altar now in St. Peter's church, in Rome, upon which only the Pope celebrates, and this has been preserved from the earliest Christian antiquity, as having been that upon which the blessed apostle St. Peter offered the holy sacrifice. The law commanding that the altars should be of stone, prevails now in the church during upwards of fifteen hundred years.

This altar is covered with clean white linen or cotton cloths.

as well for the decency of appearance as for the expression of the purity and sanctity which should accompany Christ. Lights are also placed on the altar, from the usage of the most ancient times. It is an eastern custom, as St. Jerome testifies, to express joy, for even in the blaze of the sun, the torches and candles were lighted to manifest this feeling; and as our religion has been received from the east, most of our ancient customs are of eastern origin. These lights also signify the Holy Ghost, who on the day of Pentecost descended in the form of fiery tongues upon the apostles, and these tongues are well represented by the blaze of candles, which thus show that this sacred Spirit still presides in that church, in which he was to remain all days to the consummation of the world: they also signify the virtues of faith and charity which we should exhibit, that men may see our good works, and glorify our Father who is in heaven.

Though God prohibited man from making idols and adoring them, yet he commanded Moses to make images of cherubim, which he was to place for the ornament of the Holy of Holies—and Solomon in his temple had many similar decorations, and from the earliest days of Christianity statues and pictures have been amongst the chief ornaments of Churches, and tended much to excite the devotion of the faithful. There are cards containing some of the prayers which are said during the Mass, placed, for the convenience of the celebrant upon the altar.

The place about the altar is sometimes called the chancel, because it is separated from the body of the Church by *Cancellæ* or rails. It is at other times called the sanctuary, from being that part of the Church, where the holy offices are performed. The body of the Church is called the Nave, from its similarity to a ship *Navis*, in which the faithful are as it were embarked under the government of their Clergy.

The use of incense in the Church is so ancient, that we cannot find any time of its introduction. It has been alleged that we took it from the Pagans. The allegation is incorrect; it has been taken from the Jews, whom God commanded to offer it. The Pagans also took it from them, but we do not find the Jews commanded to abandon its use because it was abused by the idolaters. It has been also said that lights and incense were used by the first Christians, in consequence of their being under the necessity of assembling in caves, which were dark and damp. This is not altogether true; there were other causes which have been stated, and if the first Christians could innocently retain what were also used by cotemporary Pagans, why may not their successors as innocently retain what they used without crime.

We next must consider the vestments, or dress of the Priest, during the celebration of the Mass. Over his cassock or gown he first puts on the amict, then the alb, which he girds round him with a cincture, then the maniple on his left arm, the stole on his neck, crossed on his breast, and the chasuble or outer vestment. Some peculiar dress is usually worn by all public functionaries in the discharge of their duties, and whether we look round and contemplate the present race of human beings, or examine the records of history, we shall find this principle almost universal, from the uncultivated indian, to the most polished nation. In the various circumstances of life too, upon occasions of joy, or of mourning, the dress exhibits the feeling. God himself vouchsafed to direct the manner in which the vestments of the Jewish Priesthood should be made, and thus established and sanctified the principle.

The vesture of the Priest is with some variations, the ancient Roman dress of state; which consisted of what was called the *Toga* and *Trabæa*. The moderns in common life have altogether departed from the ancient costume, whilst the Church, anxious to preserve as far as possible every thing in its original state, has made very little alteration. The amict and the maniple are her only additions. They have been added for convenience and retained for piety. Previous to the use of neck-cloths, which are of comparatively modern introduction, the neck was altogether uncovered; this was extremely inconvenient to the Clergyman, who had in many instances to sing and preach in the Church, and the injurious effects which resulted from having no covering for the neck in those cases, caused the introduction of the amict, which is a piece of cloth, generally linen, that was worn round the neck, and sometimes, besides covering the neck, formed a sort of hood for the protection of the head, except in those cases where the nature of the office demanded the respect of being uncovered; and being placed on the head, and tied round the shoulders, the wearer could protect his head, or neck, or both, as he found it convenient. This is therefore the literal or natural explanation of the amict. The neck-cloth having been introduced by the Croats, and generally adopted by the other inhabitants of Europe, the great object of the introduction of the amict was otherwise obtained by the change in dress; but the vesture was retained, for the emblematic and pious purposes.

The emblematic object of the vestments was principally to remind us of the passion of Christ, to commemorate which the great sacrifice of the mass was instituted. Christians were upon this principle told, that upon seeing this vestment placed on the



head, they should recollect how their Redeemer was blindfolded and spit upon for their transgressions.

The object of piety for which it was retained, is to excite in the clergyman and his congregation that sentiment expressed by the prayer which is repeated by him at the time he clothes himself therewith.

*Place, O Lord, on my head, an helmet of salvation, to repel the assaults of the devil.*

At present this vestment is altogether covered by that which is next put on; that is, the alb.

The alb is the ancient Roman dress called the *toga*, such as it was worn under the emperors about the second century of christianity. It has been stated that it was the dress of the pagan priests. No doubt it was; and it was also the dress of the pagan gentlemen, and pagan magistrates, for it was the usual dress of all genteel persons—and previously to the introduction of christianity, they were for the greater part, if not all, pagans. On festive days especially, their *toga* was white. This was the colour of the dress of almost every public officer, and it would be placing christians in a very awkward predicament, if they were obliged to cast away every dress the like of which had been worn by pagans or infidels, even in their religious ceremonies. The writer of this essay would, if this principle were admitted, oblige every christian, or at least every christian clergyman, to put away the usual dress of our days, for he can prove that it has been worn within a very short period by one of the principal performers in the most solemn pagan rites, in use at present.

This indeed, is what may be properly called superstition, to say that because a dress has been used by persons doing what was wrong, a similar dress never may be worn by a person doing what is right. The Catholic church teaches that there is nothing of its own nature bad in dress, unless it should become indecent.

Emblematically this vestment reminds us of the white garment in which Herod clad the Saviour, when mocking him as a fool, he sent him back to Pilate. This vestment is called alb, from its colour, *alba* white.

It excites to piety, by teaching us the purity of heart and body which we should possess in being present at the holy mysteries; and this is well expressed in the prayer which is said by the clergyman when putting on this garment.

*Make me white, O Lord, and cleanse my heart, that being rendered white by the blood of the Lamb, I may partake of eternal joys.*

'The Roman gentleman suffered his robe to flow loosely when he was unoccupied, but when he had any duty to perform, he was *accinctus* or girded, for which purpose he had a cincture to gird his *toga*, and as the clergyman is about to perform a duty, he girds himself with a cincture, which reminds us that Christ was bound for our crimes—and is also calculated to impress upon our souls the necessity of girding our loins with the virtue of purity, that we may hold in our hands the burning lamps of charity and faith, (Luke xii. v. 35.) to receive our Lord, when he shall return from the nuptials. The prayer is expressive.

*Gird me, O Lord, with the cincture of purity, and destroy in my loins every seed of lust; so that the virtue of continence and chastity may remain in me.*

The Clergyman next puts the Maniple upon his left arm; this was formerly an handkerchief, or cloth used for the same purpose as we now use handkerchiefs, and had its name from its being an handful, or being carried on the hand, *manus*, or from the word *mappula*, an handkerchief. But having in process of time become too much enriched with ornament to be used for this purpose, it has been preserved for its emblematic and pious significations.

It is a sort of oppressive weight upon the arm, which reminds us of the weight of our sins having been laid upon the Saviour, thus causing him to suffer in tears and affliction that he may bring us to glory and joy. In allusion to that verse of the Psalmist, "Going and weeping they sowed in tears, but returning they shall come in joy, bearing their maniples in gladness." The prayer at putting on this vestment is,

*May I deserve, O Lord, to bear the maniple of weeping and grief, that I may with exultation receive the reward of labour.*

The Priest then puts the stole on his neck, bringing it over his shoulders, and crossing it on his breast, he makes it fast with the cincture.

This vestment was appropriate to public speakers, and originally used for a similar purpose as that to which the maniple was subsequently applied; it was not crossed on the breast, but hung loosely down from the shoulders to the front of the person, and was generally of linen: hence the stole is at present worn in that way by preachers. It became so much ornamented as to be unfit for its original destination, and has been retained as an emblematic vestment. Its name, Stole, is generally supposed to have been derived from its resemblance, when hanging loosely from the shoulders, to the front of the Persian robe called a Stole, which being a sort of pellice having sleeves, and being rounded

over the shoulders, and meeting pretty tightly to the front of the person, exhibited, when open, an appearance very similar to that of a flowing or loose stole, worn by a preacher, which is the mode in which it was worn by the ancient orators. In some ancient writers it is called *orarium*. It is also at present used as the distinctive mark of authority in the church when a number of clergymen are assembled together, as except on a few extraordinary occasions, no person wears the stole, but the presiding or principal clergyman, and the person who preaches or officiates.

It is a sort of yoke laid on the shoulders, and therefore well calculated to bring to our recollection the obedience and humility of the Son of God, who, clothing himself in the stole of our flesh, took upon him the yoke of our punishment, that we may be clad in the glory of his immortality.

When the Priest crosses it before his breast, it is that he may be reminded of the necessity of having before his heart the protection of the Saviour's cross. At putting it on he prays—*Restore unto me, O Lord, the stole of immortality, which I have lost in the prevarication of my first parent; and although I approach unworthily to thy sacred mystery, may I deserve everlasting joy.*

The Chasuble, or outer vestment, is the Roman *Trabæa*, or robe of state, in which some slight changes have been made. Those changes are, cutting open the sides, and altering the mode of embroidery. The *Trabæa* was generally a large silken garment, which had a hole in the centre, through which the head passed, the garment then rested on the shoulders of the wearer, and hung down on all sides, nearly to the ground, and the edge or border, as well at the extremity of the robe, as round the hole, was trimmed and enriched, and the robe decorated throughout, either by painting or embroidery. When the wearer wanted to use his hands, the sides of the robe were lifted on his shoulders in plaits, and the appearance then was exactly that which is now made by a Priest in his Chasuble.—As this continuation of the robe all round was found to be greatly inconvenient, particularly as the clergyman was frequently without other ecclesiastical assistants, when he officiated, this robe was cut at the sides, so as to enable him to use his hands more conveniently, and by degrees it assumed its present form. In the embroidery a cross was marked upon the back of the Chasuble, and two stripes representing a pillar on the front, to designate that the Priest and the people should carry their cross after Christ, and lean for support upon the Church, which St. Paul calls the pillar of truth.

This Chasuble, exhibiting the Cross upon the Priest's back,

shows how after the purple garment was thrown upon his shoulders; the Redeemer had the Cross also laid upon him, bearing which he went to Calvary to offer the Sacrifice of our Redemption.

The prayer said by the Priest when he vests himself therewith, is, *Lord, who hast said my yoke is sweet, and my burthen light: grant that I may be able so to bear it, as to obtain thy grace.*

The Priest thus vested, now is the representative of Christ, going to offer that sacrifice which he instituted on the night before he suffered, in order to show forth by this commemorative observance his death until his second coming.

The next circumstance to be observed, is the difference of colour of the vestments on different days. The object of the Church is, thus to inform the faithful at once of the sort of office which is performed. Hence, where the means of the congregation will allow of the regulation being carried into effect, she commands that the vestments and hangings of the Temple shall be of different colours on different occasions. The colours prescribed are White, Red, Violet, Green, and Black. White is used on the great festivals of our Redeemer, and on the days when we recall to our minds the virtues, and entreat the prayers of the blessed Virgin Mary, of the good Angels, and of those Saints who served God with fidelity in the practice of virtue, but did not shed their blood by martyrdom. Red is worn on the festivals in honour of the Holy Ghost, who in the form of fiery tongues descended on the apostles; and on the festivals of those saints who were martyred, as exhibiting their blood. Violet, in times of penance and humiliation; principally, therefore, in Lent and Advent. Green, on those days when there is no particular festival or observance; and Black, in Masses for the dead, and on Good Friday, when we commemorate the death of the Redeemer.

There are several orders of Clergymen in the Church; Bishops, Priests, Deacons, Subdeacons, and persons in minor orders—which last orders are of Ecclesiastical institution. The dresses distinguish those several persons. We have noticed the vestments of the Priest when he celebrates Mass. A Bishop also offers this holy sacrifice: the other Clergymen have not authority to make this great oblation; but they attend thereat as subordinate Ministers. The under dress of the Priest is a black cassock or gown, which he wears to denote his separation from the world and its vanities. That of a Bishop is purple, to signify the superiority of his order, and his authority to rule in the Church of God—(Acts xx. 28)—over which he wears a short white robe called a *Rochet*, to denote the purity with which he should be

surrounded, and a cross which hangs before his breast. The Roman nobility formerly wore a small golden ball which was called *Bulla*, as designating their rank; whence this custom is supposed to have originated; but the Christian Bishop has his in the shape of a Cross, to teach him to glory in nothing but the Cross of his Redeemer. He also sometimes wears a short purple cloak with a hood, which is called a *Mozette* or *Cappa*, and his mitre, which is of eastern origin, differs considerably in its shape from that of Aaron, and Jewish Priests. The two pieces which hang from it behind, are the lappets or ribbands, which formerly were used to bind it under his chin, but which are now seldom, if ever, used for that purpose. He also carries a crosier, which has at its top a shepherd's crook, to denote that he is one of those Pastors charged by the Saviour with the care of his flock—and on some very solemn occasions, such as an ordination, he wears the dresses of the inferior orders with his own, to show that he contains them in himself, and is the source from which their authority is derived. An Archbishop's cross has two transverse pieces, and the Pope's has three, to denote their gradations of rank or power. And he who wears a cross upon his breast, does not bring the stole across when he prepares to celebrate the Mass.

The Deacon wears his stole on the left shoulder, to signify the subordination of his order, and binds it at its right side, to prevent its flowing too loosely. In place of a chasuble he wears a Dalmatic, which is rather shorter than a chasuble, and was always open at the sides, but had short sleeves which are now cut open, and has no cross on the back, for he only assists at the sacrifice, but does not offer it. This was the dress of the people of Dalmatia, whence its name.

The Subdeacon wears no stole, as he has no authority to preach the gospel in public, and his outer vestment is rather narrower than that of the Deacon; it is called a Tunick, and was the dress of persons in the middle class of society in Rome.

The Clergymen in minor orders wear the black Cassock, over which they wear a surplice or white robe, to signify purity and innocence. This also is the usual dress of Priests, Deacons, and Subdeacons, except on the more solemn occasions.

Having thus been made acquainted with the various dresses of the different Clergymen who may officiate at Mass, we come to ask the meaning of the word Mass. The Latin from which it is derived, if it be not taken immediately from the Hebrew or Syro-Chaldaic, is *missa*, which word is generally supposed to be a perverted mode of pronouncing the word *MISSAH*, which is a

Hebrew expression for a sacrificial offering; and is found in the 16th chapter of the book of Deuteronomy—*missah nedaba*, which means a voluntary offering, to be made on the festival of Pentecost, and this word *Missah* is derived from the radical word *Mas*, which means the tribute paid by an inferior to his sovereign. Others, and they by no means writers of inferior account, derive the Latin word from *Missio*, or the *sending* away of the people after the offering, or the sending of the sacrifice to God; but the impression of the compiler of this essay is decidedly favourable to the opinion of those who derive the word from the Hebrew. From whatever source it may be derived, it is one of the most ancient words in Christianity, being found in the earliest writers.

The next inquiry is concerning the language in which it is celebrated. In the Western Church, it now is, and always has been Latin. To many persons who have not been accustomed to reflect upon the doctrines of the Catholic Church, this appears strange, but their great difficulty arises from an almost inevitable error to which they are exposed. They know nothing of religion but praying, preaching, and reading; and because they have known nothing else in religion, they imagine that religion has nothing else. This is a most erroneous impression. Religion has a Sacrifice and Sacraments, which are not any of those acts, though much prayer and some instruction are found to accompany them. They are acts; thus Baptism, which is more efficacious than either prayer or preaching or reading, is neither one nor two nor all of those—but it is an act instituted by Christ, upon the performance of which, he has bound himself to produce a certain effect; it is true, there are words accompanying the act, but as they are for the Lord who understands all languages, it is no matter in what language they are spoken. So the Mass is not a common prayer, but an *act of sacrifice* in which by the ministry of the Priest, God does acts beneficial to the people. The benefit to the people is derived not merely from the words said, but from the acts done. The acts are the producing the victim upon the altar, and offering him to God for our sins after he has been produced; and the producing the holy Sacrament of the Eucharist; that the faithful may receive the body and blood of the Saviour in this Sacrament. Now as the object of the Mass is the performance of those acts, the questions for consideration are, first—Is any particular language essential to their performance: and next, are there any sufficient reasons why a dead language should be continued in use rather than a living language be adopted? With regard to the first, it may be unhesitatingly answered—No particular language is essential to the validity of the

acts. Secondly—There are many sufficient reasons for continuing the use of the Latin language in our Liturgy, in preference to adopting the modern languages.

In the first place, the doctrine of the Church being essentially unchangeable, a dead language, which is subject to no change, as to the meaning of its expressions, is far better calculated to preserve it unchangeably, than modern languages which are perpetually varying. The same idea which was conveyed by those words one thousand years ago, is now conveyed by them; and if the world should so long continue, will be conveyed by them, after the lapse of one thousand years more: whereas, if the English words which, one thousand years ago, were used to convey the same idea, were now written for us, they would be perfectly unintelligible. Thus an unchangeable language is used as the medium for conveying through fluctuating times, and changing people, an unalterable doctrine.

Next; this doctrine is not merely that of an isolated people who speak the same language, but that of many nations who speak different tongues, though they have the same faith: they preserve amongst them, of necessity, a perpetual communion, for the preservation of which a common language is necessary; and they use that which has been originally established, and universally received amongst them from the beginning. Their mode of communion is by their sacraments, sacrifices, and public offices: hence they are all celebrated in that common language.

Again—Their Clergy and Laity are frequently under the necessity of travelling from one country to another, and this common language enables them to offer up and attend at the Holy Sacrifice, in whatever place they may be, with the same benefit as if they were in the land of their nativity; and though they should not be acquainted with an individual in the place, nor understand one word of the language of the country, the Clergyman or the Layman finds himself amongst brethren to whom he may administer, or from whom he may receive sacraments, and with whom he can join in the adoration of his God; and whose belief is identically the same as his own, on every point of faith.

By preserving this common language also, the Clergy of those various lands, however remote or dissimilar in habits and tongues, can communicate with each other. Their Bishops hold intercourse between themselves and that See which is their common centre; and thus be certain of the continuance and existence of the true faith, and hold the communion of saints.

These and many other advantages, are the results of the Liturgy being in the Latin tongue: and the publication of such a work

as the present, and which is to be found in every Catholic country, together with the frequent explanations of the Pastors, to which they are obliged by the Council of Trent, are sufficient to remedy the only inconvenience which would be apprehended—by making those who do not understand the Latin language acquainted with the meaning of what is said in that tongue.

Some of the service is read in a loud voice, and more of it in a low inaudible manner, which is a custom older than even Christianity, tending to impress upon the mind, that some things are clearly known and distinctly understood, and that other things are now hidden from us for the trial of our obedience and faith. The Jewish people did not hear the prayer, which their Priest used when he offered incense, and on various other occasions, they prayed abroad in the court, whilst he offered in the Sanctuary, at the altar. Again—Let it be remembered, that the Mass is not a naked form of prayer, by using which we merely entreat God's mercy; it is a sacrifice in which the flesh and blood of Christ are produced, and offered up on our behalf, and according to the devotion with which we attend, we may expect the favour of the Most High. All this may be done in a low voice, as well as in an audible tone.

It is customary before Mass to sprinkle the congregation with Holy Water, or on entering the Church each individual may sprinkle himself from a vessel which contains this water. This ceremony is to remind us of the necessity of entering with purity of heart, having washed away the iniquities and distractions of the world. In the court, before the entrance of many of the ancient churches, there was a fountain, in which the persons about to attend washed their hands or feet, to denote the purity of heart they should possess. It is an emblematic ceremony, calculated to excite our devotion, and fix our attention. The water is blessed, as according to the Apostle St. Paul—every creature may be sanctified by the Word of God and by prayer—(1 Tim. iv. 5.) The manner of blessing it is by first blessing salt, which in imitation of the prophet Eliseus, when he healed the waters of Jericho, is cast into the water in the figure of a Cross, in the name of the Father and of the Son and of the Holy Ghost. The proper prayer having been said over the water, and then the Priest entreats the mercy and protection of God upon those who shall sprinkle themselves or their houses therewith, that they may be guarded against the incursions of the evil spirits, and enabled to serve God. If the Clergyman sprinkles it he repeats the Antiphon from the 50th Psalm—“*Thou, O Lord, shalt sprinkle me; and I shall be cleansed; thou shalt wash me, and I shall be made*



*whiter than snow.*" Then the entire, or a few verses of the same psalm: *Have mercy on me, O Lord, &c.* After which he repeats the Doxology, i. e. *Glory be to the Father, &c.* and then the Antiphon again.

This, in allusion to the sprinkling of the waters of lustration amongst the Jews, as related in the 19th chapter of the book of Numbers, by which their uncleanness was removed

The preparations for the Sacrifice having been made, we now come to the examination of the service; for the purpose of knowing accurately the ceremonies of which we must look a little to the ancient mode of constructing Christian Churches. The Sanctuary was an inclosure at the eastern end of the Church, which was an oblong building; and this Sanctuary or Chancel was elevated above the rest of the Church, so that all the faithful might be able to see the Clergyman who officiated therein. The Altar was elevated on a platform within this Chancel, so that the principal Clergyman who officiated thereat might be more distinctly observed. On the south side of this Chancel was the door of entrance from the Sacristy or private room of the Clergymen, On the north side was the Bishop's seat, raised higher than the rest, and generally covered with a canopy. In front of the chancel was an enclosed and elevated place, called the Ambo, from which sometimes the Epistle and Gospel were announced, and the sermon or instruction given, and in which the minor clergy and singers sat. At other times the Pulpit for the Preacher was more elevated, and at the side of the church opposite the Bishop's seat. At the western end of the large space, called the Nave, were folding doors or a curtain, which separated from the nave a smaller division, called the Narthex, or Porch, and to the front of which was an inclosure or court, surrounded by cloisters, under a piazza or colonade.

The church was attended by three descriptions of persons those who were admitted to its communion: penitent faithful under a temporary exclusion, and hearers, who came for instruction, but were not yet baptized. The court and cloisters were occupied by the penitents; the Vestibule or Porch, by the hearers, and the first class occupied the nave.

The Mass was also a service of two parts; that of the Catechumens, and the mysteries of the faithful with the intervening instruction. The first part ended with the Gospel. The second part began after the Creed. The Penitents, hearers and Catechumens, or persons under instruction for Baptism, attended at the first part, heard the sermon, and then were excluded: and the

faithful only were allowed to remain for the mysteries, with the nature of which they only were made acquainted.

After the assembly had met, and the aspersion had taken place, the choristers sung an antiphon taken from one of the Psalms, and appropriate to the festival which was celebrated. This antiphon is generally that verse of the Psalm which is most expressive of the mystery or fact commemorated on that day. Sometimes the antiphon is taken from one of the other sacred books, and the psalm was always sung, with the doxology, and the antiphon as is always done, repeated. This was done as the bishop or principal clergyman entered the door from the vestry to the chancel; hence it was called *ad introitum*, or at the entrance, and is now known by the name of "The introit." If the psalm was very long, only a few verses were sung, and hence at present the custom is to sing only the antiphon, the first verse, or two verses of the psalm, then the doxology, "Glory be to the Father," &c. and then repeat the antiphon.

For instance, the first mass on Christmas day commences with the following antiphon from the 2d Psalm. "The Lord hath said to me; thou art my Son, this day have I begotten thee." The first verse is then read, and after the doxology the antiphon repeated. But it would be a good practice in the course of the day to read the entire psalm, and reflect upon the manner in which the prophecy therein contained has been fulfilled. This is the object of the church in its selection, and were the faithful to practice this pious custom as she wishes, they would be greatly improved in the knowledge of religion, for thus in the course of the year does the church bring in review before them, the great mysteries of redemption in their succession, and the great examples of her saints for their instruction in virtue.

During the repetition for chaunting of the introit, the clergyman who presided, came to the foot of the altar, and commenced, as usual with the first christians, on almost every occasion, by signing himself with the figure of the cross, and invoking the blessing of the Holy Trinity—and then repeating the 62d psalm, *judica*, with its antiphon before and after, to express his fervent desire of approaching the altar of God. Then entering the assistance of the Lord, he bowed down in a posture of humility, confessing to God, to the angels and saints of heaven, and to his fellow-creatures on earth, that he was an unworthy sinner, and entreating the prayers of those heavenly spirits, and of his fellow-mortals to God, on his behalf. The other clergy and people then prayed that God may be merciful to him, and then made their acknowledgement to him, begging his prayers on their behalf.

After praying for them he expressed his confidence in God, and went up to the altar, the deacon and subdeacon lifting up his *træa* or chasuble at the sides, so as to leave his hands free: at present though the chasuble be open, they retain the old custom, and hold it at each side. Having arrived at the altar he kissed it through respect, repeating in a low voice, the prayers which may be found in the Missal, and the meaning of which will be seen from what has been already stated. He then blessed the incense with the sign of the cross, and perfumed the back part of the altar, the flat, the sides and front thereof—so that by this perfume ascending in clouds of smoke to heaven, the faithful might be taught that if they attended with proper dispositions their prayers and sacrifices would ascend to God with an odour of sweetness pleasing in his sight; this was the lesson taught by God himself in the institution of incense in the old law; as expressed by the royal prophet, who certainly knew, as well by tradition as by inspiration, the object of the Most High. Hence to teach us the necessity of prayer morning and night, it was burned upon a golden altar in the old law morning and evening. Let the christian when he beholds it, recollect his duty of sending up the odour of prayer discharged by the ardent fire of faith and clarity, towards heaven, that it may be grateful to that God whom he adores. After incensing the altar, the bishop went to his seat, and read in a low voice what the choir had sung. If it was a priest officiated, he read it from the book which was placed upon the altar at the side next the vestry room, which of course was on his right hand side, when he stood with his face to the altar. The very ancient work on the church liturgy, called the *Micrologue*, and the liturgy attributed to St. James the apostle, as indeed every ancient document on the subject, all mention this confession previous to the introit; and the work on the ecclesiastical hierarchy attributed to Denis, the Areopagite, the antiquity of which is universally admitted, and the liturgy of St. Basil mention the repetition of one or more psalms at the commencement of Mass. But the regulation of the introit, in its present form, is ascribed to Pope Celestine I, in 424. The doxology is of the very highest antiquity, and generally attributed to the apostles \* We learn from Theodoret† and Sozomen,‡ that the Arians changed it to suit their tenets in the following way. *Glory be to the Father, through the Son, in the Holy Ghost, &c.* Whilst the Catholics continued as usual—*Glory be to the Father, and to the Son, and to the Holy Ghost, &c.* The ceremony of the sign of the cross

\* Baronius † Li. 2, hist. cap. 42. ‡ Lib. 3, cap. 19.

with which the celebrant marked himself, by putting his right hand to his forehead, then below his breast, then to his left and right shoulders at the commencement of the Mass, and at the beginning of the introit, is the usual manner in which from the very origin of christianity, the true believers brought to their recollection the fact of Christ's having died upon a cross, and from which death they expected every blessing. Tertullian, in the year 250, mentions it as their usual practice upon every occasion

The celebrant then leaving the book comes to the middle of the altar, and if he be accompanied by the deacon and subdeacon they stand behind him, the deacon higher than the subdeacon, from the superiority of his order; and between them they alternately repeat thrice Kyrie Eleison, or the Lord have mercy on us, in Greek, in honour of the eternal Father; thrice Christe Eleison, or Christ have mercy on us, in honour of the eternal Son; and and thrice Kyrie Eleison, in honour of the Holy Ghost. This ancient custom has subsisted at all times in the church. It is mentioned in the liturgies of St. James, of St. Mark, of St. Basil, and of St. Chrysostom. St. Gregory the Great mentions it as having been always in use; and St. Augustine states it to be an ancient and universal christian custom\* amongst Greeks, Latins, and barbarians. The same saint remarks the admirable disposition of Providence in causing Pilate to proclaim Jesus of Nazareth as king of the Jews to the whole world, in the three great prevailing languages of the universe; for as St. John remarks, the title was placed over his head in Hebrew, in Greek, and in Latin, so in those three languages in the Mass, is the whole world as it were united in proclaiming his praise, and exhibiting his power, and entreating his mercy. The Greek is here found, and the hosanna and alleluia, are preserved as well as sabaoth, and other phrases of the Hebrew, uniting all nations in one, by faith, and prayer, and sacrifice.

The angelic hymn, or *Gloria in excelsis*, is the next part of the Mass, except when on occasions of grief, penance, supplication for the dead, and other such it is omitted, as being a hymn of joy. It is called the angelic hymn, as its first words are those sung by the angels on the night when Christ was born—"Glory be to God on high, and on earth peace to men of good will," the remainder has been added in the earliest days of the church, some persons say by Pope St. Telesphorus, others by St. Hilary, bishop of Poitiers, others by Pope Symmachus. Whoever added the latter part was evidently filled with an ardent spirit of the most

\* Epist. 178. *Altere cum Pascent.*

sublime piety The first expressions are found in the liturgy of St. James: St Clement of Rome, in his early works, gives a considerable portion of it, which he calls "Morning Prayer:" and Pope Damasus informs us that it was his predecessor Telesphorus, who in the year 142 ordered it to be sung or said at Mass. The choir does not commence this hymn as it does the introit and Kyrie Eleison, but the celebrant sings the first words, and is then joined by the choir. The mystic reason for which is found in the second chapter of the gospel of St. Luke, where he relates that an angel announced in joyful accents the birth of Christ to the shepherds, and then was joined by a multitude of the heavenly host, singing Glory, &c. Thus the celebrant, who, from the nature of his office, is the herald of glad tidings, commences the hymn and is then joined by the choir of faithful servants. When this hymn is sung, the celebrant and his attendants having said it privately, sit down during the performance by the choir.

The celebrant then kisses the altar, and turning towards the people extends his hands, saying, *Dominus Vobiscum*, "May the Lord be with you," and is answered, *Et cum spiritu tuo*, "And with thy spirit." A bishop says on this occasion, *Pax vobis*, "Peace be with you"—and he then goes to the book.

This mode of salutation is most ancient, and may be found in the book of Judges, chap. 6, and in several other parts of the old and new Testament. Nor can there be a more pious mode of expression devised for the occasion. The Spirit of the Lord is as it were drawn or inhaled from Christ, who, as was originally remarked, is represented by the altar, the extension of the hands signifies the union of charity which subsists between the pastor and his flock, and his anxiety to embrace them with religious affection; he desires the Spirit of the Lord to rest with them after its having been derived from Christ, and poured out upon them; and they in grateful return pray that he too may be filled with the same. The bishop, as the successor of those apostles to whom the Saviour gave the injunction related in the 10th chapter of St. Matthew's Gospel, wishes them that peace which the world cannot give. This salutation is for the purpose of exciting the attention of the people to the prayers or collects which immediately follow, and to read which the celebrant goes to where the book has remained.

The most ancient Liturgies, those of St. Peter, St. James, St. Mark, St. Basil, St. Ambrose, St. Chrysostom, and in fact every one extant, all exhibit this ceremony.

It is piously remarked, that it is repeated seven times during the office of the Mass, as it were once against each of the capital

sure, and to obtain one of the gifts of the Holy Ghost.—One on each occasion

The celebrant having gone to the book again, excites the attention of those present by his invitation to pray, *Oremus*, “let us pray.”—And then, having his hands raised and extended, as Moses held his hands in prayer upon the mountain when Israel overcame Amalec, he reads the Collects.

These prayers are called collects for many reasons; first, They are offered up in the name and on behalf of the faithful collected together; next, they collect as it were the wishes and wants of the faithful into a few ideas, which are expressed in few words. Various other reasons are added by several writers, but those two, taken from some of the most ancient documents, appear to be the best founded. The collect varies in the Masses of each Sunday, and festival, and also on some few special occasions, as during the Lent, the days of Quarter-tense, &c. on some occasions three, five, and even seven collects, are said. They are amongst the most ancient prayers in use in the Church; some of them are attributed to the Apostles, and found in the Liturgies which bear their names: others of them have been written by St. Ambrose, some by Pope Gelasius I., and some by Pope St. Gregory, who inserted those approved of, into his work called *The Sacramental*.—The Council of Milevi, held at the commencement of the fifth century, forbade the public reading in Churches of prayers written by individuals, unless they were persons properly qualified, or that the prayers had been approved of by a Synod. At the end of the collect the people answer *Amen*, to signify their assent and desire.

On occasions of penance and humiliation, the celebrant, before he reads the prayer, says, *Flectamus genua*, “Let us bend our knees,” and then kneels, in which act of humiliation he is joined by the people. The use of this expression was more generally left to the Deacon, who stood behind the celebrant, and the subdeacon, who stood behind the Deacon, then called upon them to rise to the prayer, by the word *Levate*.

After the collect follows the Epistle; so called, because it is a portion of the holy Scriptures, generally selected from the Epistles of St. Paul, or one of the other canonical Epistles of the New Testament; but on many occasions, it is selected from one of the Prophets, or from some other part of the Old Testament. Justin Martin mentions this custom, in his second Apology, Tertullian, in chap. 39 of his Apologetic, and Denis the Areopagite, in the 3d chap. of the Eccles. Hierar. The custom was generally supposed to be derived from the Jews, who on every Sabbath read

the law and the prophets in their synagogues, (Luke iv. 16. Acts xiii. 15. 27) and which custom they still retain. The Epistle is, as Pope Innocent III. states, taken sometimes from the old law, and sometimes from the new law, because it as it were brings them to meet, the prophecies of the Introit being found fulfilled in the Gospel, which follows soon after the Epistle, and frequently the Epistle contains the prophecy, the fulfilment of which is found in the Gospel, as may be seen in the Mass for the feast of the Epiphany: hence, he says, the person who reads or sings the Epistle, may be said to represent St. John the Baptist, the precursor who closed the line of the prophets, and pointed out distinctly that Lamb of God who takes away the sin of the world. St. Bonaventure says, that the Epistle very properly follows the collect, for it is after having put up our prayers to the throne of mercy, when we may find grace in seasonable aid, we should receive that instruction which the holy Scriptures contain. The Church desires that we may prepare our hearts by prayer to receive the seed of the word of God, which being sown in good soil, thus prepared, will bring forth fruit an hundred fold. But she has too often to regret, that it is lost on the way side, or, falling upon the stony ground, or amongst thorns, becomes altogether unproductive. (Luke viii. 11.)

At a solemn Mass, the Epistle is chaunted by the Subdeacon, standing with his face towards the altar, on the lower platform or floor of the Sanctuary, at the south side, or that on his right hand, which is thence called the Epistle side of the Chancel, of the Sanctuary, and of the altar. After he concludes, he makes his reverence to the altar, which represents Christ, by going to the centre of the Chancel and bending his knee; then he goes to the celebrant who has continued at the book, reading in a low voice, and kneeling obtains his blessing; he then delivers the book which he has used to the Deacon, who remained standing near the celebrant, and removes the book which the celebrant has used to the other side of the altar, whilst the Deacon lays the book which he has received upon the altar.

The tone of this Epistle-chaunt is very ancient, it was in this tone the Greeks chaunted their solemn recitations on days of public meeting—having been received from them in many parts of the East, upon the establishment of their games and festivals in Asia, after the overthrow of Darius, and the Macedonian conquests, and having been introduced into the West when it became fashionable in Rome to import her customs from Greece, it was quite prevalent at the time of the establishment of Christianity; and thus was at the earliest period introduced into the solemn

service of the Church. The Jews had a sort of solemn chaunt in their religious offices, but it has no resemblance to this chaunt of the Epistle, nor to that of the Gospel, which those skilled in ancient music, unhesitatingly pronounce to be Grecian; and indeed most of our Ancient Church hymns are evidently derived from the same source—such for instance as the Hymn for the festival of St. John the Baptist, which is one of our oldest.

Ut queant laxis resonare fibris  
Mira gestorum famuli tuorum,  
Solve polluti labii reatum,  
Sancte Joannes.

This is evidently fine lyric Poetry, and was the foundation of the Gregorian notes, as may be perceived by comparing the sound of the notes in the Gamut, *Ut re mi fa, sol la* as found in this verse, and *si*, as found in the word *promissi* in the third verse, with that of the syllables in the proper singing of this hymn.

The inferiority of his order, and his not being authorized to preach the gospel, are the reasons why he stands on the lower platform, and does not turn towards the people. Some authors add the mystic reason of showing that the prophecies were but indistinctly understood, as they were but obscurely given in the old law: the people indeed hear the voice as they did at Sinai, but do not see the face of him who speaks.

The seventy whom Christ sent to prepare the way for him, returned with joy to him after the discharge of their duty. (Luke x. 17.) So the subdeacon, after having prepared the way for the gospel, comes to the celebrant for his benediction, and having received this, he transfers the book to him who is to publish the gospel.

After the Epistle, the choir performs, and the celebrant reads a few verses, which are called, the Responsory, the Gradual, the Alleluia, the tract, the sequence or the prose, the verses are differently called according to their nature or the occasion on which they are sung.

They are called responsory, either because they were the answer of the Choir to the Epistle, or because one person began, and was answered by the rest of the choir. The first verse was called the Gradual, because it was sung whilst the Deacon was ascending the steps (*gradus*) to where the gospel was formerly sung, which was generally the *Ambo*. The Gradual was sung in a slow solemn manner, as Pope Innocent III, informs us, in his work on the mystery of the Mass, book ii. c. 31—"The Gradual follows, which insinuates the lamentations of penance



\*\*\* They do more correctly who do not express the Gradual in festive modulated tones, but who rather, merely sing it in a grave and rough chaunt of lamentation."

The Alleluia, which signifies "Praise the Lord," is sung or said after the Gradual, except on days of penance; as the same author says, c. 32. "After grief, consolation follows; therefore, the Alleluia is sung after the Gradual. \*\*\* The canticles of joy after the lamentation of penance." And Remig of Autissiodor, in the treatise on the celebration of Mass; "Alleluia signifies Praise the Lord, \*\*\* as St. John says, *And after this I heard as it were the voice of much people in heaven, saying Alleluia:* (Apoc. xix. 6.) and as we know that by this word the angels praise God in heaven, we believe the Lord is pleased with this sound of praise; hence we sing it, to show that on earth we adore the same God, whom the angels adore in heaven. It is frequently repeated in times of great joy; such as Easter, the Paschal time, &c. and the Tract then omitted, as it is adapted for times of Penance. The Alleluia is particularly omitted from Septuagesima Sunday to Easter, which is a time of Penance; and as Pope Innocent III. says, represents the seventy years of the Jewish captivity, during which the children of Israel would not sing a canticle of joy. *By the rivers of Babylon, there we sat, and we wept, when we remembered Sion. On the willows in the midst thereof, we hanged up our harps; because then they who led us away captives, asked us for the words of our songs, and they who took us away, sing for us a hymn of the Canticles of Sion. How shall we sing the Canticles of the Lord in a strange land? If I forget thee, O Jerusalem, may my right hand be forgotten.* (Psalm cxxxvi.) In times of penance, the sinner calls to mind that he is a stranger, banished from the mansion of his father. He longs to return to peace, and to forgiveness. He cannot sing the canticles of joy in a strange land; but his words flow slowly and solemnly along the lengthened tones of the Tract, which has its name from being drawn out (*tractus*) in a melancholy note. The last part is called the sequence, because it follows (*sequitur*) the entire. It is also called the Prose; and is a sort of hymn, used on the most solemn occasions of Easter, Pentecost, and Corpus Christi

The custom of singing between the Epistle and Gospel, is very ancient amongst the Greeks, as appears from the Liturgy of St. John Chrysostom; but in the Latin church it was not so generally received, as we find it prohibited in some places by the 4th council of Toledo, in the 11th canon; nor was the time for singing or omitting the Alleluia fixed with accuracy, until the 7th or 8th

century. The 10th canon of the abovementioned council forbids it to be sung in Lent, and it is thought the canon was made in consequence of some persons having introduced the forbidden custom. St. Augustine, in the 15th chap. of his 119th epistle, says that it was sung only from Easter to Pentecost; and on Sundays, to celebrate the resurrection. Pope St. Gregory, having been blamed for having ordered it to be sung at Mass, except from Easter to Pentecost, stated that the law was only published by him; but that the custom was introduced under Pope Damasus, by St. Jerome.\*

The celebrant, bowing down before the altar, repeats the prayer, "*Cleanse my heart,*" &c.; which is sufficiently plain to show its object, and to impress upon our minds the necessity of having pure hearts to receive the truth, and pure lips to announce it. The allusion to the cleansing of the prophet's lips, (Isaiah vi. 7.) is beautiful: He then reads the gospel at the north side, or that at his left hand side, when he faces the altar.

In a solemn Mass the deacon kneels on the lower step of the platform, and prays: "*Cleanse,*" &c., then goes to the celebrant for his blessing, which he asks on his knees, at the epistle side; the celebrant bestows it, in the following words: "*May the Lord be in thy heart and on thy lips, that thou mayest announce his gospel in a worthy and competent manner, in the name of the father and of the son and of the holy ghost.*" Then rising, the deacon descends, and after having made his reverence to the altar, he goes, preceded by the incense-bearer and two acolyths with lighted tapers, and the subdeacon, to the gospel side; and having saluted the people, with his face turned towards the north, in the words, *Dominus vobiscum*, he proclaims the portion of the gospel which he is to publish; and having marked his forehead, mouth and breast, with the sign of the cross, he perfumes the book with incense, sings the gospel, points out to the subdeacon the portion which he has sung, saying, *Hæc sunt verba Christi*, "*these are the words of Christ.*" The subdeacon carries the book open to the celebrant, repeats the same words as he points that portion out, and the celebrant kisses the book, saying *Credo and Confiteor*; "*I believe and confess.*" The deacon incenses the celebrant, and having bowed to him, they resume their places.

The deacon is an authorised minister of the Church, appointed to preach the gospel by his ordination, previously to his doing which he seeks the grace of God by prayer; next, he seeks a

\* Lib vii. Ep lxxiii. to John Bishop of Syracuse.

mission, for as St. Paul says, *How shall they preach unless they be sent?* (Ep. to Rom. x. 15.)—He takes the book of the Gospels, containing the heavenly doctrine, from the altar, which represents Christ, asks authority to preach from the celebrant, as his superior, and the lord of the harvest, whose duty it is to send workmen into that harvest; (Matt. ix. 38, and x. 7.) and having received it *in the name of the blessed Trinity*, and through the institution of him who died upon a cross, the sign of which the celebrant makes over the deacon; he proceeds to proclaim the gospel, or glad tidings of salvation, preceded by the perfume of the good works; for as Innocent III. says upon this, “A preacher ought to send forth the odour of good esteem, according to that of the apostle; we are the good odour of Christ to God, in every place.” The lights signify how by the means of the doctrines of the gospel, they were enlightened, who sat in darkness and in the shadow of death. The deacon passes to a different side from that at which the prophecies and the epistle were read, to show the change from the law of Moses, to the gospel of Christ; and he faces the north, as well to proclaim the truth to the people, without turning his back to the altar, as to declare to him who cometh from the north, (Isaias xiv. 13 and 31.) that the Lord hath founded Sion, and the poor of his people to whom the glad tidings are preached, (Luke vii. 23.) shall trust in it. He and the people mark their foreheads, mouths and breasts, with the sign of our redemption, joining with the apostle in his prayer; *God forbid that I should glory, save in the cross of our Lord Jesus Christ.* (Galat. vi. 14.) It is exhibited on the forehead for profession; on the mouth for declaration, and on the heart for belief: As Pope Innocent III. says (Lib. 3. Myst. Missæ, c. 43:) “He should sign himself upon the forehead, he should sign himself upon the mouth, and he should sign himself upon the breast, as if to say, I am not ashamed of the cross of Christ, but I believe in my heart, what I preach with my mouth.” He perfumes the book out of respect, and to teach us how the odour of virtue proceeds from the gospel. When the subdeacon gives the book to the celebrant and points out the portion which has been proclaimed, stating it to be the word of Christ, the celebrant kisses it, through respect, and makes the declaration mentioned above; for, as St. Paul says, *With the heart we believe, unto justice; but with the mouth confession is made unto salvation.* (2 Rom. x. 10.) The deacon then incenses the celebrant, through respect, as he does on two other occasions during the Mass. During the deacon’s singing the gospel, if a Bishop be the celebrant, he stands uncovered through respect, but

rests upon his crosier, as well for support, as to exhibit the superior pastoral charge with which he is invested: the people all stand during the reading or singing of the gospel. This is a very old custom; we find it commanded in a decretal epistle of Pope Anastatius I. It is also mentioned in the 2d book of the constitutions of Clement, who says in the 57th chap. (alias 61) that it was so regulated by the apostles, through respect to the words of Christ. The ceremony of asking the blessing by the deacon, is very old, as are also that of announcing the gospel by the words *Sequentia*, &c.; the answer, *Gloria tibi Domine*, "Glory be to thee, O Lord," being found in the Liturgy of St. John Chrysostom, and quoted as ancient by Amalarius, lib. 18 *de off. Missæ*, and Alcuin, lib. *De off. divin.* All the old Liturgies, and councils, and fathers mention the gospel.

After the gospel the creed is properly introduced, as the profession of that faith, which the gospel has promulgated. That now recited is the creed of Constantinople—that originally used was the Apostles' creed; but after the decision of the Council of Nice, and the condemnation of Arius, it was made more explicit upon the subject of his errors. In the year 381 the Council of Constantinople was held, and to oppose new errors, the creed assumed its present form. It is begun by the celebrant, and taken up by the choir, to show that faith springs from Christ, and through him is established amongst the people. We find it in the liturgy of St. John Chrysostom, and mentioned by the 3d Council of Toledo. It is said or sung only on Sundays and great festivals. After the celebrant and his attendants repeat it, they sit until the choir has concluded.

This is the end of what is called the Mass of Catechumens. Formerly the deacon at this period ordered the catechumens and infidels, &c. to retire—the sermon had been preached after the gospel; they had received instruction, but the faithful only, and in some instances only the communicants were suffered to attend at the mysteries. Upon the deacon's proclamation, the porters excluded those not admitted to full communion of the faithful, and closed the doors.

All hitherto was read openly; now the mysteries began, and the chief part was read in an under voice.

The first part of the Mass of the faithful is the offertory. This is a small portion of the scriptures applicable to the mystery or fact which is commemorated, and of course varies every day. This is called the offertory, because it was sung by the choir whilst the faithful made their offerings, for in the early ages of the church, every person made some offering at the altar when he or she

attended the holy sacrifice. "Whilst the offertory is sung," says Innocent III, "the priest receives the oblations from the people, or the hosts from the attendants." This custom of singing and music at the offering was very ancient. We find it in the days of the good king Ezechias. *And when the holocausts were offered, they began to sing praises to the Lord, and to blow with trumpets, and to perform with different instruments which king David had prepared.* (II. Paralip. xxix. 27, &c.) The same spirit which presided over the Jewish church in the days of its purity, presides over the Christian church, and will continue so to do, all days to the end of the world.\*

\* The objection of some persons to the introduction of music, in the solemn service of the Creator is strange—Man should consecrate all his powers and acquirements to the greater glory of his Lord; and if this fine science and touching art is to be excluded, it is impossible to discover upon what principles the exclusion will rest, without being fatal to every other mode of external worship. Music, it is said, is used in theatres, and is used for the excitement of levity and criminal dispositions; so has speaking, therefore we should not speak, there should be no preachers; so has reading, therefore we should not study the sacred volumes. But improper speaking and reading, are very different from preaching and reading the Scriptures. Undoubtedly they are, and sacred solemn music is very different from profane and lascivious airs. But the same sort of instruments are used. And so the same sort of tongues, and the same sort of types, and the same sort of paper. Perhaps the identical cases of type which were used to print a bad novel, or an indecent jest-book, are used to print the Holy Bible—is the sacred book profaned thereby? Besides the frequent mention of instrumental and vocal music, for the service of God, in the different parts of the old Testament, we have the distinct statements of St. John in the Apocalypse, or Revelations. xiv. 1. &c. *And I beheld, and lo a lamb stood upon Mount Sion, and with him, an hundred and forty four thousand having his name, and the name of his father written upon their foreheads. And I heard a voice from heaven, as the noise of many waters, and as the voice of great thunder: and the voice which I heard, was as the voice of harpers harping on their harps, and they sung as it were a new canticle before the throne, &c. xv. 2. And I saw as it were a sea of glass mingled with fire, and them that had overcome the beast, and his image and the number of his name, standing on the sea of glass, having the harps of God; and singing the canticle of Moses the servant of God, and the canticle of the Lamb, &c.* (Ep. of St. James, v. 13.) *Is any man cheerful in mind? let him sing.* We may therefore well conceive the sublime British poet fully justified in attributing to Angels, adoration by music

The offerings were at first indiscriminately made of whatever the people thought proper to give, either for the sacrifice, or for the support of the clergy; but the Apostolic canons 4 and 5, regulate that only corn, grapes, oil for lights, and incense should be offered at the altar; all other offerings were to be taken to the bishop's house, to be divided by him and the priests, with the deacons and other minor clergy; and the first Council of Orleans held in 511, at the time of king Clovis, in its 14th canon regulates the proportion in which the division was to be made in Gaul. The second Council of Mascon, held in the year 585, at the time of king Gortran, and of Pope Pelagius II, ordered offerings to be made in the Gallic churches by every individual who attended. The 4th Council of Carthage, held in the year 398, forbade the offerings of those who were at open enmity, of those who oppressed the

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How often from the steep  
Of echoing hill or thicket have we heard  
Celestial voices to the midnight air,  
Sole, or responsive to each others notes,  
Singing their great Creator? Oft his bands  
While they keep watch, or nightly rounding walk,  
With heavenly touch of instrumental sounds  
In full harmonic number join'd, their songs  
Divide the night and lift our thoughts to heaven.

*Paradise Lost, Book 4.*

The following extract from Mr. Kett's essay on Music shall close this note.

"As the notes used to express any sensations may be equally in unison with those of a similar nature, Music requires the aid of language, to characterize any individual passion. If correspondent words are the associates of sound, they become by this alliance specific indications of the manners and passions; and the pleasure conveyed to the ear, is attended by the more refined gratification of the understanding. Mysterious as the mode of operation by sound may be, it is clear that nature has connected certain emotions with them, and their effect is sufficiently ascertained, and deeply felt; for they are the keys which unlock all the passions of the soul. Sounds variously modified, and judiciously combined with words, can melt with pity, sink in sorrow, transport with joy, rouse to courage, and elevate with devotion. They have a peculiar effect in cherishing the tender passions, and calling up the long forgotten images of the past, with all their attendant train of associated ideas. While the ear is delighted with the strains of harmony, the fancy is buried in the contemplation of the most attracting images, and the whole soul is exalted to the bright regions of joy and happiness."

poor, and of several others to be received—canons 93 and 94. The deacon and subdeacon generally received the offerings; during which time the choir performed the offertory, but the custom of receiving these contributions has long since gradually ceased. Where there is no choir the celebrant reads it in a loud voice.

After the offertory, at a solemn Mass, or indeed during its performance, the deacon and subdeacon go up to the altar, both at the epistle side; should the chalice not be on the altar, but placed on the credence-table, below, the subdeacon carries it up. If a bishop celebrates in pontificals, he remains in his seat or throne during the mass of the catechumens, and he now takes off his gloves and washes his hands to prepare for the sacrifice, and goes to the altar to offer it. Should he be attended by an assistant priest in a cope, that priest does what would otherwise be done by the deacon during this offering, and the canon, and the deacon performs whatever else may be necessary. This explanation shall be given on the supposition of no assistant priest being in attendance—and in plain masses the celebrant does every thing himself.

The deacon being on the right hand of the celebrant, uncovers the chalice, which has on its mouth a linen cloth called a purificatory, for wiping the chalice and patten; the patten is a small plate on which the bread for consecration is placed, this is laid on the chalice. If the deacon have not spread the corporal upon the altar during the creed, he now takes it from the burse or case in which it is kept, and spreads it on the altar. The corporal is a linen cloth neatly folded, except when spread upon the altar during the sacrifice, and the bread which afterwards becomes the body (corpus) and the chalice are placed upon it. Taking the patten with the bread on it from the chalice, the deacon gives it to the celebrant, who lifting it up offers it, repeating the prayer. *Accept, &c.* as in the ordinary of the Mass. After which, having made therewith the sign of the cross, he lays it on the altar. Meantime the deacon cleanses the chalice, and having put wine into it, the subdeacon places the water before the celebrant, which he blesses with the sign of the cross, and the prayer, *O God, who in creating, &c.*—The subdeacon then puts a small quantity of water into the chalice, and the deacon having wiped it carefully, gives it to the celebrant, who being assisted by the deacon, also repeating the prayer, offers it, saying. *We offer unto thee, &c.*—then having made the sign of the cross therewith, he lays it on the altar, and the deacon covers it with the pall, which is a piece of linen, sometimes ornamented, but always made so stiff, by the sewing it on pasteboard or otherwise, as to rest steadily on the chalice and preserve its contents from any thing which might defile

them: formerly the corporal was larger and a portion of it was turned over the chalice, but this was found very inconvenient. The celebrant then bowing down, says the prayer, *Accept us, O Lord.* &c.—after which, rising he says, *Come, O Almighty,* &c.—and at the word *bless*, he makes the sign of the cross over the host and chalice—then blesses the incense by the sign of the cross, and the prayer, *May the Lord,* &c.—and perfumes the bread and wine, and the altar, repeating the prayers which follow. After which he washes his hands, saying the prayer, *I will wash,* &c.—and then returns to the middle of the altar, where bowing down he repeats his request of sacrifice, saying, *Receive, O holy Trinity,* &c.—then kissing the altar, he turns round, and expanding his hands, says, *Orate Fratres,* &c.—during this and the secret prayer, and the preface, until just before the *Sanctus*, the deacon and subdeacon, stand in their proper places behind the celebrant, but go up to the altar, the deacon on the right and the subdeacon on the left, to join in the words *Holy, Holy, Holy,* &c.—after which the subdeacon having made his reverence to the altar, descends to his former place, and the deacon comes to the left hand side, to assist in turning the leaves of the book, during the canon which immediately follows.

In some places, an ancient custom is retained by the subdeacon of having a large veil placed on his shoulders when he is about to take the chalice from the credence to the altar; and then after the offertory, folding the patten in the end of this veil, and so holding it in his place, until the celebrant wants the patten after the Lord's prayer.

Another ancient custom of some places is, that when the deacon has incensed the celebrant, after the offertory, he proceeds to incense the clergy, according to their rank, and is himself then incensed by the incense bearer, who afterwards, bowing to the several portions of the congregation, pays them the like respect.

Should the Bishop be present, in his place, and the celebrant be a priest, the water and incense are taken to the Bishop to be blessed, and he is incensed before the celebrant by the deacon.

In the sacrifice we are now to look for three distinct oblations, all united in the same act of religion. The oblation of the bread and wine for the purpose of their substance being destroyed, and their appearances covering the body and blood of Jesus Christ. The oblation of the body and blood of Jesus Christ under the appearances of bread and wine, and the oblation of himself and of the faithful in union with Jesus Christ, by the celebrant. The three are performed by the one continued act of the sacrifice of the mass; and it is only by keeping the distinction clearly in view,



we shall be enabled fully to comprehend the meaning of the prayers.

The bread which is offered is unleavened; such was the kind which the Saviour used at the institution, for it took place at the time of the unleavened bread; (Mark xiv. 12.) and some water is mingled with wine in the chalice, because as the council of Trent says, it has been received as an uninterrupted apostolical custom, and believed to be founded upon the authority of Christ himself, who is stated to have done so at the institution; and this assertion is supported by the entire host of ancient witnesses. (Can. xxxii.) The council of Constantinople, called that of Trulla, from the hall in which it was held, in the year 692, quotes the following passage, from the Liturgy of St. James the Apostle, and first Bishop of Jerusalem: "In like manner, taking the chalice after he had supped, and *mixing water with wine*, and blessing," &c. St. Clement, a cotemporary of the apostles, states in chap. 17. book 8. of the Apostolic Constitution, that our Lord mixed water with the wine—as does St. Iræneus, the Bishop of Lyons, in lib. 4, chap. 57. St. Cyprian, Bishop of Carthage, in the year 250, writes, in lib. 2, Ep. 3, that the custom of mixing water with wine in the chalice, is a tradition from our Lord. The quantity of water is very small; and St Cyprian also gives us the mystic reason for this, in Ep. 63, *ad Cæcilium*, "We see the people signified in the water, but the wine exhibits the blood of Christ. When, therefore, water is mixed with wine in the chalice, Christ is united to his people," &c.; from this the prayer is perfectly intelligible.

As in the bread many grains are brought into one substance, and in the chalice many grapes are brought into one substance, so in the church of Christ, many individuals are brought into the unity of faith, and connected together by the bonds of charity, and though thousands should assemble together, in the same edifice, or the great offering be made in millions of places throughout the christian world, still the offering is but one, the prayers are for all; our great father is intreated to look upon us as *one people, under one shepherd*. (John x. 16.) They who are present at this oblation, should therefore be filled with the spirit of charity, and banish from them *enmities, contentions, emulations, wraths, quarrels, dissensions, sects, envy, and such like*; for, *they who do such things, shall not obtain the kingdom of God*. (Gal v. 20.)

In the prayer at offering the host, which, as yet is but bread, the church has in view the chief sacrifice which is to be made under the appearance of bread, and therefore seeks, even now.

the effects of the redemption by Christ, who is to be the victim, ultimately produced, and principally offered, and through whose merits only forgiveness of sins, and life everlasting, are attainable. But in the oblation of the chalice, the expressions are more confined yet, though the words are such as would be fully true, without any further reference; it is clear that *our salvation, and that of the whole world*, can be obtained only through the blood of the Redeemer

When the priest bows down, saying the next prayer, *Accept us, &c.*; in the name of the people, he offers them up as a sacrifice, praying that they may be received; he bows to denote the *humility* which should fill every heart; and he expresses it in his prayer; for, *a troubled spirit is a sacrifice to God, and a contrite and humble heart, he will not despise.* (Psalm l. 17.) Such an oblation is always *pleasing to the Lord*; therefore they who assist at Mass, should endeavour to be truly bowed down in humility, and to avoid being *puffed up, ambitious, liable to anger, thinking evil, or rejoicing in iniquity*; (1 Cor. xiii. 4. &c.) for if they be criminal in those respects, *though they should know all mysteries, and have all knowledge and faith, so as to remove mountains, and distribute all their goods to feed the poor, and deliver their bodies to be burned, it profiteth nothing.* (1 Cor. xiii. 2 & 3.) The correction of the heart, is the great object of religion; and the sacrifice of ourselves, which the Lord requires, is the abandonment of those bad dispositions, which are so interwoven with our nature, that the Saviour found it necessary to inform us, that, *if any man will come after him, he must deny himself, and take up his cross and follow* (Matt. xvi. 24.) that Christ who offered himself as a sacrifice for mankind.

The next prayer is made to the Holy Ghost, in a special manner, for the third divine person of the blessed Trinity is generally designated as the *Sanctifier*; for reasons with which every christian must be acquainted. He is specially invoked here, as his intervention is, in the order of Providence, requisite to produce the effect sought for; and when he is invoked to *bless this sacrifice*, the celebrant makes the sign of the cross over the oblation, to show his faith, in every good gift and divine being obtained through the merits of our divine Saviour, who was crucified for us. Short and simple as this prayer is, the mind is overwhelmed and lost in the contemplation of its consequences. First it exhibits to us the bread and wine to be consumed, as an holocaust.\* For in sacrifices of holocaust, or whole burnt offerings the victim

† See Opuscules de Bossuet, T i p 130.

was entirely consumed by fire, to the honour of the Deity: so here the substance of the bread and wine is destroyed, not by material, but mystic fire, by him who on the day of Pentecost descended in the form of tongues of fire upon the Apostles. This sacred fire consumes the substance but preserves the appearances, in order to be the veils which conceal from mortal eyes the divine victim who, in the beginning, offered himself as the substitute for those ancient observances. *For it was impossible that with the blood of oxen and goats, sins should be taken away. Wherefore, when he cometh into the world, he saith: Sacrifice and oblation thou wouldest not: but a body thou hast fitted to me. Holocausts and for sin did not please thee. Then, said I, behold, I come: In the head of the book it is written of me, that I should do thy will.* (Hebrews x. 4. &c.) By the sword of the word and the \*fire of the spirit, this mystic oblation takes place; but the destruction of this first substance is not the great sacrifice of the Mass; for the bread and wine are destroyed only to make room for the great victim to be principally offered; and the production of which, whether for the original sacrifice on Calvary, or its repetition on our altars, has always been attributed to this sacred Spirit.

Thus in the Gospel of St. Luke, we read, *The Holy Ghost shall come upon thee, and the power of the most high shall overshadow thee. And therefore also the Holy one which shall be born of thee, shall be called the Son of God.* And in the Apostles creed. *And in Jesus Christ his only Son, our Lord, who was conceived by the Holy Ghost.* (c. i. 35.) And in the Liturgy of St. Basil, which is that principally in use in the East a prayer is used *that the bread may become the real body, and the wine the real blood of Jesus Christ, by the Holy Ghost who changes this bread and this wine.* And St. Isidore of Pelusium, a disciple of St. John Chrysostom, who also compiled a Liturgy in very general use in the East, says *That the Holy Ghost is truly God, and after other reasons adds, and because at the mystic table, it is he who makes common bread the real body in which the Son of God made himself incarnate;* (Lib. 1. Ep 10. 9,) and he afterwards says the same of the wine changed into the blood. (Ep. 2. 13.) The same is found in almost every ancient Liturgy, as testified by St. Cyril, Bishop of Jerusalem, who lived in the middle of the preceding century, and after having given his testimony in these few words. “Thus that which the Holy Ghost touches is changed, and sanctified. In the ancient Gothic Missal

\* See the secret prayer for Easter Friday, in Whitsunweek

which was used in many parts of Africa and other portion of the Western Church, the following prayer is found." (Cat. Myst. v.) "O Lord make the Holy Ghost thy co-eternal co-operator descend upon this sacrifice, to the end that the fruits of the earth which we present unto thee may be changed into thy body, and what this chalice contains into thy blood." (Miss. Got. xii.)

Wherefore we may now clearly perceive the great object of this assembly of Christians from the days of the Apostles to the present, to be, for the praise of the Lord; for the instructions to be derived from the lessons of the old law, and of the new, as delivered by those persons whose commission therefore is derived from Jesus Christ through the Apostles. For the profession of their belief in the doctrines of the Church; for the oblation of themselves, that dying to the world, they may live with Christ, and for the offering of bread and wine to be changed by the power of the Holy Ghost, and the institution of the Redeemer, and the Ministry of the Clergyman into the body and blood of Jesus Christ, that they may thus (1 Cor. xi. 26,) make a commemoration of him showing forth the death of the Lord until his second coming, and receiving by the oblation of this victim, the application of the fruits of redemption to their souls. Whilst in addition to this, they who prove and try themselves, may *by eating Christ, also live by him.* (John vi. 58.) In the contemplation of such a scene the soul breaks from her prison, and flies, not over an imaginary land of vision, but traversing the regions of the East, collects the facts of ages, and brings into one point, the sacrifice of Abel, and that of Melchisedec, its application by the royal Psalmist, that lamb of Egypt, the institution of the Eucharistic oblation, and the sufferings of Calvary, exhibiting thus to the intellect the best subjects for reflection and to the affections, the most powerful excitements to piety and devotion.

At such a moment as this the soul is prepared for prayer, and the incense which is its emblem is finally introduced, as well as spread its perfumes round the holy place as to waft its odour to the heavens. It is blessed under the intercession of the Archangel Michael standing at the right hand side of the Altar of incense, and of all the elect, &c. (Sacram. S. Greg. Miss. du Tillet and de Sees.) Some ancient Missals have it Gabriel, instead of Michael, and this would appear to be more critically correct, for clearly the prayer appears to be an allusion to the first chapter of St. Luke where, verse 11, the Angel appears on the right hand side of the altar of incense, and verse 19, he states that he is Gabriel. Others state that it alludes to the 8th chapter of the Apocalypse, verse 3, &c. *And another Angel came and stood*

before the altar, having a golden censer; and there was given to him much incense, that he should offer of the prayers of all the saints upon the golden altar, which is before the throne of God. And the smoke of the incense of the prayers of the Saints, ascended up before God from the hand of the Angel. They state this angel to be Michael, the prince of the heavenly host, and state the prayer to be addressed to God, by the intercession of his Archangel and the heavenly host to cause our prayers to be equally acceptable to the Most High, and our incense to ascend with equal favour in his presence as that mentioned in the Apocalypse.

The celebrant washes the extremities of his fingers at the Epistle side, repeating the portion of the xxvi. Psalm, which commences at the 6th verse, *I will wash*, &c. The custom is very ancient; it is done for a double object, natural and mystic. The first, because the hands having now been used in the offering and incensing might have contracted some slight soil should be cleansed, particularly the extremities of those fingers which are to touch the holy Sacrament; the second, to show that the person offering this holy Sacrifice, should be free from even the smallest stain of sin or spiritual filth. St. Denis the Areopagite in his work on the Eccles. Hierar chapter 10, mentions this washing of the fingers in the following words: "The Pontiff accompanied by the venerable order of Priests, washing his hands; for he that is washed (as the Scriptures testify) needs no other washing than that of his extremities, or tops of the fingers, by which indeed the greatest cleanliness is produced," &c. And again, "It is right that they who approached to this most pure sacrifice, should be cleansed from even the least distractions of the soul." This is a fine allusion to that act of humility and instruction of the Saviour, on the night when he established the Eucharistic institution; as read in the 13th chapter of the Gospel according to St. John. "*He that is washed needeth not but to wash his feet, but is clean wholly.*" St. Cyril of Jerusalem in the 5th chapter of his mystic catechism, says, "You have seen that a Deacon washes the hands of the celebrant and of the other Priests about the altar. Think you it was to cleanse the body? By no means, for when we enter the church, we are not in such a state as to need washing for cleanliness. But this washing of the hands teaches us that we should be clean from all sin, for the hands signify our acts; to wash the hands then is nothing more than to purify our works." And the Apostolic constitutions remark, Lib. 8. chapter 11, "That the water which is in this place given to the Priests to wash their hands, is a sign of the purity which becomes souls consecrated to God." Both celebrant and attendants should there-

fore on this occasion be penetrated with the most heartfelt sorrow for sins, and sincerely intreat pardon for their offences, and beg that the Lord may wash away their iniquities, not only from their hands but from their feet and their heads, (John xiii. 9,) and should any persons addicted to gross crimes be present, they should seriously enter into themselves and reflect, that if they live according to the works of the flesh, they cannot enter the kingdom of God. These works are manifest, *fornication, uncleanness, immodesty, luxury, drunkenness, revellings, and such like.* (Galat. v.) If then *they have yielded their members to serve uncleanness and iniquity, unto iniquity; let them now yield their members to serve justice unto sanctification.* (Rom. vi. 19.) Let them wash away their crimes with the tears of contrition, and the blood of that lamb, who is about to be offered. Unless they attend with such dispositions, at the holy Sacrifice, they but make a mockery of Christ, and God is not mocked with impunity.

This ablution was performed at the Epistle side—which, as before remarked, was, in a regularly built church, the south side, and therefore next to the sacristy, where the necessities of the altar were kept—the psalm was concluded by the doxology, “Glory be to the father,” &c.—except in Masses for the dead, when the usual conclusion of the psalms on that occasion, was substituted. “Eternal rest grant unto them, O Lord. And let perpetual light shine unto them. Amen.” And in times of most solemn penance, it was omitted, as being an expression of joyful praise.

The celebrant then comes to the middle part of the altar, and bowing down, says the next prayer, *Receive, O Holy Trinity, &c.* This prayer in its present form, is probably a cause of difficulty to some persons who do not examine with sufficient care, nor reflect upon what they too hastily condemn. They object that by this prayer, the church professes to offer the sacrifice equally to the blessed trinity and to the saints. This is not the fact, nor is such the meaning of the prayer. It consists of three distinct parts. The first requesting the oblation to be received in memory of the Passion, Resurrection and Ascension of our Lord Jesus Christ. This is distinct, and the plain meaning of the request is evidently conformable to the institution, *Do this for a commemoration of me.* (Luke xxii. v 19.) The second part, requesting the oblation to be received *in honour* of the blessed Virgin, and other saints—that it may be available *to their honour* and to our salvation. This latter clause, “our salvation,” creates no difficulty. The question is now what is meant by offering the

sacrifice *in honour of the saints*? First, then, the word *honour* in the first part of the prayer, is clearly not an exact, though it be a literal translation of the original prayer—for it should be rather translated *on the festival* of the blessed Virgin, &c. Le Brun remarks\* that the words found in the oldest copies are *in honore*, and not *in honorem*, and states also, that the words *ad honorem*, found immediately after strengthens the proof of this reading being correct, for the persons who framed the prayer would otherwise have fallen into a glaring and inexplicable tautology. *In honore* evidently ought to be translated *on the festival* or *at the time we honour*. Thus it would appear as well from the critical examination, as from various facts which that author adduces, that this is the true meaning of this first phrase. But *ad honorem*, that it may be available to their honour, i. e. the saints, is distinct, we must then see its meaning.

St. Augustine writes, “So that although we raise altars to the memory of the martyrs, we do not build any to them. For which of our prelates at any time celebrating at the altar in any of the places of the saints, has said, ‘We offer unto thee, Peter, or Paul, or Cyprian?’ But that which is offered, is offered to God who has crowned the martyrs, at those places where is celebrated their memory whom he has crowned.” (Lib. 20, contra Faust. c. 21.) And again, in another place, “Nor do we give to those martyrs, temples, priests and sacrifices: because, not they, but their God is our God.” (Lib. 8. *de civ. c.* 27.) Thus no sacrifice was offered to the saints, though places were consecrated to their memory, where their virtues were honoured, and altars raised at which this honour was paid. Not by sacrifice to them, but by sacrifice to God; to their God and ours, to him who enabled them by his grace to triumph over sin, and to obtain glory—the honour we pay to them redounds to him, who in them has crowned his own graces; and when we pray this sacrifice may be received by the Godhead, it is to the holy Trinity it is offered, not to saints; it is offered in commemoration of Christ, on the festival of the saints, perhaps in places consecrated to God in their memory, and we pray it may be available *to their honour*, we do not offer it to them that they may receive it—this would be idolatry. But it is offered to God to their honour; and so far from this being derogatory to the honour of Christ, or against his institutions, it is calculated to promote his honour, and in conformity with his institutions; for when we honour the saints, we only pay to God the homage of our praise for their perfections, we praise his work in

\* Explic. lit. hist. and dog part iii. art. ix

them, and their glory redounds to Him who created them and sanctified them: and surely it was to procure their honour, and glory, and salvation, that he sacrificed himself on Calvary, and we only repeat the offering for the purpose of commemorating and fulfilling his institutions. Nay, he distinctly declares, *For them do I sanctify myself, that they also may be sanctified in truth,* and its consequence honoured in our glory. (John xvii. 19.)

Thus the sacrifice is offered to the Trinity, but not to the saints, and though they are honoured, that respect redounds to the greater glory of the Lord.

The third part of the prayer is a request that those saints whose memory we celebrate on earth may intercede for us in heaven. Here, then, we distinctly point out how far they can assist us “by intercession,” and we show that intercession to be again subordinate to that of the Redeemer, and only available through his merits, for the prayer concludes by the words which clearly prove those merits to be the foundation on which we rest all our hope by those words, “Through the same Christ, our Lord, Amen.”

But why, it is said, need we ask to have our sacrifice received, if that sacrifice be Christ, who must necessarily be acceptable? Because we are not necessarily acceptable, and the object is to apply to us the benefit of this offering, by granting to us those dispositions which will qualify us to profit by that which in itself is excellent.

This prayer was originally said, only on the festivals of saints, and special mention then was made of that saint whose festival was celebrated, but during the latter 700 or 800 years the special name had been omitted, and the general form used as now. Many of the ancient Missals style it the prayer of St. Ambrose, we however, have no better evidence to attribute its formation to him.

The celebrant then having kissed the altar through respect, turns round to request the faithful to pray with him, saying *Orate fratres, &c.* “Brethren pray,” &c.—the answer to which is given in the name of the people by the attendant praying *Suscipiat, &c.* “May the Lord receive,” &c. The celebrant pronounces only the first words in an audible voice; and repeats the remainder in a perfectly under tone, to teach the faithful that silent or internal prayer, together with meditation on the divine mysteries, is what best befits the solemn occasion which now presents itself; and this invitation is given to rouse them from any distractions which might have occupied their thoughts, as well as to excite them to greater attention to the solemn mysteries: and



in order to cut off all occasion of distraction from the celebrant, no person is allowed to come so near as to be under his observation, except when it is necessary to attend him. Nor does he turn round towards the people from this moment until after the conclusion of the Sacrifice; but as Moses held his hands lifted and apart in prayer upon the mountain, in order that Israel might overcome Amalec. (Exod. xvii.) He now holds them in the same manner whilst the faithful endeavour to overcome that enemy who impedes their progress to the true land of our inheritance: nor does he change them from this position except when any special act is to be done, which requires their use and on a few other occasions which shall be noticed.

The mode of invitation to prayer at this place, and its answer have varied very considerably, but the substance has always been the same. In many of the Ancient Missals, the words which the priest says now in a loud voice, viz. *Orate fratres*, is all that was marked, whilst others entered more fully into the explanation of the object of the prayer. In the Liturgy of St. Chrysostom, the celebrant and Deacon mutually said: "May the Holy Ghost descend upon you," and in the Liturgy of St. James, the celebrant continued his prayer at the altar, and just before the preface the assistants prayed as in the Liturgy of St. Chrysostom. In others the celebrant gave the invitation, and the people prayed without giving a special answer; but the present order has been generally established in the Latin Church during 800 or 900 years.

The prayer exhibits the progress of charity and the communion of the faithful: after seeking the praise and glory of the Lord, we then desire our own benefit, and then that of the whole church; showing that we must first love God above all things, even above ourselves, then loving ourselves, and our brethren as ourselves for the love of God.

The celebrant then reads the prayer or prayers called the secret or secrets, the number of which corresponds to the number of Collects. This prayer has been differently called, sometimes *Super oblata* "over the oblations." This needs no explanation, for now the oblations were on the altar. This is found in the Sacramentary of St. Gregory, and in that of Pope St. Gelasius. They are more generally called *Secreta* or *Secrets*. Some authors say that this name was given because they were said in a low voice; however, we have seen all the prayers since the offertory, and find that with the exception of the preface, and the Lord's Prayer, all the other prayers to the end of the Canon are said in a low voice. The compiler of this essay is therefore more inclined to

the opinion of the great Bishop of Meaux\* that this prayer was called *Secreta*, because it was said over the part of the offerings of the people, which was to be consecrated after the *Secretio* or separation had been made. This explanation appears the more natural as being at the same time founded upon a fact and having the very same meaning as *super oblata* the other title of the prayer.

During the repetition of the secret prayers the celebrant is supposed to have so thoroughly imbibed the spirit of devotion, that he no longer can contain it within, and he therefore concludes them by repeating or singing the latter words *per omnia Secula Seculorum*; "World without end" aloud; the choir answers "Amen." The next salutation is that of *Dominus vobiscum* which has been already explained. Then *Sursum Corda*, "Lift up your hearts" to which he is answered *Habemus ad Dominum* "We have lifted them up to the Lord." Then the celebrant says or sings, *Gratias agamus Domino Deo nostro*, "Let us give thanks to the Lord our God." And is answered, *Dignum et justum est*, "It is meet and just," after which he says or sings the preface, which is so called, because it immediately precedes the canon of the Mass.

Formerly, in some churches, immediately after the *Orate fratres* the Sanctuary was enclosed in curtains, and the celebrant was not seen, hence it was useless for him to turn towards the faithful in saluting them during the Canon, or immediately preceding it: but even where there were no curtains, as at present we have none, the solemn occupation of the celebrant prevents his turning round. The most ancient liturgies contain this invitation to lift up our hearts to the Lord, and it is so general through all the first writers and early documents, as to be evidently of Apostolic introduction. It is found in the constitutions by Clement Lib. 8. c. 17. St. Cyprian. fer. 6. de orat. Dom. Cyri. of Jerusalem. Cat. Myst. 5. divers places in St. John Chrysostom and St. Augustine, &c. The invitation to give thanks to the Lord our God is equally ancient, and the preface is found in every Liturgy which has been discovered.

The Greeks have only one preface, but the Latins have had a vast number, almost every principal festival of the great mysteries or of any distinguished Saint, having a proper preface: but about the year 1050, they were reduced to ten, and all the others abolished. Those retained, are the same that were enumerated as fully sanctioned by the church, about the year 580, by Pope

\* Bossuet Explicat De la Messe, parag. ii.

Pelagius II, in his answer to the Bishops of Germany and France. They are the common preface, and those of Christmas, Epiphany, Lent, Easter, Ascension, Pentecost, the Trinity, the Apostles, and the Cross. Pope Urban, II, in the year 1095, approved of that of the blessed Virgin in the Councils of Plaisance and Clermont. Though the decree be not found in the Acts of the Councils, it is quoted by Gratian 50 years after. Those form at present the body of prefaces of the Roman Missal.

Nothing can be more appropriate than for man who aspires to a heavenly country, to lift up his heart and seek for it. His thoughts and his desires should be in heaven, for where his treasure is, there also should his heart be; he desires to join with the angels in glory, then should he also join with them here below in praising their great Creator. And nothing can surely be more just, nor more necessary than that we who have received all things from his bounty, and who have so often experienced his mercy, should give him thanks therefor; but at no moment should our gratitude be more strong, nor our feelings more lively, than when we contemplate the Son of God slain for our transgressions, and now expect him upon the altar to be under the sacramental veils, at once our victim, and our sustenance.

Our praises are given to God, through our Lord Jesus Christ; and in giving them, we behold him, surrounded as it were by the whole heavenly court, from the most humble angel, to the most ardent seraph, who rapt in the fire of love, burns in extacy and blazes in glory near the throne. *And they rest not day and night, saying HOLY, HOLY, HOLY, and giving glory and honour and benediction to him that sitteth on the throne,* (Apoc. iv. 8.) In the fervour of the moment, the celebrant invites his flock to join with them in the sacred canticle, and the choir and people unite in their jubilee of exultation.

In saying those words, *Holy, &c.* the celebrant joins his hands, and bows down his head, in humble adoration, whilst he repeats to the "Lord God of Sabaoth, the heavens and the earth are full of his glory: Hosanna in the highest; *blessed* is he who cometh in the name of the Lord;" and he makes the sign of the cross, to exhibit the source of blessing to fallen man, and repeats "Hosanna in the highest."

This hymn is found in all the most ancient Liturgies.\* St. Gregory of Nyssa, in his address to the Catechumens, urging them to accelerate their preparation for baptism, "Why do you not hasten to receive baptism, that you may be able to sing with

\* See Le Brun, part i. parag. 4.

the faithful the canticle of the Seraphim?" And St. John Chrysostom asks the faithful how they can sing indecent songs with those mouths which have chaunted Holy, Holy, Holy to the Lord. It was formerly omitted on fast days, and in masses for the dead, but the second council of Vaison, in 529, at which St. Cesarius was present, ordered it to be said at all masses, "even in Lent and for the dead." This custom soon became general.

The hymn is found in the first place in the sixth chapter of the prophet Isaias, where we read the very words, as sung by the seraphim, Holy, Holy, Holy, Lord God of Sabaoth, or of armies, or hosts; the heavens and the earth are full of his glory. For the reason which has been previously given, the church retains the original Hebrew word *Sabaoth*, instead of taking its translation. St. Ambrose says, the triple chaunt is in honour of the Trinity;\* and this great Lord is called the God of armies, or of hosts; for he is that Ancient of days described by Daniel, from before whom a fiery stream issued, and *thousands of thousands ministered unto him, and ten thousand times hundreds of thousands stood before him.* (vii. 9, &c.) Tertullian says, that the church causes us to repeat it here, below,† that we may be associated with those, in whose company we hope to rest for eternity.

But now coming more directly to the specific object of the sacrifice, the church contemplates him who reconciled us to his Father, and beholding his near approach, she puts into our mouths the Hosannas to him who comes in the name of the Lord. The son of David, not now entering Jerusalem to be mangled upon the cross, but preparing to descend upon our altar to immolate himself as the victim of his own love and our salvation. Hosanna is not only an ejaculation of praise, but also a prayer for mercy. It was the cry of the Jews at the feast of Tabernacles, and of the multitudes, who strewed their garments in his way, and accompanied Jesus into Jerusalem, bearing branches in their hands, and crying out, *Hosanna to the Son of David, blessed is he who comes in the name of the Lord; Hosanna in the highest.* (Matt. xxi. 9.)

The various other editions to the preface on the occasion of special feasts, or observances, are sufficiently explanatory in themselves, such as the shedding of that ray of divine light upon us by the birth of the Saviour, which is alluded to in the preface, proper for Christmas. His appearing manifest in our flesh, in that for Epiphany. The object of the fast in Lent; the effect of his crucifixion in the preface of the cross; his sacrifice, by which

\* Lib. xxx. c. 8. de spir. sanc. † De orat. iii.

he is our Pasch, and his resurrection at Easter; his conversation with his apostles and ascension; the descent of the Holy Ghost at whitsuntide, and the effects of this descent; the favour conferred on the blessed Virgin Mary, and the power of the apostles, together with the unity of the church, and the source of spiritual jurisdiction. All those are separately and specially brought in review before our minds through the year, on various occasions, by the special or proper prefaces.

The assistant rings the bell at the sanctus, to rouse the attention of the congregation, and to excite them to join in the hymn.

The next part is the Canon. This has its name from being a part which has always been an unchanging rule, by which the celebrant was to be directed; and which was not subject to the discretion of the priest or bishop, even in those early days when much was left to their prudence. The meaning of the word *canon*, is "a rule." It consists of that part of the Liturgy which commences with the words *Te igitur clemensissime pater, &c.*; "we therefore, humbly pray," &c. down to the words *per omnia Sæcula Sæculorum, Amen*. "For ever and ever, Amen," just before the Lord's prayer. But latterly the Canon is considered to comprise the Lord's prayer, and to extend to the prayers at taking the Chalice and the ablutions inclusive.

This is one of the most ancient parts of the liturgy; we find it in very nearly the same words as are now in the Roman Missal, in the ancient *Ordo Romanus*, which quotes it as of the oldest date. It is on all hands agreed that the last person who amended and reduced it to its present form, was Pope St. Gregory the great, in the year 595. Kemnitz and most others who have written against the Catholic doctrine on this point, say that in the year 590 it assumed its present form. In his 63d epistle, St. Gregory states that before his time, but he does not state exactly when, it had been compiled by an eminent Scholastic; that is, by a person of considerable information. Pope Vigilius in the year 545, mentions it as the "text of canonical prayer." Pope Leo I, in the year 445, added the following words, *Sanctum Sacrificium et immaculatam hostiam*, "a holy sacrifice and unspotted victim," just after the words *tibi obtulit Sacerdos tuus Melchisedech*, "thy high priest Melchisedech offered to thee," at the conclusion of the second paragraph, after the words of consecration: and Pope Innocent I. calls the Canon, by excellence "The prayer," in the year 408, in his Epistle to Decentius, where he speaks of the custom of repeating the names, or making the memento, "before the Priest makes the prayer." St. Augustin about the year 420, calls it by the same name, where he says in his 149th Epistle,

that “nearly the entire Church concludes all its petition with the Lord’s prayer.” St. Ambrose, who was the teacher of St. Augustine, in his 4th book on the Sacraments, has the two prayers which immediately precede the consecration, and the two which immediately follow it, almost letter for letter as they are now found in the Canon, and he quotes them as taken from the Ancient rites. In the 4th chapter of this 4th book, he distinctly mentions the substance of the first prayer of our Canon, as does Optatus of Milevi, in his second book against Parmenian, and St. Augustine in his 84th tract on St. John, mentions those prayers thereof, in which the Saints are named and invoked, and prayers offered for the dead. St. Cyprian in the year 250, calls it the prayer which follows the preface. St. Cyril of Jerusalem, St. Basil, and Pope Vigilius testify that those customs and prayers were handed down from the Apostles; and this testimony was not contradicted, but was supported by their cotemporaries and immediate successors. It was also called *Actio*, *Mysterium*, &c. by many of the most ancient writers. St. Pelagius writes both phrases. *In actione Sacri Mysterii* is the name by which he calls it\* “in the performance of the holy mystery.” The second council of Carthage in the year 390, calls it *Ordo agendi*, “the order of doing”—that is, of producing the Sacraments or offering the Sacrifice—doing an act. They who are at all conversant with the history of the early ages of the Church, will not be astonished at not finding earlier written documents upon the subject, for they are well aware of the custom which prevailed during the first three centuries and a half, of not committing the forms of the Sacraments or the prayers of the mysteries to writing, they were taught to the Clergy, and not written; hence we could have no earlier documents. It must be then quite plain that no better evidence could be expected of the antiquity of our Canon.

But in addition to these we may add some considerations which have very great weight. First, it is usual in the dyptics of the churches to insert the names of the saints, to be repeated in the canon; now in this canon there is not the name of any but of a martyr of a very early date—therefore all the dyptics which have been introduced, must have been of a corresponding period, and not later than the third century. Secondly, we have the most accurate statements of all the changes that have been made in the canon by any of the Pontiffs, and they are very few; we have also the various additions to that part of the office, which was left more to discretion than the canon, hence we conclude that if

\* St. Pelag in Ep. Agobart. ad Ludov imp.

the canon was not of apostolic origin, we would have had some account of its author; or if any serious change had been made, we would have learned it equally well as we did that made by Pope Leo, and that other by Pope Gregory, when in his revision thereof he added the words *Diesque nostros in tua pace disponas*. "And dispose our days in thy peace," as at the end of the prayer said by the celebrant with his hands spread over the offering—and again in the enumeration of the apostles, the order is very different from any other which we find; and can be best accounted for, as also can the introduction of their names and of those of saints who lived nearly two centuries after the apostles, in a work attributed to the apostolic age, by the account of what the dyptics were—as shall be given.

We shall now examine the prayers of the canon, and find that as the council of Trent declares,\* it contains nothing but what is calculated to lift the soul to God, and that it consists of the compositions of our Lord himself, of the apostles, and the most holy and earliest Pontiffs.

The celebrant begins by lifting his hands and eyes to heaven, in imitation of our divine Lord, when invoking his eternal Father, then he respectfully kisses the altar, and at the words "these gifts, these presents, these holy and unspotted sacrifices," he thrice makes the sign of the cross over the offering to consecrate it to God through the merits of Christ, and then continues the prayer with his hands lifted and extended, until that part where he invokes the Lord for his living friends, "Be mindful, O Lord"—here he closes his hands, and rests for a short time in mental prayer for them, and also to give the congregation an opportunity of enumerating their friends in their prayers. After which he extends his hands and continues, to the end of that prayer, "Through the same Christ, our Lord—Amen."

The object of this prayer is evident; it is to obtain from the eternal Father, the author of all good, through the merits of his beloved Son, the blessings which we ask for. The first of those is, that he "would vouchsafe to accept" the offering which we make; it is as yet but bread and wine, but we offer it for the purpose of its being made the body and blood of Jesus Christ—for which end the blessing of the eternal Father is necessary thereon; hence he is prayed "to bless these gifts." We call that which is given by a superior to an inferior, a gift, and as we have received those from God, who is our superior, we make the acknowledgement of his bounty even in our making the offering

but what an inferior presents with a request that it may be received well, expresses what we do in giving "these presents" to our superior, with a request that he may accept them as our "sacrifice" which is already "holy," as having been consecrated to him, and "unspotted," for it is the purest which we can bestow, and we anticipate that under those mystic veils will soon be placed the "unspotted" lamb figured by him who in Egypt was chosen without blemish.

The object of our oblation is in the first place for the Holy Catholic Church—because we are brethren throughout the whole world, *having but one Lord, one faith, one baptism, one God and Father of all*, to whom Christ our Lord, *ascending on high, led captivity captive, and gave gifts to men.* (Ephes. iv. 5, &c.) We then request of the Lord "to grant peace" to the church by saving it from the persecution of enemies, "to preserve it" in that peace by taking away enmity, ill will and malice, "to unite it" by removing the spirit of schism which too often exhibits itself, and "to govern the church throughout the world," by preserving the spirit of unity in the bond of peace.

And as we are but *one fold under one shepherd*, (John x. 16.) the next petition is for him who as the vicegerent of Christ, is our visible head here below, we therefore pray specially for our holy father the Pope—according to the injunction of St. Paul to the Hebrews, *Remember your prelates who have spoken the word of God to you*, (xiii. 7.) and the Bishop of Rome being the centre of Catholic communion, we should necessarily first offer up our prayers for him after asking for the unity of the Catholic Church; such were the sentiments of St. Iræneus,\* when he mentions the necessity of every other church agreeing with that of Rome, and as St. Cyprian says,† he presides as the Vicar of Jesus Christ, as the successor of Peter, upon whom only the church was founded, to show its essential unity.

In the year 449 Dioschorus, patriarch of Alexandria, struck the name of Pope Leo from the dyptics of his church, and it was looked upon as an enormous crime. Nicephorus mentions in his xvi L. 17 c. Acacius, the Bishop of Constantinople *dared* to efface from the dyptics the name of Pope Felix II. in 480. The Emperor Constantine, Pogonat mentions in a letter which is found in the acts of the Council of Constantinople, in the year 680 and is addressed to the Pope Agatho, that he resisted the patriarch who strove to erase his name from the dyptics: but the great schism under Photius, in 875, completely separated a great por-

\* Lib. 3 De Heres      † Lib. de unit Eccl.



tion of the east from Catholicity, and thenceforward it is excluded by his adherents; but the Catholics, whether in the east or the west, have retained it.

After the name of him who governs the entire church, the name of him who governs the particular portion is next mentioned, for as the Pope is the centre of unity for the whole church, the Bishop is for the whole diocese, as St. Cyprian says in his 66th epistle, "that is a church, a people united to their priest, and the shepherd adhering to his flock." And nothing can be more natural than that the faithful should pray for their bishops, *because they watch as being to render an account of the souls* (Heb. xiii. 17.) of their flock, therefore the flock should *pray for them*, and in some places where there are Catholic princes, their names are added.

The names of those persons of whom special mention was made in the Mass, were formerly written on papers or parchments folded twice, so that they were called dyptics, from this double fold; hence then were found upon the dyptics, the names of the Pope, of the Bishop, of the King or Emperor; where he was a Catholic, and in another part of the saints of whom commemoration was made, or whose festivals were celebrated; and again, of the dead to be prayed for, as we shall see in their proper places. Thus a name being on the dyptics meant its being written on the scrip of the altar for some one of those purposes.

The prayer continues to advert to the sacrifice being offered not only for those, but also for our other living friends of whom we choose to make special mention; and to allow an opportunity for this, the celebrant rests to make his own memento in the proper place, and to allow the assistants to make theirs, but the prayer first reminds them of the necessity of *faith, without which it is impossible to please God*; (Heb. xi. 6.) and hence the prayer continues "as also for all orthodox believers and professors of the Catholic and apostolic faith"—that faith which is the belief of *all nations*, and which has been derived from the apostles, and is not the offspring of human vanity nor of human ingenuity, but of apostolic tradition, and which was originally received from Christ himself, and is not the little produce of any single nation and its colonies, and the descendants of the colonists, but that body of doctrine spread through every nation by the messengers of Christ, and exhibited in every age by their successors.

After this special application to individuals, the celebrant next reflects upon the numbers that surround him—and says, "and of all here present, whose faith and devotion is known unto thee, for whom we offer, or who offer up to thee this sacrifice of

praise;" because, although the sacrifice is in itse. excellent its application to individuals will be generally beneficial, only in proportion to their faith and devotion, of which the searcher of hearts alone can judge; hence the necessity of our attending with the dispositions which have been before enumerated, and of preserving our devotion unimpaired throughout.

Formerly, as we have seen, the faithful made offerings in kind for the sacrifice, and other offerings towards the support of the clergy; hence that expression, "who offer unto thee," but subsequently upon the custom falling into disuse, an offering was made in money, instead of the original one in kind, with a request that the celebrant would make a special offering of the sacrifice on behalf of the contributor; hence the words "for whom we offer"—but as the faithful join with the celebrant, and as he acts as their minister, and on their behalf, they too may be said "to offer this sacrifice of praise for themselves, their families and friends."

Every Christian has three great objects in view, the preservation of his bodily health, which is the chief temporal blessing he can expect, his spiritual freedom and the eternal salvation, but he recollects the injunction of his Lord. *Be not solicitous saying what shall we eat, or what shall we drink, or wherewith shall we be covered—for all those things the heathens seek after. \*\*\*\*\* seek first the kingdom of God and his justice, &c.* (Matt. vi. 31.) hence his first petition for himself and his friends is, "for the redemption of their souls," Which have been enslaved by sin; and next "for the health" of the body, and casting his eyes forward to those regions of eternity, whither he and his friends must pass from this vale of tears, he adds, "and the salvation they hope for, and for which they now pay their vows," that is, offer up their earnest supplications "to thee, the eternal living and true God."

The first word of the next paragraph is differently understood by writers on the liturgy. "Communicating" or holding communion with, is by many, referred to the Saints, whose names follow, to show that though now separated from us, and in glory as the Church triumphant, we are members of the same body, holding the same faith as they did on earth. Whilst others say, that it only means holding communion with each other, as members of the true church here below, and adduce in support of their opinion other parts of the liturgy, which on some occasions are introduced immediately after the word "Communicating" and altogether disjoining it from the subsequent part of the prayer; as on Easter Sunday where the meaning is evident, "*Being un-*

ed in communion, and celebrating this most sacred day of the resurrection of our Lord Jesus Christ, according to the flesh moreover *honouring the memory of the ever glorious, &c.*"

This portion of the Canon teaches us to honour the memory of the Saints, to seek their intercession, and enumerates some of the principal and earliest of those holy personages. Different Churches had different names in this place, and many of them a longer enumeration. In the first ages of the church, there was placed upon the altar a paper or parchment folded double, whence it was called a Dyptic; it was the register of that church; this had three columns, one in which the names of the Pope, the Bishop, sometimes of the King or Emperor, and of the benefactors of the church, were inscribed, and this was frequently read aloud at the beginning of the Canon. In the second column were the names of the Saints who were principally honoured and invoked in that church, and lastly the names of deceased persons belonging to the church, for the repose of whose souls the prayers of the living were implored. Thus the Dyptics exhibited at once the three states of the faithful, militant, triumphant and suffering, but still united in the communion of Saints. The difference of those registers in different churches will now be no cause of surprise, nor will it exhibit any difference of faith, for though the names may be, and must generally be different, the principles of their introduction must evidently be the same. At a very early period, the names of the Saints whose memory was to be principally honoured, were transferred from the Dyptics to the Canon, and as the enumeration would be almost interminable if all who were honoured and invoked should be named, only a few were inserted, and the general phrase added "and of all thy Saints." Without entering into any proof to support the doctrine, one remark may be allowed, that whatever merits we attribute to them, or whatever aid we expect from them, must all be from that great source of good to us "Christ our Lord." And in the invocation we only follow what has been transmitted to us from the days of the Apostles, by whose immediate disciples their names were placed upon the Registers, and to which were afterwards added the names of those who like them had lived in the practice of virtue, and died in the odour of sanctity. Mention was made of them at the altar, as St. Augustine says, \* "At the very table, we commemorate them, not that we should pray for them, but rather, that they might pray for us," and in another place † "It is an injury to pray for a Martyr, to whose prayers we should be com-

\* Tract 84 in Joan † Sern. 17 de verbis Ap. st.

mended." And thus as a learned expounder of the Canon writes \* "We honour the head in his members, God in his Saints."

Being thus fortified by the intercession of those Saints, the celebrant now spreads his hands over the offerings: as the high priest of Judea formerly laid his hands upon the goat to load that victim with the sins of the people, and as the priests of the old law always laid their hands upon the heads of those victims which were offered for sin. By laying his hands thus over the oblation, he too identifies himself therewith, and thus make the complete sacrifice of himself, the people, and the bread and wine to the Lord, for the purposes recited in the prayer, where he intreats the Almighty "graciously to accept this oblation of his servitude" in the ministry, "as also of his whole family," that congregation of which he is the head. The special objects now enumerated are first "the disposition of our days in peace." That peace which is the result of a good conscience, that peace which the world cannot give, (John xiv. 27.)—because the world frequently lulls the conscience into a deceitful repose, saying peace, peace, and there is no peace; the second object is to "preserve us from eternal damnation," by keeping us in this life from sin, which alone can produce damnation; and the third object is, to "rank us in the number of the elect;" because in his mercy he can choose us, and select us, and give us extraordinary aid, whereby favouring us in his good will, more than others, to whom he gives a sufficiency of grace to enable them to be saved, if they will correspond therewith; he can pour forth his assistance more abundantly upon us, and thus insure our salvation by his extraordinary mercy. All this we implore "through Christ our Lord," (John xvi. 24.) who exhorts us to ask in his name.

The expression of the three great objects of our offering in this prayer, was added to the Canon by St. Gregory the great, as we read in his life by John the Deacon, L. 2. n. 17. in Walfridus lib. de rebus. Eccl. c. 22. in the sixth lesson of his festival in the Breviary, March 12, and from the venerable Bede, Hist. Eccl. l. 2. c. 1. "And also in the celebration of the Mass, he superadded these phrases full of the greatest perfection, *Diesque Nostros, &c*" However Amalarius in pifat 2. in lib. de Off. states that the objects were substantially contained in the Canon in the times of St. Ambrose, which was two hundred years earlier.

We now come to the prayer which immediately precedes the consecration, and which we find in every Latin formula that is extant, and which has always been looked upon as having been

\* Odo Camerac in Expos. Sac. Can. dis. 2.

altogether derived from the Apostles. And as regards the substance of the prayers, the only difference between the Latin and the Eastern liturgies on this point, is, that the Greeks repeat the prayer which they have correspondent to this, after the form instituted by our Saviour, and the Latins place it immediately before the words of his institution.

We are now arrived at that part which is 'the most solemn, important, and interesting of the entire; every thing hitherto had reference remotely or proximately to the awful moment which approaches. For now the true victim is about to be produced. In a well regulated Cathedral this indeed is a moment of splendid, improving, and edifying exhibition to the well instructed Christian. The joyful hosannas of the organ have died away in deep and solemn notes which seemed to be gradually lost as they ascended to the throne of God, and solemn silence pervades the church; the celebrant stands bareheaded, about to perform the most awful duty in which man could possibly be engaged. His assistants in profound expectation await the performance of that duty; taper-bearers line the sides of the Sanctuary, and with their lighted lamps await the arrival of their Lord. Incense-bearers kneel, ready to envelope the altar in a cloud of perfumes which represents the prayers of the Saints; and at the moment of the consecration when the celebrant elevates the host, and the tinkling of a small bell gives notice of the arrival of the lamb, every knee is bent, every head is bowed, gratulating music bursts upon the ear, and the lights which surround the throne of him who comes to save the world, are seen dimly blazing through the clouds of perfumed smoke, which envelopes this mystic place. Ye even on the most humble altar which religion rears, and at which poverty attends, though stripped of all external pomp and circumstance of show; the same victim is found, the same graces may be obtained, and purer piety may kneel with more sensible devotion, and form a closer alliance with the Saviour of the world, especially if by eating his flesh, and drinking his blood, the union of abode in Christ should take place, *for his flesh is meat indeed, and his blood is drink indeed.* (John vi. 56.)

We have in the gospels a short record of the acts of the Saviour, at the institution. *Jesus took bread, and blessed, and brake; and he gave to his Disciples and said: take ye and eat. this is my body, and taking the chalice, he gave thanks, and gave to them, saying: Drink ye all of this. For this is my blood of the new testament, which shall be shed for many, unto remission of sins.* (Matt. xxvi. 26, 27.) Here we find the acts to be taking bread, blessing it, breaking it, giving to his disciples what

he held, accompanied by a declaration that it was his body. This is no place to enter upon an examination of the meaning of the word *brake*, as this is not a controversial disquisition; but it may be observed that many eminent linguists, and deep antiquarians, and learned divines, state the meaning to be *breaking in sacrifice*, because the word has been frequently used in that sense, and this they state to be the key to the explanation of the words in St. Mark xiv. 22. where the whole is described as one act, *blessing broke*; that is by his blessing offered the Sacrifice; and to that of St. Luke xxii 19. *This is my body which is given for you*, not only given to you, for they say, if it was only a sacrament it would have been then only given to them, but not for them; as there was no other person to whom it could be given for them, because it was given to no other, and the verb is in the present tense, and must refer to some act then in performance; and the distinction of tenses is made by each of the three Evangelists, where speaking of the blood in the subsequent verse, each says, *shall be shed*, that is future, referring to the next day. But if by his blessing he did offer it in Sacrifice, then indeed we can clearly see the acts to be taking bread, by blessing giving it for them, and afterwards giving the Sacrament to them.

Our only object at present is to trace as well as we can the origin, and to find the exact meaning of the prayer which immediately precedes the words of consecration in the Roman Missal. Christ used prayer, *gave thanks*, and he *blessed* the bread which he took, and he then declared what substance was there; and he commanded the Apostles, and through them their successors, to do what he did, *Do this*.

It has been before remarked, and no fact is better established than it is, that in the early ages of the Church, the forms or words for the Sacraments were not committed to writing: thus St. Basil says \* “who is it that has left us in writing the words which are used for the consecration of the Eucharist.”—And just after he continues, “we are not content with using only those words which are reported by the Apostle, and the Gospel; but we add to them others before and after, as of great efficacy for the mysteries, and which we have learned only from his unwritten doctrine.” Justin Martyr in his Apology† says, that our ordinary food “is changed into the Eucharist by the word of God and by prayer.” Origen‡ says, that “we eat of this bread sanctified by the word of God and by consecration.” Tertullian§

\* li de Spiritu S c. 27. † Apolog. 2 ad Antonin ‡ Hom. 15 in Matt. § Tert. adver. Marc. l. 4. c. 40

says that Christ ' made the bread his body by the words *this is my body.*' St. Ambrose says\* " The change of the bread and wine into the body and blood takes place the moment the words of Christ are pronounced : " before the consecration, it is bread. but when the words of Christ are added, it is no longer bread, but the body of Christ." The same writer says† " Blessing is of more efficacy than nature, for the blessing changes nature itself" and the example he adduces is the consecration of the Eucharist by the blessing. St. Augustin says,‡ " But our bread and chalice become mystical to us by consecration ;" and in another place,§ " It is consecrated by the mystic prayer." Thus we find, prayer, blessing and the words of Christ all through used for the consecration.

The prayer which next follows has been looked upon at all times as that which has come down from the Apostles, in the way mentioned by St. Basil. In repeating it, the celebrant thrice makes the sign of the Cross over the offerings, then once over the bread, and once over the wine, and lifting his eyes to Heaven to invoke the power of the eternal God, and in imitation of the Saviour, he again holding the bread in his hands, makes the sign of the Cross over it at the word *blessed*, and pronouncing the words of Consecration bending over the altar, and holding the host in his hands, he kneels to adore his Lord and Saviour then concealed under the appearance of bread, and rising, elevates it to be seen and adored by the people ; and having again made his adoration, he repeats the same ceremony with regard to the Chalice.

In the prayer the celebrant intreats of the Lord " that he would vouchsafe in all respects to bless the oblation" now made, by separating it from common use to be a holy oblation, " to approve" it by ranking it amongst those, which having been sanctified, are looked upon with peculiar favour " to ratify," the same, by so fully confirming his benediction, as that these gifts may never more be taken from the Lord. " To make it rational" as well by enabling us to appear in a rational and becoming manner before our God, according to that of the Apostle. *I beseech you brethren, by the mercy of God, that you present your bodies a living Sacrifice, holy, pleasing unto God your reasonable service,* (Rom. xii. 1.) as by making it the body and blood of Christ, who taking away the sacrifices of irrational animals offered himself with his rational soul, &c. and " acceptable," so that in every respect

\* De Sacram. 1. 4. c. 4. † De iis qui init. c. 9. ‡ Lib. 20. Contra Faust. § lib 3 de Sacerd.

it may be faultless, not only on the part of the victim, but on the part of the celebrant and the assistants. The great object of all is thus expressed "that it may be made *for us*, the body and blood of thy most beloved Son Jesus Christ our Lord" There is no doubt but the institution of the Saviour will produce its effect; and the body and blood of Christ will be produced; but the object of the prayer is more, it is to have the benefit of his death applied *to us*, by making it available for us.

The other part which is the consecration, is taken chiefly from the Gospels, in the repetition of which the celebrant lifts his eyes to heaven, and blesses the bread, and the chalice as the Saviour did, and having pronounced the words of consecration pays the tribute of his adoration to the true victim which has now been produced by the operation of the Holy Ghost, in place of the substances of bread and wine which have been destroyed.

We may here well exclaim with St. John Chrysostom, \* "O miracle! O the benignity of God, who whilst he is seated with the Father above, is in the same moment of time in the hands of all, and gives himself to those who desire to receive and to embrace him." And again † "Elias left his cloak to his disciple, but the Son of God ascending on high left the flesh behind. Elias was indeed stripped, but Christ at the same time left it to us, and ascended with it in his possession." In another place he says ‡ "At that time the Angels assist with the Priest and the whole order of heavenly powers lifts its shout; and the place near the altar is full of Angels in honour of him who is immolated." He then relates a vision of an old man, who had often been favoured by the Lord with special manifestations, and who stated that, as far as human weakness could bear the sight, he was enabled on one occasion to behold a multitude of the heavenly host, such as appeared to the Shepherds on the night of the nativity, as related by the Evangelists, clad in shining garments, surrounding the altar at the time of the consecration, and with their heads bowed down as soldiers, were accustomed to bow down before their kings and emperors, and in his 21st Homily on the Acts, the same writer has this passage. "What say you? The host is in his hands, the Angels are present, so are the Archangels, the Son of God is there, all attend with the greatest awe."

The mode of paying the tribute of adoration to the Saviour who then was present, was different according to the customs of the

\* Hom. 2. ad. pop. Antioc. † Lib 6 de Sacerdot. ‡ Lib 3 de Trin. c. 4.



times and of the people. In the liturgy of St. James, the mode was for the deacon to proclaim immediately after the consecration, that it had taken place, and to call upon the congregation for their praise and preparation. The following is the enumeration of epithets used by him, "For those obliterated gifts, sanctified, precious, superheavenly, ineffable, unspotted, glorious, redoubtable, terrific, divine." In the mass of the pre-sanctified, "Now the virtues of the heavens join invisibly in adoration with us, for behold the lord of glory enters," was the expression by which proclamation was made of the bringing in of the Sacrament which had been consecrated on the preceding Sunday; and in the liturgy of St. John Chrysostom, just before communion was the time fixed for it, then approaching—the person said, "I believe, O Lord, that thou art Christ, the son of the living God." "I will not give you a traitor's kiss, as Judas did."

In the latin church, the principal time was at the old elevation that is, just before the Lord's prayer, when the celebrant lifting the host and chalice together, said the words "all honour and glory." The custom was so general, so well known, and so little notion of its being contradicted or called in question in the early days of the church, that we have scarcely any thing written upon the subject. Thus although there are some few persons who do not take off their hats at present in their religious assemblies, yet the custom is so general and so well known, that the necessity of our stating the practice of being uncovered in order to give the testimony to posterity would never strike any person. But if a serious deviation from an old doctrine were attempted, the persons who held that doctrine, would mark their adherence more strongly in order to its confirmation, thus it was only upon the attempt at innovating upon her doctrines that the Catholic Church more particularly marked by some striking exhibition, her adherence to truth and her opposition to innovation. The doctrine of the real presence was not seriously opposed until the time of Berengarius, about 1050; it is true he quoted John Scotus Erigena, and Bertram, about two centuries preceding; but their innovations were so little known, if indeed it were true that they compiled what was attributed to them, that they and their errors were then forgotten.

But centuries before their days, Theodoret\* had stated that christians *adored the sacred symbols, as being what they were believed to be*, this expression, "what they were believed to be," is found in Tertullian, treating of the Eucharist, and in other

early writers upon the same subject, as they did not wish to speak too openly of their doctrines before the Pagans. But St. Cyril of Jerusalem,\* informs us, as do many of the other writers before and at the time, what they believed it to be, when he tells the christian of the profound respect he should feel in reaching out the hand *upon which he was to receive his king*, and how he should at the same time *bow down in adoration* before the sacred chalice. St. Ambrose† treating of that passage of the 98th Psalm, *adore the footstool of his feet*, says that it is the earth which as that footstool; from that earth the flesh of Christ originally came, “this” he says “we adore in the mysteries, and it was this which the apostles adored in the Lord Jesus, as we said above.” St. Augustine mentions it in his explanation of that verse of the 21st Psalm, ‡ *and all the rich ones of the people have eaten and adored*, where he speaks of their coming to the Eucharist and eating that which they have adored; and again in his commentary on the 98th Psalm he explains the passage as St. Ambrose did, but much more fully, and amongst other expressions he has the following—“No person eats that flesh unless he have first adored it.” In the ancient work on the Ecclesiastical Hierarchy attributed to Denis the Areopagyte we find § a prayer of adoration addressed to Christ in the sacrament. Origen || in an address to the faithful about to communicate, tells them to humble themselves before their Lord as the centurion did. St. John Chrysostom in his 61st homily to the people of Antioch, calls upon them to adore the sacrament, and to receive it. In his liturgy the Rubric states after the consecration, the priest adores, the deacon adores, and then the people adore, the deacon calling upon them to give their attention, the priest then makes the holy elevation. ¶

But this elevation, in the Greek church, was generally made just before the communion, and not, as we have it now, at the instant of consecration. The ceremony, as described by the ancient books and rituals, was very striking. It has been before observed, that at the beginning of the Canon, the sanctuary was closed, and the curtains drawn round it; now the curtains were drawn aside, the gates flew open, and the celebrant presented the holy sacrament to the adoration of the faithful, before the communicants approached. In some places they knelt, in others the only bowed the head; and in some places a custom, even to

\* Cat. v. Myst. † Lin. 3 de Spi. Sanc ‡ Ep. 120 ad. Honor c. 27. § Cap. 3, par. 3. || Hom. 5 in divers. ¶ De la Hogue. Tract de Euch. p. 147.

this day, prevails, that soldiers only present their arms. St. John Chrysostom, in his 3d Homily to the people of Epnesus, says, that they should look upon the opening of the gates of the sanctuary as the opening of the gates of Heaven; and with the eyes of faith to behold present Christ and his angels. And in his 61st, to the people of Antioch, "Behold the table of the King; angels are his attendants. The King is there; if your garments be clean, adore him, and receive the communion." St. Germanus, of Constantinople, in the middle of the 8th century, states, \* that the elevation of the adorable body represents the elevation on the cross, and also the resurrection from the dead; and that when with this holy sacrament the sign of the cross is thrice made over the patten, it is in honour of the Trinity.

It was the custom for the deacon then to call out immediately after the elevation † "Holy things for holy persons;" and the people answered, "There is but one holy, one Jesus Christ, who is in the glory of his Father." "This," says Simon of Thessalonica, commenting on it, "is the fulfilment of that prophecy of St. Paul, that every knee shall bend at the name of Jesus, and every tongue confess, that the Lord Jesus is in the glory of the Father."

Amalarius ‡ mentions their remaining on their knees in adoration in the Latin church until the Lord's Prayer; just before which, formerly the only elevation of the host which was made took place. But after the errors of Berengarius, the piety of the faithful introduced stronger evidence of their faith, and the first person who introduced the elevation, as it is now practised in the Latin church, immediately after the consecration, is thought to be Hildebert, Bishop of Mans, and subsequently, about the year 1130, Archbishop of Tours in France. Many religious orders, which existed early in the twelfth century, had the custom then; and that also of ringing the bell at the elevation. Yvo of Chartres, who died in 1115, complimented Maud, queen of England, for the present which she made to the church of our lady of Chartres, of bells to ring at the consecration; but the custom was not yet general, for it was only in 1215 that a general statute was made, by order of Citeaux, to have the bell rung during the consecration; in 1188, Eudes, Bishop of Paris, ordered the host to be elevated at the consecration: and soon after, William, Bishop of Paris, made a statute to ring the bells. The custom was introduced into Germany in 1203, by Guy, the cardinal legate, and about the same period we have a statute of the

Bishop of Coventry, in England, upon the subject. Thus the custom was caused by the error of Berengarius, in order to evince by more precise external observances, the belief which was always held.

The true victim being now upon the altar, we have no longer bread and wine to contemplate, but the body and blood of Christ under their appearance; and we must keep this in mind in considering the prayers which follow. In the first prayer the celebrant makes the sign of the cross over the victim, when he calls it "a pure host, an holy host, an unspotted host, the holy bread of eternal life, and chalice of everlasting salvation." But it is no longer to bless them, for the Author of every blessing is there. The sign is made to remind us, first, that we have present the victim who immolated himself for us upon the cross; next that every blessing must be derived from that immolation, and then to commemorate his death, and obtain its application to our souls. We here "his servants" at the altar, and "his holy people," who attend with devotion, thus fulfil the injunction of Christ, to do this in commemoration of him; for we commemorate the passion, resurrection, and ascension of our blessed Lord Jesus Christ, and "offer to his most excellent majesty this host, pure, holy, and unspotted, which has been now produced from those gifts and bounties which he has bestowed upon us."

The celebrant proceeds to entreat that the Lord would "vouchsafe to look with a propitious and serene countenance" upon our oblation, which now consists of the body and blood of Christ, and which must of its own nature be acceptable, and needs not our entreaty to gain favour in heaven; and ourselves and our prayers, which are not so perfect, and may therefore be objects of displeasure in his sight, in consequence of our crimes, and the imperfection of our acts, even when we undertake to do the work of the Holy Ghost. In the fear, therefore, which accompanies this doubt, we make the request, and to animate our hope, we call to mind some of our fellow-mortals, whose dispositions did render them objects of celestial favour. We hence are emboldened to ask that he would "accept" us and our offering, "as he was graciously pleased to accept the gifts of his just servant Abel," *who by faith offered to God a sacrifice exceeding that of Cain, by which he obtained a testimony that he was just.* (Heb. xi. 4.) "And the sacrifice of our Patriarch Abraham," *who by faith, when he was tried, offered Isaac; and he that received the promises, offered up his only begotten son.* (Heb. xi. 17.) (*To whom it was said, In Isaac shall thy seed be called.*) *Account*

ing that God is able to raise up even from the dead. Where upon also he received him for a parable. "And that which his high priest Melchisedech offered to him a holy sacrifice and unspotted victim."

Here now the Christian beholds himself united in faith and sacrifice with the venerable sages of antiquity, for Abel knew that redemption should be effected in blood, *and without the shedding of blood there is no remission*; (Heb. ix. 22,) therefore he took not of the fruits of the earth, but of the firstlings of his flock, and offered his sacrifice in hope of future atonement, and only through the merits of Christ, the shedding of whose blood was figured therein, was it acceptable. Abraham who had learned mysteries in the land of vision, darted his eye through the shadowy vista of ages, *Rejoicing that he might see the day of the Saviour: he saw it and was glad.* (John viii. 56.) His paternal heart yearned within him, when after the holocaust, he embraced the living Isaac upon the mountain; Isaac, his dearly beloved, who carried upon his back, the wood upon which he was to be immolated, and yet lived after the oblation; and whilst the tear of gratitude and devotion swelled in the eye, or moistened the furrow of his aged cheek, the venerable father of the faithful could scarcely repress his feelings at beholding the figure of Christ immolated and living, sacrificed and not consumed. *Melchisedech was king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him, king of justice, and king of peace, without father, without mother, without genealogy; having neither beginning of days nor end of life; but likened unto the Son of God continueth a priest forever, greater than Abraham.* (Heb. vii. passim.) *Of Melchisedech St. Paul had much to say and hard to be intelligibly uttered, because they to whom he wrote had become weak to hear.* (Heb. v. 4.) This Melchisedech offered sacrifice in bread and wine. Here then we have the atonement by blood, in Abel, the victim immolated and living in Isaac; and under the appearance of bread and wine in Melchisedech, all figures now fulfilled, under our eyes: this is the reason of having those three great patriarchs selected from the host of true adorers, who by faith have offered their oblations, and made their vows in spirit and in truth.

Then bowing down before the altar, in the posture of humility, the celebrant prays that the "Almighty God would command these things to be carried by the hands of his holy angel to his altar on high, in the sight of his divine majesty."

There are two explanations given of this prayer; one by Lo

Bun and a number of authors whom he cites, in which it is stated that the angel here mentioned is "the angel of the New Testament," "the messenger of glad tidings," Jesus Christ himself, and that the object of the prayer is by showing the earnestness of our desire we entreat of God in the phrase "command," to cause this angel to present not only his flesh and blood, but also our supplications before our eternal Father, that being now presented by him, they may become acceptable even upon the altar of heaven; for, as St. Augustine says, "The good and the wicked approach the altar which is on earth, but there is a sublime invisible altar whither the unjust man cannot come." (Psal. 25 and 42.)

The other explanation may be found in Bellarmine, Bossuet, &c. They state that we only seek the intercession of the angels, and that our prayers may be carried by them as those of Tobias were by the angel Raphael, to be presented before the Lord. This also appears to be the opinion of Innocent III., in his explanation of the Mass, and some of the old liturgies have the word angels in the plural; so that the meaning would appear to be, that as Bossuet remarks, it was an old and constant tradition of the church, as may be seen in Tertullian, and many of the fathers, that one or more angels presided in the meetings of the faithful; we now having the victim produced, which must be pleasing, beg also that the presiding angel or angels of the assembly, may, at the command of the most powerful God, bear our prayers to that invisible altar on high, to lay them in union with this victim before the throne of mercy, that we may find *grace in seasonable aid*.

This prayer is especially made for those who are to receive the holy sacrament of the eucharist, as must appear from its conclusion, "That as many as shall partake of the most sacred body and blood of thy Son at this altar, may be filled with every heavenly grace and blessing, through the same Christ our Lord. Amen."

In repeating this part the celebrant kisses the altar, and not to bless, but to show the source of blessing, he makes the sign of the cross, once over the body, and once over the blood; and lastly to become a partaker of the merits of the death upon the cross, on himself.

Then closing his hands as when he prayed for the living, he now prays for the faithful departed, "Who are gone before us with the sign of faith," baptism, "and rest in the sleep of peace;" having received the sacraments of the church, and being in the full enjoyment of her communion, which is her peace—they but rest from their labours, sleeping for a time in the arms

of death, to be roused from their slumber by the archangel's trumpet, to enter, as the church hopes, into the enjoyment of glory.

They who have separated themselves from the church, by rejecting her doctrines, disclaiming her authority, ridiculing her observances, transgressing her precepts, breaking her unity, exciting strife, creating obstacles to the discharge of her ministerial duties, abstaining from her sacraments, sneering at her solicitude for their welfare and conversion, and scandalizing her children by the turpitude of their conduct, frequently desire to be consoled by her in death, and to be ranked amongst those pious children whose pride has been their adherence to the spouse of Christ. But they should reflect that if they have estranged themselves from her through life, it would be only justice that she should treat them as strangers in death. But no! She still extends to them the arms of charity, and if they desire sacraments, and declare their dispositions to be those of repentant though prodigal children, she not only gives them the banquet of reconciliation, and flings over them the robe of grace, but moreover in the hope of serving them even after death, follows them with her prayers into the regions of eternity.

She knows that the unrepenting criminal is lost forever; for him she has no hope—for him prayer, oblation, commemoration, are useless. His doom is irrevocable. She knows that they who die in the perfection of virtue, having been made partakers of the fulness of atonement, are happy in the Lord, they need not our prayer. But contemplating the conduct of the Lord towards repenting sinners, as manifested in various instances in the sacred volumes, she knows that a temporal punishment frequently remains due to the sinner, after the guilt of his crime has been remitted; thus Adam was sentenced to earn his bread in the sweat of his brow; Moses was excluded from the land of promise; David lost his child, and was afflicted in his family. She knows that frequently her children are summoned from life with part of this penalty unpaid, and that they endure a purgation therefore in the other world, until being no longer debtors to justice, they shall be made partakers of mercy, and having paid the last farthing, they shall enter into the joy of the Lord.

She knows the frailty and the imperfection of man, and that we are all transgressors, in many things. She knows the mercy of God to be equal to his justice, and therefore she knows, as she has learned from the apostles, that when taken unawares, with many of our minor transgressions unrepented for, we will not be condemned to eternal torments, but having suffered a temporary

purgation, we shall be admitted by mercy to heaven, after justice shall have been satisfied.

They who are in this state of purgation, are still members of the church, and may therefore be aided by our prayers and sacrifices, and hence from the days of the apostles, commemoration was made for them in the Mass. The memento for the living was made before the consecration, that grace may be obtained by them to assist worthily thereat, but that for the dead was made after the production of the victim, which we offer on their behalf. The names of those to be specially prayed for, were found on the dyptics of the various churches. All the old liturgies mention the custom; especially those of St. Peter, St. James, and St. Mark, as does St. Clement, in his apostolic constitutions. "This tradition" of praying for the departed, "has come to us from our divine chiefs." Dion. lib. Eccles. Hierar. cap. 7, St. John Chrysostom says, \* "It is not in vain that it has been regulated by the apostles, that in celebrating the venerable mysteries, mention should be made of the dead; they knew well that it would be highly serviceable to them." Tertullian says, † "we make the oblations for the dead on their anniversary day." St. Cyprian, in his 66th epistle, mentions that a man in his diocese, named Victor having died, leaving a priest named Fostinus the executor of his will, he having a considerable property, prevented Mass being offered for his soul, or the commemoration being made for him at the memento, stating as his justification a statute of a provincial synod in Africa, which forbade any person at his death to impose upon any clergyman such a duty as would draw off his attention from the discharge of his clerical office; and this under the penalty of not having prayers or oblations offered for the repose of his soul. St. Gregory of Nyssa informs us ‡ that he offered the body and blood of Jesus Christ for the soul of his sister. St. Ambrose § offered Mass for the soul of his brother, and for that of the Emperor, Valentinian; he also consoles Faustinus || upon the death of his sister, and exhorts him not to grieve in tears, but to have her soul commended to God, in the oblations, and in his liturgy we have the commemoration, as well as in that of St. John Chrysostom. St. Augustine mentions ¶ the request of his mother, St. Monica, at the time of her death, to be remembered at the holy altar. In fact the documents are to be every where found, in support of the antiquity, universality, and apos-

\* Homily 3 in Ep. ad. Philip. † De corona. Milit. ‡ Orat. in Macria ux. § De obitu fratris Satyr. || Confes. lib. 9. c. 13. ¶ Ep. ad. Fautin. de obit. sor



tolicity of the custom ; whether we examine the records of councils, study the works of the fathers, look into the liturgies of the east or the west, of Egypt or of Thrace.

Formerly the names on the dyptics were read aloud ; now the celebrant and the congregation only mentally recommend the individuals for whom they desire to pray, and then the request continues, “ to these, O Lord, and to all that sleep in Christ,” that is, who through his merits are to awake to glory, “ grant we beseech thee, a place of refreshment,” after the labours of their endurance under the infliction of justice, “ light” instead of the darkness and uncertainty of even their temporary exclusion from heaven, and especially that light which from the throne of God, shines upon and envelopes the just, “ and peace” in the speedy admittance to eternal joy “ through the same Christ, our Lord Amen ”

Having now paid the tribute of charity to our departed brethren, it is but just that we should come back to a recollection of ourselves, and to recal us to this, the celebrant raises his voice at the *nobis quoque peccatoribus*, “ Also, to us sinners,” and with the humility of a true penitent, feeling the necessity of an amendment of heart, and sorrow for its aberrations, and imitating the publican, and those converted at the crucifixion, he strikes his breast, and proceeds to intreat “ confiding in the multitude of God’s mercies, some part and fellowship with” the saints whom he names, and they are selected from all classes of persons, to teach us that salvation is within the reach of all. John the Baptist, the precursor of Christ, the last of the prophets, Stephen, a deacon, the first christian martyr, Matthias, an apostle, Barnabas, one of the disciples, Ignatius, a bishop, Alexander, a pope, Marcellinus, a priest, Peter, an exorcist, Felicitas, and Perpetua, matrons, Agatha, Lucy, Agnes, Cecelia, and Anastatia, virgins. This is the blessed “ company into which he beseeches admittance” for him and for his people, “ not of their own merit,” for they are sinners, “ but of God’s own gratuitous pardon,” and this still besought and expected, “ through Christ our Lord,” “ by whom, O Lord, thou dost always create, sanctify, quicken, bless and give us all these good things. By him, and with him, and in him, is to thee, God the Father Almighty, in the unity of the Holy Ghost, all honour and glory, for ever and ever. Amen.”

This prayer is the concluding part of the canon properly so called, and preceded and accompanied what was called the small elevation, now the second elevation, and at one time indeed the only elevation of the sacrament. The celebrant looking upon the altar, and contemplating Jesus Christ hidden under the sacra-

mental appearances, and reflecting also upon what had been originally placed upon that altar, bread and wine, those gifts which the Lord bestows upon us for our sustenance, is desirous of thanking the giver of every good, for "all those good things," granted for the nourishment of our bodies and the food of our souls. He considers that all things were "created" by the "word of God;" for "*All things were made by him: and without him was made nothing that was made.*" (John i. 3.) "By him" then was our bread and wine "created," by the eternal father: but after this creation, they were placed upon the altar and there "sanctified" by the word of God, and by prayer "quickened" by the change that took place when the body and blood of the living Christ, who having risen from the dead, *dieth now no more*, (Rom. vi. 9.) was placed where they had been, and under their appearance "blessed" by the efficacy of that divine sacrament to communicate grace to our souls, and now "given" to those who prepare to receive the same.

We are then desirous of paying the homage of our praise and thanks to the great author of our benefit, and we give to him "all honour and glory by" that beloved Son who is our great mediator, and who reigns co-equal God "with him;" and being "in him" by his consubstantiality, forms but one nature with him and the other divine person of the blessed Trinity, "in the unity of the Holy Ghost for ever and ever, amen."

At the words "sanctify," "quicken," and "bless," the celebrant makes the sign of the cross over the victim, to signify from what source all these effects are derived: and uncovering the chalice, after having paid his adoration, he signs the cross with the host within the circumference of the chalice, at the words "by him and with him and in him," to signify the perfect union of the body and blood of Christ, though apparently separated: and at the words "Father Almighty," and "Holy Ghost," outside the chalice, to signify the separation of persons, but the unity of their act of blessing through the efficacy of the sacrifice of the cross: and then holding the host and chalice together he elevates them a little, at the words "all honour and glory," to signify that it is through Christ our victim we are able to pay our debt of gratitude and praise. Hence by many this is called the oblation of the victim which had been produced, and the small elevation. In many places it is customary to ring the bell on this occasion. The celebrant having paid his adoration after having covered the chalice rises, and concludes this prayer in a loud voice to notify its close to the congregation; and he then

enters upon the next part, which is the preparation for and receiving the communion.

Optatus of Milevi informs us, \* that in his time in the African churches it was usual after the canon and before the preparation for communion, for the bishop or a priest to impose hands for the remission of sins upon those who sought reconciliation, and then turn to the altar to say the Lord's prayer. But this custom, whether it was that of administering the sacrament of penance, or of absolving publicly, before communion, those who had been guilty of public sins, was not general, and even in those places where it prevailed, seems not to have continued long, except on Maundy Thursday, when the public penitents were publicly reconciled. But the Lord's prayer was from the beginning said at this part of the office, as every liturgy shows; and St. Jeron states † that it was our blessed Lord himself who taught his apostles that the faithful should daily at the sacrifice of his body, presume to say *Our Father*. Hence the church shows the foundation on which she rests her authority for bringing her children thus familiarly to address their creator: "Let us pray." "Being instructed by thy saving precepts, and following thy divine directions, we presume to say: Our father," (Matt. vi. 9.) &c.

To enter into an explanation of this divine prayer in this place would for most of the readers of this dissertation be unnecessary, and would be straying from the great object of the compiler, which was merely to explain what could not otherwise be so easily discovered, and in doing which he has already gone far beyond the limits which he originally prescribed for himself: he shall only say with Tertullian, "† That it is a compendium of the whole gospel; and with Pope Innocent III. § "For a variety of reasons this prayer excels all others, from the authority of him who taught it, for it came from the very mouth of the Saviour; from the brevity of its expressions, for it is easily learned, and spoken; from the sufficiency of its petition, for it contains all that is necessary for this world and the next; from the richness of its mysteries, for it contains wonderful hidden treasures."

The celebrant says it in a loud voice or sings it, to impress the meaning and object of the petition upon his hearers, and at the end they answer him by repeating the last petition, "But deliver us from evil."

The deacon goes up to the right hand side of the celebrant, before the conclusion of this prayer, during which he has stood behind;

\* Lib 2, Contra. Parmen. † Lib. 3, Contra Pelag.

† De Orat. § Myst. Miss. iii. 17

and the sub-deacon now also carries up the Patten, which he gives to the deacon, and then returns to his place below; the deacon having wiped the patten, places it in the right hand of the celebrant, who continues in a low voice the next prayer, after having answered "amen" to the Lord's prayer.

He desires to be delivered from all evils, entering fully into the spirit of the divine prayer which has been just concluded, "past" evils, which are the consequence of the sins we have committed, bad habits, disturbed imaginations, and evil propensities; "present" evils, temporal calamities and temptations under which we labour; and "future" evils, which we trust may be averted by the power of the most high. 'We are taught to seek farther protection, and to specify more particularly what we most desire; and we implore those blessings through the intercession of the blessed and ever-glorious virgin, "Mary mother of God." This phrase, "Mother of God," shows clearly that either the entire of this prayer must have been formed subsequently to the year 432, or at least this expression added after that year. We find the prayer in many very old liturgies, but in none so far back as the year 500; and not being in the canon, it was not so brought into review and under observation as that portion was until about the year 600. It was only after the condemnation of Nestorius at the council of Ephesus in 431, that the faithful were in the habit of styling the blessed virgin "Mother of God;" but Nestorius having denied her being the "Mother of God," though he acknowledged her to be the mother of Jesus Christ, in consequence of his heresy in asserting the double personality of the Saviour; to evince their adherence to the ancient doctrine, and the condemnation of his error, thenceforth they addressed the blessed Virgin, saying "Holy Mary, *Mother of God*, pray for us," &c. The prayer continues, and through the intercession "of the holy Apostles Peter and Paul, and of Andrew, and of all the Saints." The special mention of those three apostles is almost distinct evidence of this prayer having been originally drawn up in the city of Rome, for we have St. Peter who founded the church in that city, St. Paul who aided him during many years in its administration, and who there suffered martyrdom with St. Peter; and St. Andrew, the brother of Peter, who on that account was specially honoured in that city, so much so, that his festival was kept with almost equal solemnity, and on the festival of St. Andrew, it was marked in one of the most ancient copies of the *Ordo*, that the Pope should commence the office at the church of St. Andrew, and conclude it at that of his brother Peter. However some very old copies of this prayer have

been found with the names of other Saints after that of Andrew.

The great object of the prayer was, "peace, that we may always be free from sin and secure from all disturbance," which are both concomitants of war. The celebrant in repeating this prayer signed himself with the Patten which he held in his hand, and kissed it as the emblem of peace and charity; for upon it that oblation had been made, which exhibited the union and peace of the congregation; and now it was to be placed under the holy sacrament, whence we expect that peace which the world cannot give. The prayer concluded in the usual way: "Through Christ our Lord, who with thee in the unity of the Holy Ghost, liveth and reigneth God, world without end—Amen."

In repeating the last words of this prayer, the celebrant performs a ceremony which has subsisted from the time of the institution by our Saviour. He breaks the sacrament over the chalice; formerly it was over the Patten, but it was about 1100 years ago regulated to break it over the chalice, that any particles separating therefrom might be received into that sacred vessel; and in putting a small particle into the chalice the celebrant as usual concludes the prayer in a loud voice, "for ever and ever—Amen:" and then as he puts the particle into the chalice, he thrice makes the sign of the cross therewith, wishing the congregation—"May the peace of the Lord always be with you:" to which the usual answer was given, "and with thy spirit." Formerly upon this being said the kiss of peace was given through the congregation, in token of unity and charity, by the men to the men, and by the women to the women, who for this purpose sat at different sides of the church. Mention is made of this by Tertullian and other very ancient writers.

The mixing the host with the contents of the chalice, is very ancient, indeed so much so, that we can find no trace of its introduction; but we find it always customary—and on many occasions. First, bishops living at a distance, frequently sent each to the other, in token of communion, a consecrated host, by a priest or deacon, and the person to whom it was sent put it into his chalice, and took it therefrom at the next Mass that he celebrated. Secondly, it was customary in many churches to keep a portion of what had been consecrated at one mass to be consumed in the chalice at the next, to show that the sacrifice, though continued on different days, was the same. Thirdly, what had been reserved for the sick was generally consumed in this manner. Fourthly, it was the custom in many churches where communion was given, under both kinds, to mix them in the chalice, and to give the communion therefrom; and fifthly, there was

from the commencement a powerful mystic reason for the practice. The death of Christ had been shewn by the mystic separation of the body and blood, his reanimation and resurrection were to be shewn by their mystic union, which took place in this manner. "Thus," writes Pope Innocent III. "the chalice represents the monument, whence the deacon, who is the angel of the church removes the pall, as the heavenly messenger removed the stone from the mouth of the sepulchre"—and here Christ having died for our sins, and offered himself for our iniquities, is now re-animated, and gives us that celestial food where the flesh which was dead, now vivified by the spirit, is profitable to those who prove and try themselves.

It was on the day of his resurrection that Christ first addressed his apostles, in those memorable words, "Peace be to you," and celebrating that resurrection, the celebrant prays that this peace may remain always with them, being derived from the blessed trinity through the cross of the Saviour,

He now prepares for communion, and first bowing, he thrice in a penitent manner, strikes his breast, calling upon "the Lamb of God, who takes away the sins of the world, to have mercy on him,"—but on the third occasion to "grant him peace"—that peace which the world cannot give—and then bowing down before the altar, he prays for peace and unity for the whole church.

In masses for the dead, we offer for those in purgatory, and hence instead of saying "have mercy on us"—"grant us peace"—the celebrant says "grant them rest"—"grant them eternal rest;" and the prayer for the peace of the church is omitted, but the celebrant proceeds to read the two other prayers before communion, and then receives the holy sacrament.

In high Masses, after this prayer for peace, the deacon, who during its repetition has been on his knees at the celebrant's right hand, rises, and they both kiss the altar, the celebrant, as it were to receive the spirit of peace from Jesus Christ, the deacon through respect, and after embracing each other the celebrant kisses the deacon, saying, "Peace be with thee." The deacon answers, "and with thy spirit;" and having made his reverence to the altar, gives the peace in like manner to the subdeacon in his place below; and they then come up to assist at the altar, the celebrant continuing his prayers for communion, which are so plain as to need no exposition.

In putting the particle into the chalice the celebrant says "May this mixture and consecration of the body and blood of our Lord Jesus Christ, be to us that receive it, eternal life." The

meaning of the word "consecration" in this place has always been understood to be the putting of two holy things together, not a blessing or separation for religious purposes—*consecrare, quasi simul sacrare*.

The *Agnus Dei*, &c. "Lamb of God, &c" was ordered to be sung at the Mass, by Pope Sergius I. who came to the chair in 687. But the custom of saying it must have prevailed in many places previously to this, because we find very clear allusions thereto in works and liturgies of a much earlier date. St. John Chrysostom who lived 300 years before Sergius has this passage. "It is not in vain that we make commemoration for the dead at the sacred mysteries, or that we approach *the divine Lamb* who is there, and who takes away the sins of the world, to beseech his mercy for them." And the first general council of Nice in the year 325, calls upon us "by faith to conceive and to know that on that holy table is placed that *Lamb of God who takes away the sins of the world*, and who is immolated in an unbloody manner by the Priests." In the Mass of St. Severus, Patriarch of Alexandria, the words prescribed for the priest when he breaks the Sacrament, are, "Thou art the Lamb of God who takest away or blottest out the sins of the world." In fact, the number of figures was so great, and the expressions upon which its introduction must have been founded, are so strong, that it is next to impossible that the prayer should not have been one of the first formed in the Church, and it appears in one of the ancient liturgies of St. Peter.

It was probably a lamb that Abel sacrificed; it was a male lamb that Abraham substituted for Isaac; it was a lamb that was sacrificed in Egypt, and it was instead of the Paschal lamb that the Eucharist was established; a lamb was the morning and evening sacrifice of the Jews; and these were all figures of that Lamb, for whose arrival Isaias prayed. *Send forth, O Lord, the Lamb, the ruler of the earth, from Petra of the desert, to the mount of the daughter of Sion*, (Isaias xvi. 1.) and of whom John the Baptist said *Behold the Lamb of God—Behold him who taketh away the sins of the world*, (John i. 29.) and frequent mention is made of the Lamb in the Apocalypse.

The prayer for peace is found in some very old copies of the Sacramentaries, &c. The prayers for communion were various, and in a great measure left to the discretion of the celebrant, but those two now inserted, and ordered, are two of the most ancient forms that are known. After those prayers the celebrant pays again the tribute of his adoration, and rising, takes the host and says, "I will take the heavenly bread, and call upon the name

of the Lord," then striking his breast, he says thrice "Lord, I am not worthy that thou shouldst enter under my roof, say but the word, and my soul shall be healed." This is a most ancient custom which is mentioned by Turtullian, by Origen, and many other early writers, and is founded upon the expressions of the centurion in the Gospel.

The celebrant then communicates himself saying the appropriate prayers which are found in the order, and afterwards has wine poured into the chalice, with which he thoroughly clears it of any particles of the sacrament which might remain therein, and afterwards has wine and water poured upon those fingers with which he has touched the Sacrament, and after cleansing them perfectly, he drinks this ablution also from the Chalice, which is then wiped, and dried.

If communion were to be given, it was usually done after the celebrant had communicated himself, and then the choir sung some Psalms, as it is recorded in the Gospel that after they had sung an hymn when the Apostles were first fed with this divine banquet, they went out, and such was the custom of the Jews after partaking of the Pascal lamb, they sang the 113th Psalm, *When Israel went out from Egypt*. The Psalm usually performed on this occasion in the early days of Christianity, was the 33d. *I will bless the Lord at all times*, the 9th verse. *O, taste and see that the Lord is sweet*, &c. was sometimes chosen as the Antiphon. Other Psalms were sometimes taken, and then only part of a Psalm, and at present but one or two verses, which is called the communion, though at present the communion is frequently given after Mass, and not at this time.

The book was removed to the side where it originally was, as being its usual place; or for the mystic reason, to show that the Jewish Church would in the latter days come over to Christ, after the fulness of the Gentiles should have been received. (Rom. xi. 19.) The celebrant reads the communion at the book, and then going to the middle of the altar, gives the people the usual salutation, and then at the book invites them to join in prayer. *O emus*. "Let us pray," and reads or sings the Post-communion, which prayer corresponds with the collect, and secret, and is generally a thanksgiving for communion, and has its name from having been read *after* the communion. Besides the Post-communion, there is sometimes read at the same place, a prayer headed *Super populum* "over the people," and before which a notice was given by the Deacon *Humiliate capita vestra Deo*, "Bow down your heads to God." Upon which they bowed towards the East, and the prayer was then said; this was only



on days of penance or humiliation, particularly when no person but the celebrant communicated, and when therefore they who did not receive the holy communion could not so well join in the Post-communion. The celebrant again saluted the people, and except on days of penance or in Masses for the Dead, the Deacon turned round and gave notice of departure by saying or singing *Ite Missa est*, "Go, the Mass is over." In Easter week he added two alleluias, and the choir answered *Deo Gratias*, "Thanks be to God." The people, however, did not generally depart before they received the blessing, previously to giving which, the celebrant bowing down before the altar repeated the prayer. *Placeat* "Let the performance of my homage, &c." After which he gave his blessing, praying that the "Almighty God, Father, Son, and Holy Ghost, may bless them." On days of penance, instead of *Ite Missa est*, the Deacon turns to the altar, not to the people, and says or sings *Benedicamus Domino*, "Let us bless the Lord" as an invitation to them to continue in prayer; and in Masses for the Dead *Requiescant in pace*, "May they rest in peace." In those latter Masses, no blessing is given, because the principal object of the Mass is the relief of the faithful departed, and not so much the advantages of the assistants, for whose benefit this last blessing was introduced, in the very earliest of ages in the Greek Church, and subsequently in the Latin Church.

The celebrant then repeats the Gospel of St. John which contains the most sublime testimony of the Divinity and Incarnation of our blessed Lord, and at the passage, *And the word was made flesh and dwelt amongst us*, he and the congregation bend their knees to honour the divine mystery. This has been introduced at the request of pious persons who have in various places at different times besought it, and is in general practice now upwards of 800 or 900 years. In place of this Gospel sometimes another is said. This occurs when a festival is celebrated on a Sunday, or on a day in Lent, or Quarter-tense, which has a proper gospel of its own, and which gospel is then read instead of that of St. John.

In some places it is usual for the celebrant after reciting the last Gospel to repeat together with the assistants the 129th Psalm. *From the depths*, &c. for the faithful departed.

In the foregoing explanation, the origin and meaning of the various ceremonies and observances, and vestments and prayers of the liturgy of the Mass are laid before the reader in such a manner as it is hoped exhibits the action to be a pious, and rational and edifying observance, derived from the earliest anti-

quity, and founded upon divine authority. When therefore the Christian attends thereat, he should endeavour to go back in spirit to Jerusalem and Calvary, and contemplating the institutions of Christ, and his sufferings, so to conduct himself as to obtain abundant benedictions, which must always be derived from the merits of that victim who offers himself in this sacrifice on our behalf.

The compiler has laboured under many disadvantages, from the situation in which he has been placed, occupied in visiting his Diocess, and without books to which he might refer, during a considerable portion of the time in which this dissertation has been hastily thrown together. It has not been compiled at one time but with many interruptions. For its literary faults he must be excused. He is under the impression that its doctrine is perfectly correct, but if in any thing he have deviated from the form of sound words held by the holy Roman Catholic and Apostolic Church, he is anxious immediately to correct it.

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## INTRODUCTION,

### CONTAINING A SUMMARY OF THE RUBRICS

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I. The Mass consists of several portions, some of which are always the same, and some of which vary on several occasions.

II. That part which does not vary is called "the Ordinary of the Mass," and may be found in its proper place, after the office of holy Saturday, that is the Saturday next before Easter Sunday.

III. That part which varies, consists of the Introit, Collects, Epistle with its accompaniments, Gospel, Offertory, Secrets, Preface, Communion and Post Communion, and they may be found in their proper place as described below

1. The prefaces are all found together between that part of the Ordinary of the Mass which immediately precedes the Secrets, and the Canon, and each preface has its proper title, by which it may be easily known.

IV. The church celebrates her offices either according to the line of the year, or for the festival of some Saint, or for some particular occasion.

V. The year begins with the first Sunday of Advent, after Advent is the festival of Christmas, on the eighth day after which is the Circumcision, next is the Epiphany, after which the Sundays are numbered, first, second, &c. to Septuagesima Sunday; then the Sundays of Sexagesima, and Quinquagesima, the Wednesday next after which is Ash Wednesday the first day in Lent, in which there are proper masses for every day; the fifth Sunday of Lent is called Passion Sunday, the next Palm Sunday, the week of which is called the greater week; this is followed by Easter Sunday and the Easter week; the next Sunday is called Low Sunday, which is the first after Easter. Between Easter and the Ascension are five Sundays, which after Low Sunday are numbered the second, third, &c. after Easter. Monday, Tuesday and Wednesday after the fifth of these are called Rogation days. Thursday is the feast of the Ascension; ten days after which is Pentecost or Whit Sunday, with its week; the next Sunday is Trinity Sunday, which is of course the first after Pentecost; the Thursday following, which is the festival of the most holy Eucharist, commonly called *Corpus Christi*. From this the Sundays are numbered, second, third, &c. after Pentecost to Advent, which commences the next year.

VI. The festivals of the saints begin with the vigil or eve of St. Andrew the apostle, which is the 29th of November, and proceed regularly through the days of the month, until the round of the entire year is made, unto the 28th of the same month.

VII. The offices for particular occasions are celebrated, for the dedication of a church, for choosing a pope, on the anniversary of the bishops' consecration, for the dead, &c.

VIII. On every day in the year, except Good Friday, mass can be celebrated.

IX. The particular portions of the liturgy are to be found by knowing what office is celebrated on that particular day.

X. Sometimes the festival of a saint occurs on the same day when some office according to the time of the year should be celebrated.

XI. To regulate this, the offices of the time and of the festivals have been classified.

XII. The classes are doubles of the 1st and of the 2d class, greater doubles, plain doubles, semi-doubles, and simples; and their precedence when they concur, is regulated by the class to which each belongs.

XIII. The Mass is generally celebrated of that which holds the highest rank.

XIV. The Missal is regulated according to the order of paragraphs, V. VI. and VII. II. and III.

The variable parts of the Masses according to the time of the year, from Advent to Easter are found placed first; then the ordinary of the Mass, with the prefaces, as marked in clause 1.; then the variable parts of the Mass, from Easter to Advent. After this the variable parts of the Mass on the several festivals of the saints, which have proper variable parts, in their order from the vigil of St. Andrew, uninterruptedly throughout the year, with the exception of those days from the 25th of December to the 1st of January, which variable parts for festivals are found in their proper places between Christmas and Epiphany, in the part of the Mass of the time; then the proper Masses for particular occasions, are placed after the common of saints.

XV. The variable parts of the Mass for the festivals of the saints, are either proper or common.

XVI. The proper for saints, is that variable part which has been specially compiled, and appointed for the particular Masses, on the festivals of those individuals, and is said only on their special festivals, and is always found under the day of the month when that feast is celebrated.

XVII. The common of saints, is that variable part which is said on the different festivals of various saints of the same description, or class.

XVIII. The saints whose festivals are celebrated, are divided into classes, according to their various situations, or works or sufferings. Apostles, martyrs, confessors who were bishops, confessors who were not bishops, virgins, holy women, &c.

XIX. After the proper Masses of the saints, and before the Masses for particular occasions are placed the variable parts of Masses for the common of saints, under the following several heads for their proper classes, viz: 1. For the vigil of an apostle. 2. Of a martyr bishop, another of the same. 3. Of a martyr not bishop, another of the same. 4. Of martyrs within the Paschal time. 5. Of many martyrs in the Paschal time. 6. Of many martyrs without the Paschal time, two others of the same. 7. Of a confessor bishop, another of the same. 8. Of doctors. 9. Of a confessor not bishop, another of the same. 10. Of abbots. 11. Of virgins martyrs, another of the same. 12. Of many virgins martyrs. 13. Of a virgin only, another of the same. 14. Of holy women, not virgins but martyrs. 15. Of a holy woman, neither martyr nor virgin.

XX. After the Masses for particular occasions, are several Collects, Secrets and Post-communions, for special purposes, which will be known by looking to their titles.

2. When the office is known, if it be of the time, look for it in its proper place, according to the time of the year as in paragraph V. and you will find its variable parts,—these, together with the Ordinary of the Mass, will give you the entire liturgy of the Mass of the day.

3. If the Mass be of a saint, look for the day of the month in its place, according to paragraph VI.; if there be a proper Mass, you will find there its variable parts; if there be not a proper Mass, you will find a reference to the Mass in the Common of Saints, as in paragraph XIX. where those variable parts will be had.—Look for that common Mass, and by combining its variable parts with the ordinary, the liturgy will be found.

4. Sometimes part of the variable portion is taken from the proper, as in the day of the month, and from the common as described in paragraph XIX. then the three parts must be combined by reading all that is found in the proper under the day of the month, and the remainder of the variable part from the common Mass, and combining them with the ordinary of the Mass.

5. Sometimes a Commemoration is made; that is the Collect, Secret and Post-communion of one festival, of a lesser denomination, are said after those of the Mass of the day,—they are to be found as you would look for the variable part of the Mass of the festival to which they belong, under the day of the month if they be proper, or, if not, in the common Mass to which that place refers. If the Commemoration be of a Sunday, or any other day, the Mass of which is found in that part regulated according to the time, the Collect, Secret or Post-communion, will be found a the proper place according to time.

6. When a final Mass is to be celebrated, which happens on a day which has no proper Mass assigned therefor, either by the day or the month or by the proper of time, the Mass of the preceding Sunday is said, without the *Gloria in excelsis* or the Creed.

XXI The moveable feasts are all those comprehended in the enumeration of paragraph V. with the exception of Christmas, the Circumcision and Epiphany. They are called moveable, because they are not on fixed days of the month, but move from day to day, as does the festival of Easter, on which they depend, and which is regulated by the phases of the moon; being celebrated on the first Sunday which follows the fourteenth day after the first new moon immediately after the vernal equinox.

7. A Table of those moveable feasts, for a number of years, is given to assist the person using this Missal.

XXII. There are six Sundays marked after Epiphany before Septuagesima Sunday, sometimes, Easter happening very early, only three or four of those Sundays intervene,—the others are then omitted, and the office of Septuagesima taken up on its proper day.

XXIII. There are twenty-four Sundays marked between Pentecost and Advent; when Easter is early, Pentecost is early of course, and a greater number of Sundays than twenty-four intervene before Advent. The office is regulated by taking up the Masses, &c of the Sundays omitted after Epiphany that year, after the 25d Sunday following Pentecost, and celebrating them in their succession, leaving however the Mass of the 24th Sunday after Pentecost to be invariably celebrated on the Sunday next before the first Sunday of Advent.

XXIV. The first Sunday of Advent is always that which is nearest to the feast of St. Andrew the apostle, viz. that which happens on or between the 27th of November and the 3d of December,—which is the reason for commencing the festivals of the saints, with the Vigil of St. Andrew, that as the Missal begins with the first Sunday of Advent, which commences the ecclesiastical year, both its parts, *of the Time* and *of the Saints*, might correspond.

8. But in the Calendar the enumeration of festivals begins with the 1st of January, for the convenience of the reader.

# TABLE OF THE MOVABLE FEASTS.

| Year<br>of our<br>Lord. | Domi-<br>nical<br>Letter. | Golden<br>Num-<br>ber. | The<br>Epact. | Septuagesima<br>Sunday | Ash<br>Wednesday. | Easter<br>Sunday. |
|-------------------------|---------------------------|------------------------|---------------|------------------------|-------------------|-------------------|
| 1870                    | b                         | 9                      | xxviii        | Feb. 13                | Mar. 2            | April 17          |
| 1871                    | A                         | 10                     | ix            | Feb. 5                 | Feb. 22           | April 9           |
| 1872                    | g f                       | 11                     | xx            | Jan. 28                | Feb. 14           | Mar. 31           |
| 1873                    | e                         | 12                     | i             | Feb. 9                 | Feb. 26           | April 13          |
| 1874                    | d                         | 13                     | xii           | Feb. 1                 | Feb. 18           | April 5           |
| 1875                    | c                         | 14                     | xxiii         | Jan. 24                | Feb. 10           | Mar. 28           |
| 1876                    | b A                       | 15                     | iv            | Feb. 13                | Mar. 1            | April 16          |
| 1877                    | g                         | 16                     | xv            | Jan. 28                | Feb. 14           | April 1           |
| 1878                    | f                         | 17                     | xxvi          | Feb. 17                | Mar. 6            | April 21          |
| 1879                    | e                         | 18                     | vii           | Feb. 9                 | Feb. 26           | April 13          |
| 1880                    | d e                       | 19                     | xviii         | Jan. 25                | Feb. 11           | Mar. 28           |
| 1881                    | b                         | 1                      | *             | Feb. 13                | Mar. 2            | April 17          |
| 1882                    | A                         | 2                      | xi            | Feb. 5                 | Feb. 22           | April 9           |
| 1883                    | g                         | 3                      | xxii          | Jan. 21                | Feb. 7            | Mar. 25           |
| 1884                    | f e                       | 4                      | iii           | Feb. 10                | Feb. 27           | April 13          |
| 1885                    | d                         | 5                      | xiv           | Feb. 1                 | Feb. 18           | April 5           |
| 1886                    | c                         | 6                      | xxv           | Feb. 21                | Mar. 10           | April 25          |
| 1887                    | b                         | 7                      | vi            | Feb. 6                 | Feb. 23           | April 10          |
| 1888                    | A g                       | 8                      | xvii          | Jan. 29                | Feb. 15           | April 1           |
| 1889                    | f                         | 9                      | xxviii        | Feb. 17                | Mar. 6            | April 21          |
| 1890                    | e                         | 10                     | ix            | Feb. 2                 | Feb. 19           | April 6           |
| 1891                    | d                         | 11                     | xx            | Jan. 25                | Feb. 11           | Mar. 29           |
| 1892                    | c b                       | 12                     | i             | Feb. 14                | Mar. 2            | April 17          |
| 1893                    | A                         | 13                     | xii           | Jan. 29                | Feb. 15           | April 2           |
| 1894                    | g                         | 14                     | xxiii         | Jan. 21                | Feb. 7            | Mar. 25           |
| 1895                    | f                         | 15                     | iv            | Feb. 10                | Feb. 27           | April 14          |
| 1896                    | e d                       | 16                     | xv            | Feb. 2                 | Feb. 19           | April 5           |
| 1897                    | c                         | 17                     | xxvi          | Feb. 14                | Mar. 3            | April 18          |
| 1898                    | b                         | 18                     | vii           | Feb. 6                 | Feb. 23           | April 10          |

# TABLE OF THE MOVABLE FEASTS.

| Year<br>of our<br>Lord. | Ascension-<br>Day. | Wh't-<br>Sunday. | Corpus<br>Christi. | Indic-<br>tion. | Sat-<br>days<br>after<br>Pent. | First<br>Sunday<br>of Advent. |
|-------------------------|--------------------|------------------|--------------------|-----------------|--------------------------------|-------------------------------|
| 1870                    | May 26             | June 5           | June 16            | 13              | 24                             | Nov. 27                       |
| 1871                    | May 18             | May 28           | June 8             | 14              | 26                             | Dec. 3                        |
| 1872                    | May 9              | May 19           | May 30             | 15              | 27                             | Dec. 1                        |
| 1873                    | May 22             | June 1           | June 12            | 1               | 25                             | Nov. 30                       |
| 1874                    | May 14             | May 24           | June 4             | 2               | 26                             | Nov. 29                       |
| 1875                    | May 6              | May 16           | May 27             | 3               | 27                             | Nov. 28                       |
| 1876                    | May 25             | June 4           | June 15            | 4               | 25                             | Dec. 3                        |
| 1877                    | May 10             | May 20           | May 31             | 5               | 27                             | Dec. 2                        |
| 1878                    | May 30             | June 9           | June 20            | 6               | 24                             | Dec. 1                        |
| 1879                    | May 22             | June 1           | June 12            | 7               | 25                             | Nov. 30                       |
| 1880                    | May 6              | May 16           | May 27             | 8               | 27                             | Nov. 28                       |
| 1881                    | May 26             | June 5           | June 16            | 9               | 24                             | Nov. 27                       |
| 1882                    | May 18             | May 28           | June 8             | 10              | 26                             | Dec. 3                        |
| 1883                    | May 3              | May 13           | May 24             | 11              | 28                             | Dec. 2                        |
| 1884                    | May 22             | June 1           | June 12            | 12              | 25                             | Nov. 30                       |
| 1885                    | May 14             | May 24           | June 4             | 13              | 26                             | Nov. 29                       |
| 1886                    | June 3             | June 13          | June 24            | 14              | 23                             | Nov. 28                       |
| 1887                    | May 19             | May 29           | June 9             | 15              | 25                             | Nov. 27                       |
| 1888                    | May 10             | May 20           | May 31             | 1               | 27                             | Dec. 2                        |
| 1889                    | May 30             | June 9           | June 20            | 2               | 24                             | Dec. 1                        |
| 1890                    | May 15             | May 25           | June 5             | 3               | 26                             | Nov. 30                       |
| 1891                    | May 7              | May 17           | May 28             | 4               | 27                             | Nov. 29                       |
| 1892                    | May 26             | June 5           | June 16            | 5               | 24                             | Nov. 27                       |
| 1893                    | May 11             | May 21           | June 1             | 6               | 27                             | Dec. 3                        |
| 1894                    | May 3              | May 13           | May 24             | 7               | 28                             | Dec. 2                        |
| 1895                    | May 23             | June 2           | June 13            | 8               | 25                             | Dec. 1                        |
| 1896                    | May 14             | May 24           | June 4             | 9               | 26                             | Nov. 29                       |
| 1897                    | May 27             | June 6           | June 17            | 10              | 24                             | Nov. 28                       |
| 1898                    | May 19             | May 29           | June 9             | 11              | 25                             | Nov. 27                       |



## The Roman Calendar.

THE Calendar is a Table containing the Feasts which are kept during the year. They are of two sorts: some are affixed to certain days, and are called *immovable*; others have no fixed days, and are called *movable*. The *immovable feasts* have been carefully distinguished in the Calendar. Those which are of obligation, are printed in large capitals; those of peculiar devotion in smaller ones; the others in ordinary types. Those which are not found in the Roman office are in italic letters.

Most of the *movable feasts* depend upon the feast of Easter which is regulated by the full moon of the vernal equinox. A compendious table of these feasts is here affixed. The first Council of Nice, held in the year 325, decreed that the feast of Easter should be celebrated on the Sunday following the full moon, which falls either on the 21st of March (which was looked upon, at that time, as the day of the equinox), or on the days following, till the 18th of April. Hence, if the full moon fall on the 21st of March, and this be a Saturday, the next day will be Easter-Sunday. But if it fall on the 20th, this moon will not be considered the paschal moon: the next full moon only, which will be on the 18th of April, can be reckoned such. Should this 18th of April be a Sunday, Easter would be the Sunday following, or the 25th of April. Easter, then, can be no later than the 25th of April, nor earlier than the 22d of March.

The *Dominical Letters* are used to indicate the Sundays throughout the year. They are seven in number, corresponding to the seven days of the week, and are changed annually. In leap-year two are set down. The first indicates the Sundays till the 25th of February—the other during the remaining part of the year.

The *Golden Number* is contained in a cycle of 19 years. In this cycle the new moons return, in a regular succession, to the same days in which they were in the preceding cycle. Hence the different numbers of the Epact, which is used to

designate the new moon, and to determine the feast of Easter, always correspond with the same golden numbers in every cycle.

The *Indiction* is a revolution of fifteen years, from 1 to 15, which being completed, the cycle again returns to 1, and each year of this cycle dates its commencement from January, in the Pontifical Bulls; and since the Indiction is of frequent use in diplomatic transactions and public records, a table of the years of the Indiction, corresponding to each current year, has been inserted in the Table of Movable Feasts.

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#### ABBREVIATIONS USED IN THE ROMAN CALENDAR.

|                     |               |               |
|---------------------|---------------|---------------|
| A.—Apostle.         | Dea.—Deacon.  | Pr.—Priest.   |
| AA.—Apostles.       | Du.—A Double. | Q.—Queen.     |
| Ab.—Abbot.          | H.—Hermit.    | S.—Saint.     |
| B.—Bishop.          | K.—King       | SS.—Saints.   |
| C.—Confessor.       | M.—Martyr.    | SDu.—A Saint- |
| Comp.—Companions.   | MM.—Martyrs.  | double.       |
| Com.—Commemoration. | Oct.—Octave.  | V.—Virgin.    |
| D.—Doctor           | P.—Pope.      | W.—Widow.     |

## JANUARY,—HAS XXXI DAYS.

So called, because it was dedicated to the God, Janus.

Zodiacal Sign—Aquarius, The Waterbearer.

|    |   |                                                                                               |
|----|---|-----------------------------------------------------------------------------------------------|
| 1  | A | † CIRCUMCISION OF OUR LORD, <i>Du.</i>                                                        |
| 2  | b | † S. Fulgentius, B. C.—Oct. S. Stephen & Comm. Oct. S. John, A. and SS. Innocents, <i>Du.</i> |
| 3  | c | † S. Genevieve, V.—Oct. S. John, <i>Du.</i> and Comm. SS. Innocents.                          |
| 4  | d | † S. Titus, B. of Crete.—Oct. SS. Innocents, <i>Du.</i>                                       |
| 5  | e | † S. Telesphorus, P. M.—Vigil of Epiphany, <i>SDu.</i>                                        |
| 6  | f | † EPIPHANY OF OUR LORD, <i>Du.</i>                                                            |
| 7  | g | S. Lucian, Pr. M.—Of the Oct. of Epiphany, <i>SDu.</i>                                        |
| 8  | A | S. Severinus, B. of Naples.—Of the Oct. of Epiphany, <i>SDu.</i>                              |
| 9  | b | SS. Julian & Basil, MM.—Of the Oct. of Epiphany, <i>SDu.</i>                                  |
| 10 | c | S. William, C.—Of the Oct. of Epiphany, <i>SDu.</i>                                           |
| 11 | d | S. Hyginus, P. M.—Of the Oct. of Epiphany, <i>SDu.</i>                                        |
| 12 | e | S. Tatiana, M.—Of the Oct. of Epiphany, <i>SDu.</i>                                           |
| 13 | f | S. Veronica, V.—Oct. of Epiphany, <i>Du.</i>                                                  |
| 14 | g | S. Hilary, B. C., <i>SDu.</i> —Comm. of S. Felix, Pr. M.                                      |
| 15 | A | S. Paul, 1st H. C., <i>Du.</i> —Comm. of S. Maurus, Ab.                                       |
| 16 | b | S. Marcellus, P. M., <i>SDu.</i>                                                              |
| 17 | c | S. Anthony, Ab., <i>Du.</i>                                                                   |
| 18 | d | Chair of S. Peter at Rome, <i>Du.</i> —Comm. of S. Prisca, V. M. and of S. Paul, A.           |
| 19 | e | S. Canute, K. of Den. M., <i>SDu.</i> —Comm. of SS. Marius, Martha, Audifax, and Abacum, MM.  |
| 20 | f | SS. Fabian and Sebastian, MM., <i>SDu.</i>                                                    |
| 21 | g | S. Agnes, V. M., <i>Du.</i>                                                                   |
| 22 | A | SS. Vincent and Anastasius, MM., <i>SDu.</i>                                                  |
| 23 | b | S. Raymond of Pennafort, C., <i>SDu.</i> —Comm. of S. Emerantiana, V. M.                      |
| 24 | c | S. Timothy, B. M., <i>SDu.</i>                                                                |
| 25 | d | Conversion of S. Paul, A., <i>Du.</i> —Comm. of S. Peter, A.                                  |
| 26 | e | S. Polycarp, B. M., <i>SDu.</i>                                                               |
| 27 | f | S. John Chrysostom, B. C., <i>Du.</i>                                                         |
| 28 | g | S. Flavian, M.—2d Comm. of S. Agnes, V. M.                                                    |
| 29 | A | S. Francis of Sales, B. C., <i>Du.</i>                                                        |
| 30 | b | S. Martina, V. M., <i>SDu.</i>                                                                |
| 31 | c | S. Peter Nolasco, C., <i>Du.</i>                                                              |

On the Second Sunday after Epiphany, the MOST HOLY NAME OF JESUS, *Du.* with the commemoration of that Sunday.

N. B. The days marked with a † are days of Plenary Indulgence.

## FEBRUARY,—HAS XXVIII OR XXIX DAYS.

So called from the word Februatío, Purification, because the Romans offered Sacrifices of Purification during this month

Zodiacal Sign—Pisces, The Fishes.

|    |   |                                                                 |
|----|---|-----------------------------------------------------------------|
| 1  | d | S. Ignatius, B. M., <i>SDu.</i>                                 |
| 2  | e | † PURIFICATION OF THE B. V. MARY, <i>Du.</i>                    |
| 3  | f | † S. Blase, B. M.                                               |
| 4  | g | † S. Andrew Corsini, B. C., <i>Du.</i>                          |
| 5  | A | † S. Agatha, V. M. <i>Du.</i>                                   |
| 6  | b | † S. Dorothy, V. M.                                             |
| 7  | c | † S. Romuald, Ab., <i>Du.</i>                                   |
| 8  | d | † S. John of Martha, C., <i>Du.</i>                             |
| 9  | e | † S. Apollonia, V. M.                                           |
| 10 | f | S. Scholastica, V. M., <i>Du.</i>                               |
| 11 | g | SS. Saturninus and his companions, <i>MM</i>                    |
| 12 | A | S. Meletius, B. of Antioch, C.                                  |
| 13 | b | S. Catharine de Rica, V.                                        |
| 14 | c | S. Valentine, Pr. M.                                            |
| 15 | d | SS. Faustinus and Jovita, <i>MM.</i>                            |
| 16 | e | S. Onesimus, B. of Ephesus, M.                                  |
| 17 | f | S. Theodulus, M.                                                |
| 18 | g | S. Simeon, B. of Jerusalem, M.                                  |
| 19 | A | S. Mansuetus, B. of Milan, C.                                   |
| 20 | b | S. Eucherius, B. C.                                             |
| 21 | c | S. Severian, B. M.                                              |
| 22 | d | Chair of St. Peter at Antioch, <i>Du.</i> —Comm. of S. Paul, A. |
| 23 | e | S. Polycarp, Pr. M.—Vigil of S. Matthias                        |
| 24 | f | S. MATTHIAS, A., <i>Du.</i> —(in Leap years, on the 25th.)      |
| 25 | g | S. Felix, P. C.                                                 |
| 26 | A | S. Alexander, B. of Alexandria, C.                              |
| 27 | b | S. Lander, B. of Seville, C.                                    |
| 28 | c | S. Romanus, Ab.                                                 |
| 29 | d | S. Oswald, B. of Worcester, C.                                  |

In Leap Years this month has 29 days, and the Feast of St. Matthias is celebrated on the 25th. And the Dominical Letter which was taken in the month of January is changed to the preceding one. Thus, if in January, the Dominical Letter was A, it is changed to the preceding letter, which is G, and the letter F serves twice; for the 24th and 25th.

The Wednesday, Friday, and Saturday which follow the first Sunday in Lent are EMBER DAYS.

## MARCH,—HAS XXXI DAYS.

So called, because it was dedicated to the God, Mars.

Zodiacal Sign—Aries, The Ram.

|    |   |                                                                                 |
|----|---|---------------------------------------------------------------------------------|
| 1  | d | <i>S. Albinus, B. C.—S. David, B. C.</i>                                        |
| 2  | e | <i>S. Simplicius, P. C.</i>                                                     |
| 3  | f | <i>S. Cunegundis, V.</i>                                                        |
| 4  | g | <i>S. Casimir, C., SDu.—Comm. of S. Lucius, P. M.</i>                           |
| 5  | A | <i>S. Phocas, M.—S. Kyran, B. C. (Cesar v)</i>                                  |
| 6  | b | <i>SS. Victor and Comp., MM.</i>                                                |
| 7  | c | <i>S. Thomas of Aquino, C. D., Du.—Comm. of SS. Perpetua and Felicitas, MM.</i> |
| 8  | d | <i>S. John of God, C., Du.</i>                                                  |
| 9  | e | <i>S. Frances, a Roman widow, Du.</i>                                           |
| 10 | f | <i>The forty Martyrs of Sebaste, SDu.</i>                                       |
| 11 | g | <i>S. Eulogius, Pr. M.</i>                                                      |
| 12 | A | <i>S. Gregory the Great, P. C. D., Du.</i>                                      |
| 13 | b | <i>S. Euphrasia, V.</i>                                                         |
| 14 | c | <i>S. Matilda, W.</i>                                                           |
| 15 | d | <i>S. Longinus, M.</i>                                                          |
| 16 | e | <i>S. Abraham, H.</i>                                                           |
| 17 | f | <i>S. Patrick, B. C., Apostle of Ireland, SDu.</i>                              |
| 18 | g | <i>S. Edward, K. of England, M.</i>                                             |
| 19 | A | <i>S. JOSEPH, C., SPOUSE OF THE B. V. MARY, Du.</i>                             |
| 20 | b | <i>S. Cuthbert, B. C.</i>                                                       |
| 21 | c | <i>S. Benedict, Ab.</i>                                                         |
| 22 | d | <i>S. Basil, Pr. M.</i>                                                         |
| 23 | e | <i>S. Turibius, B. of Lima, C.</i>                                              |
| 24 | f | <i>S. Gabriel, Archangel, Du.</i>                                               |
| 25 | g | <i>† ANNUNCIATION OF THE B. V. MARY, Du.</i>                                    |
| 26 | A | <i>† S. Ludger, B. C.</i>                                                       |
| 27 | b | <i>† S. John, H.—S. Robert, B. C.</i>                                           |
| 28 | c | <i>† S. Guntram, K. C.</i>                                                      |
| 29 | d | <i>† S. Cyrillus, Dea. M.</i>                                                   |
| 30 | e | <i>† S. John Climacus, Ab.</i>                                                  |
| 31 | f | <i>† S. Balbina, V.</i>                                                         |

On Friday in Passion-week, the Feast of the Compassion of the B. V. MARY.

The Vernal Equinox falls on the 21st of this month.

March was the first month of the ancient Roman year.

## APRIL,—HAS XXX DAYS.

So called from the word *Aperire*, to *open*—the earth opens to produce.

Zodiacal Sign—Taurus, The Bull.

|    |   |                                            |
|----|---|--------------------------------------------|
| 1  | g | † S. Hugh, B. of Grenoble, C.              |
| 2  | A | S. Francis of Paula, C., Du.               |
| 3  | b | S. Richard, B. C.                          |
| 4  | c | S. Isidore, B. of Seville, C., Du.         |
| 5  | d | S. Vincent Ferrer, C. Du.                  |
| 6  | e | S. Celestian I., P. C., Du.                |
| 7  | f | S. Hegesippus, C.                          |
| 8  | g | S. Dionysius, B. of Corinth.               |
| 9  | A | S. Mary of Cleophas, sister of B. V. Mary. |
| 10 | b | S. Macarius, B. of Antioch, C.             |
| 11 | c | S. Leo the Great, P. C. D., Du.            |
| 12 | d | S. Victor, M.                              |
| 13 | e | S. Hermengild, K. M., SDu.                 |
| 14 | f | SS. Tiburtius, Valerian, and Maximus, MM.  |
| 15 | g | SS. Basilissa and Anastasia, MM.           |
| 16 | A | S. Lambert, M.                             |
| 17 | b | S. Anicetus, P. M.                         |
| 18 | c | S. Perfectus, Pr. M.                       |
| 19 | d | S. Timon, Dca. M.                          |
| 20 | e | S. Agnes, V.                               |
| 21 | f | S. Anselm, B. of Canterbury, C. D., Du.    |
| 22 | g | SS. Soter and Caius, PP. MM., SDu.         |
| 23 | A | S. George, Patron of England, M., SDu.     |
| 24 | b | S. Fidelis of Sigmaringa, M., Du.          |
| 25 | c | S. MARK, THE EVANGELIST, Du.               |
| 26 | d | SS. Cletus and Marcellinus, PP. MM., SDu.  |
| 27 | e | S. John, Ab. C.                            |
| 28 | f | S. Vitalis, M.                             |
| 29 | g | S. Peter, M.                               |
| 30 | A | S. Catharine of Sienna.                    |

On the third Sunday after Easter, PATRONAGE OF ST. JOSEPH, Du., with con.m. of that Sunday.

## MAY,—HAS XXXI DAYS.

So called, because it was dedicated to the Goddess Maia.

Zodiacal Sign—Gemini, The Twins.

|    |   |                                                                                             |
|----|---|---------------------------------------------------------------------------------------------|
| 1  | b | SS. PHILP AND JAMES, AA., <i>Du.</i>                                                        |
| 2  | c | S. Athanasius, B. of Alexandria, C. D.                                                      |
| 3  | d | FINDING OF THE HOLY CROSS, <i>Du.</i> —Comm. of SS. Alexander, Eventius, and Theodulus, MM. |
| 4  | e | S. Monica, W., <i>Du.</i>                                                                   |
| 5  | f | S. Pius, V., P. C., <i>Du.</i>                                                              |
| 6  | g | S. John, A. Sufferings before the Latin Gate, <i>Du.</i>                                    |
| 7  | A | S. Stanislaus, B. M., <i>Du.</i>                                                            |
| 8  | b | Apparition of S. Michael, the Archangel, <i>Du.</i>                                         |
| 9  | c | S. Gregory Nazianzen, B. C. D., <i>Du.</i>                                                  |
| 10 | d | S. Antoninus, B. C., <i>SDu.</i> —Comm. of SS. Gordian and Epimachus, MM.                   |
| 11 | e | S. Mammertus, B. of Vienna, C.                                                              |
| 12 | f | SS. Nereus, Achilleus, and Domitilla, V., and Pancratius, MM., <i>SDu.</i>                  |
| 13 | g | S. John, the Silent, H.                                                                     |
| 14 | A | S. Boniface, M.                                                                             |
| 15 | b | SS. Torquatus and Comp., MM.—S. Dympna, V. M.                                               |
| 16 | c | S. John Nepomucen, M., <i>Du.</i> —S. Ubald, B. (in England).                               |
| 17 | d | S. Paschal Baylon, C., <i>Du.</i>                                                           |
| 18 | e | S. Venantius, M., <i>SDu.</i>                                                               |
| 19 | f | S. Peter Celestine, P. C., <i>Du.</i> —Comm. of S. Pudentiana, V.                           |
| 20 | g | S. Bernardine of Sienna, C., <i>SDu.</i>                                                    |
| 21 | A | S. Ubald, B. C., <i>SDu.</i> —S. Valens, B. M.                                              |
| 22 | b | S. Basilieus, M.                                                                            |
| 23 | c | S. Desiderius, B. M.                                                                        |
| 24 | d | SS. Donatian and Rogatian, MM.                                                              |
| 25 | e | S. Gregory VII., P. C., <i>Du.</i> —Comm. of S. Urban, P. M.                                |
| 26 | f | S. Philip of Neri, C., <i>Du.</i> —Comm. of S. Eleutherius, P. M.                           |
| 27 | g | S. Mary Magdalen, of Pazzi, V.—Comm. of S. John P. M.                                       |
| 28 | A | S. Germanus, B. of Paris, C.                                                                |
| 29 | b | S. Maximus, B. of Triers, C.                                                                |
| 30 | c | S. Felix, P. M.—S. Emily.                                                                   |
| 31 | d | S. Petronilla, V.                                                                           |

On Friday, next to the Octave of Corpus Christi, the Feast of the SACRED HEART OF JESUS.

The Wednesday, Friday, and Saturday which are in the week of Pentecost, are EMBER-DAYS.

## JUNE,—HAS XXX DAYS.

So called, because it was dedicated to the Goddess Juno.

Zodiacal Sign—Cancer, The Crab.

|    |   |                                                                                            |
|----|---|--------------------------------------------------------------------------------------------|
| 1  | e | S. Pamphilus, Pr. M.                                                                       |
| 2  | f | SS. Marcellinus, Peter and Erasmus, MM.                                                    |
| 3  | g | S. Clotildis, Q. of France.—S. Kevin, B. C., Patron of Dublin.                             |
| 4  | A | S. Francis Caracciola, C., Du.                                                             |
| 5  | b | S. Bonifacc, B., A. of Germany.                                                            |
| 6  | c | S. Norbert, B. C., Du.—S. Jertath, B. C., Patron of Tuam.                                  |
| 7  | d | S. Robert, Ab.                                                                             |
| 8  | e | S. Medardus, B. C.                                                                         |
| 9  | f | SS. Primus and Felician, MM.—S. Columkille, Ab.                                            |
| 10 | g | S. Margaret, Q. of Scotland.                                                               |
| 11 | A | S. Barnabns, A., Du.                                                                       |
| 12 | b | S. John a Sancto Facundo, C., Du.—Comm. of SS. Basilides, Cyrius, Nabor, and Nazarius, MM. |
| 13 | c | S. Anthony of Padua, C., Du.                                                               |
| 14 | d | S. Basil the Great, B. D. C., Du.                                                          |
| 15 | e | SS. Vitus, Modestus, and Crescentia, MM.                                                   |
| 16 | f | S. John Francis Regis, C.                                                                  |
| 17 | g | S. Avitus, Pr. C.                                                                          |
| 18 | A | SS. Marcus and Marcellianus, MM.                                                           |
| 19 | b | S. Juliana of Falconery, V., SDu.—Comm. of SS. Gervase and Protuse, MM.                    |
| 20 | c | S. Silverius, P. M.                                                                        |
| 21 | d | S. Aloysius Gonzaga, C., Du.                                                               |
| 22 | e | S. Paulinus, B. of Nola, C.                                                                |
| 23 | f | S. Agrippina, V. M.—Vigil.                                                                 |
| 24 | g | NATIVITY OF S. JOHN THE BAPTIST, Du.                                                       |
| 25 | A | S. William, Ab., Du.—Comm. of Oct. of S. John.                                             |
| 26 | b | SS. John and Paul, MM., Du.—Comm. of Oct.                                                  |
| 27 | c | S. Crescent, B. M.—Comm. of Oct.                                                           |
| 28 | d | S. Leo II., P. C., SDu.—Comm. of Oct. and Vigil.                                           |
| 29 | e | † SS. PETER AND PAUL, AA., Du.                                                             |
| 30 | f | † Comm. of S. Paul, A., Du.—Comm. of S. Peter and Oct. of S. John.                         |

The SUMMER SOLSTICE takes place on the *twenty-first* of this month.



## JULY,—HAS XXXI DAYS.

So called, in honor of the birth of Julius Cæsar.

Zodiacal Sign—Leo, The Lion.

|    |   |                                                                                                     |
|----|---|-----------------------------------------------------------------------------------------------------|
| 1  | g | † Oct. of S. John Baptist, <i>Du.</i> —Comm. of Oct. of the Apostles.                               |
| 2  | A | † VISITATION OF B. V. M., <i>Du.</i> —Comm. of Oct. of AA., and of SS. Processus and Martinian, MM. |
| 3  | b | † S. Eulogius and comp., <i>MM.</i>                                                                 |
| 4  | c | † S. Fabian, B. of Antioch.                                                                         |
| 5  | d | † S. Athanasius, <i>Dea. M.</i>                                                                     |
| 6  | e | † Octave of SS. Peter and Paul, <i>Du.</i>                                                          |
| 7  | f | S. Benedict XI., <i>P. M.</i> —S. Thomas a Becket, <i>B. M.</i> (in <i>England</i> ).               |
| 8  | g | S. Elizabeth, Q. of Portugal, <i>W.</i> , <i>SDu.</i>                                               |
| 9  | A | Holy Martyrs of Gorcum, <i>Du.</i> —S. Cyrillus, <i>B. M.</i>                                       |
| 10 | b | The Seven Brethren, MM., and SS. Rufina and Secunda, <i>VV. MM.</i> , <i>SDu.</i>                   |
| 11 | c | S. Pius I., <i>P. M.</i>                                                                            |
| 12 | d | S. John Gualbert, <i>Ab.</i> , <i>Du.</i> —Comm. of SS. Nabor and Felix, MM.                        |
| 13 | e | S. Anaclelus, <i>P. M.</i> , <i>SDu.</i>                                                            |
| 14 | f | S. Buonaventure, <i>B. C. D.</i> , <i>Du.</i>                                                       |
| 15 | g | S. Henry, Emperor of Germany, <i>C.</i> , <i>SDu.</i> —S. Swithin, <i>B.</i> (in <i>England</i> ).  |
| 16 | A | B. V. MARY OF MT. CARMEL, <i>Du.</i>                                                                |
| 17 | b | S. Alexius, <i>C.</i> , <i>SDu.</i>                                                                 |
| 18 | c | S. Camillus of Lellis, <i>C.</i> , <i>Du.</i> —Comm. of S. Symphorosa and her seven Sons, MM.       |
| 19 | d | S. Vincent of Paula, <i>C.</i> , <i>Du.</i>                                                         |
| 20 | e | S. Jerom Æmilianus, <i>C.</i> , <i>Du.</i> —Comm. of S. Marguret, <i>V. M.</i>                      |
| 21 | f | S. Praxedes, <i>V.</i>                                                                              |
| 22 | g | S. Mary Magdalen, <i>Du.</i>                                                                        |
| 23 | A | S. Apollinaris, <i>B. M.</i> , <i>Du.</i> —Comm. of S. Liberius, <i>B. C.</i>                       |
| 24 | b | Vigil.—Comm. of S. Christina, <i>V. M.</i>                                                          |
| 25 | c | S. JAMES, <i>A.</i> , <i>Du.</i> —Comm. of S. Christopher, <i>M.</i>                                |
| 26 | d | S. Ann, mother of B. V. Mary, <i>Du.</i>                                                            |
| 27 | e | S. Pantaleon, <i>M.</i>                                                                             |
| 28 | f | SS. Nuzarius, Celsus, and Victor, <i>PP. MM.</i> , and S. Innocent, <i>P. C.</i> , <i>SDu.</i>      |
| 29 | g | S. Martha, <i>V.</i> , <i>SDu.</i> —Comm. of SS. Felix, Simplicius, Faustinus, and Beatrice, MM.    |
| 30 | A | SS. Abdon and Sennen, MM.                                                                           |
| 31 | b | S. Ignatius, <i>C.</i> , <i>Founder of Soc. Jesus</i> , <i>Du.</i>                                  |

## AUGUST,—HAS XXXI DAYS.

So called, in honor of the birth of Augustus Cæsar.

Zodiacal Sign—Virgo, The Virgin.

|    |   |                                                                                                    |
|----|---|----------------------------------------------------------------------------------------------------|
| 1  | c | S. Peter's Chains, <i>Du.</i> —Comm. of SS. Macchabees, MM.                                        |
| 2  | d | S. Stephen, P. M.                                                                                  |
| 3  | e | Finding of the Relics of S. Stephen, 1st M., <i>SDu.</i>                                           |
| 4  | f | S. Dominick, C., <i>Du.</i>                                                                        |
| 5  | g | Dedication of S. Mary ad Nives, <i>Du.</i>                                                         |
| 6  | A | TRANSFIGURATION OF OUR LORD, <i>Du.</i> —Comm. of S. Xystus, P., Felicissimus and Agapetus, MM.    |
| 7  | b | S. Cajetan, C., <i>Du.</i> —Comm. of S. Donatus, B. M.                                             |
| 8  | c | SS. Cyriacus, Largus, and Smaragdus, MM., <i>SDu.</i>                                              |
| 9  | d | Vigil.—Comm. of S. Romanus, MM.                                                                    |
| 10 | e | S. LAURENCE, M., <i>Du.</i>                                                                        |
| 11 | f | SS. Tiburtius and Susanna, MM.                                                                     |
| 12 | g | S. Clara, V., <i>Du.</i>                                                                           |
| 13 | A | SS. Hypolitus and Cassianus, MM.                                                                   |
| 14 | b | Vigil and Fast.—Comm. of S. Eusebius, C.                                                           |
| 15 | c | † ASSUMPTION OF B. V. MARY, <i>Du.</i>                                                             |
| 16 | d | † S. Hyacinth, C., <i>Du.</i>                                                                      |
| 17 | e | † Oct. of S. Laurence, <i>Du.</i>                                                                  |
| 18 | f | † S. Helen, mother of Constantine the Great.                                                       |
| 19 | g | † S. Louis, B. of Tolosa, C.                                                                       |
| 20 | A | † S. Bernard, Ab. of Clairvaux, <i>Du.</i>                                                         |
| 21 | b | † S. Jane Frances Freinot de Chantal, W.                                                           |
| 22 | c | † Oct. of Assumpt. of B. V. M., <i>Du.</i> —Comm. of SS. Timothy, Hypolitus, and Symphorianus, MM. |
| 23 | d | S. Philip Beniti, C., <i>Du.</i> —Comm. of Vigil.                                                  |
| 24 | e | S. BARTHOLOMEW, A., <i>Du.</i>                                                                     |
| 25 | f | S. Louis, K. of France, C., <i>SDu.</i>                                                            |
| 26 | g | S. Zephirinus, P. M.                                                                               |
| 27 | A | S. Joseph Calasanetus, C.                                                                          |
| 28 | b | S. Augustine, B. C. D., <i>Du.</i> —Comm. of S. Hermes, M.                                         |
| 29 | c | Decollation of S. John Baptist, <i>Du.</i> —Comm. of S. Sabina, M.                                 |
| 30 | d | S. Rose of Idma, V., <i>Du.</i> —Comm. of SS. Felix and Adaustus, MM.                              |
| 31 | e | S. Raymundus Nonnatus, C., <i>Du.</i>                                                              |

On the Sunday within the Octave of the Assumption, the Feast of S. Joachim, father of the B. V. Mary.

## SEPTEMBER,—HAS XXX DAYS.

So called, because it was the *seventh* month of the ancient Roman year, which commenced in March.

Zodiacal Sign—Libra, The Balance.

|    |   |                                                                                                   |
|----|---|---------------------------------------------------------------------------------------------------|
| 1  | f | S. Giles, Ab.—Comm. of the Twelve Brothers, MM.                                                   |
| 2  | g | S. Stephen, K. of Hungary, C., <i>SDu.</i>                                                        |
| 3  | A | S. Simon Stylites, C.                                                                             |
| 4  | b | S. Rosalia, V.                                                                                    |
| 5  | c | S. Laurence Justinian, B. C., <i>SDu.</i>                                                         |
| 6  | d | S. Oneciphorus, M.                                                                                |
| 7  | e | S. Regina, V. M.                                                                                  |
| 8  | f | † NATIVITY OF THE B. V. MARY, <i>Du.</i> —Comm. of S. Adrian, M.                                  |
| 9  | g | † S. Gorgonius, M.                                                                                |
| 10 | A | † S. Nicholas Tolentinus, C. <i>Du.</i>                                                           |
| 11 | b | SS. Protus and Hyacinth, MM.                                                                      |
| 12 | c | † S. Juventius, B. C.                                                                             |
| 13 | d | † S. Amatus, Ab.                                                                                  |
| 14 | e | † EXALTATION OF THE HOLY CROSS.                                                                   |
| 15 | f | † Oct. of Nativity of B. V. M., <i>Du.</i> —Comm. of S. Nicodemus, M.                             |
| 16 | g | SS. Cornelius and Cyprian, PP. MM., <i>SDu.</i> —Comm. of SS. Euphemia, Lucy, and Geminianus, MM. |
| 17 | A | The Holy Stigmas of S. Francis, <i>Du.</i>                                                        |
| 18 | b | S. Joseph a Cupertino, C., <i>Du.</i>                                                             |
| 19 | c | SS. Januarius, B. and Comp., MM., <i>Du.</i>                                                      |
| 20 | d | SS. Eustachius and Comp., MM., <i>Du.</i> —Comm. of Vigili.                                       |
| 21 | e | S. MATTHEW, A. EVANGELIST, <i>Du.</i>                                                             |
| 22 | f | S. Thomas of Villanova, B. C., <i>Du.</i> —Comm. of S. Mauritius and Comp., MM.                   |
| 23 | g | S. Iginus, P. M., <i>SDu.</i> —Comm. of S. Thœcla, V. M.                                          |
| 24 | A | B. V. Mary <i>de mercede</i> , <i>Du.</i>                                                         |
| 25 | b | S. Cleophas, M.                                                                                   |
| 26 | c | SS. Cyprian and Justina, MM.                                                                      |
| 27 | d | SS. Cosmas and Damian, MM., <i>SDu.</i>                                                           |
| 28 | e | S. Winceslaus, Duke of Bohemia, M., <i>SDu.</i>                                                   |
| 29 | f | † S. MICHAEL THE ARCHANGEL, <i>Du.</i>                                                            |
| 30 | g | † S. Jerome, Pr. C. D., <i>Du.</i>                                                                |

On the Sunday within the Octave of the Nativity, the Feast of the HOLY NAME OF MARY, and the Sunday following the Feast of the SEVEN DOLORS.

The *Wednesday*, *Friday*, and *Saturday* which follow the *Exaltation of the Holy Cross*, are *EMBER-DAYS*.

The Autumnal Equinox takes place on the 21st of this month.

## OCTOBER,—HAS XXXI DAYS.

So called, because it was the eighth month of the ancient Roman year.

Zodiacal Sign—Scorpio, The Scorpion.

|    |   |                                                                                           |
|----|---|-------------------------------------------------------------------------------------------|
| 1  | A | † S. Remigius, B. of Rheims.                                                              |
| 2  | b | † THE HOLY GUARDIAN ANGELS, <i>Du.</i>                                                    |
| 3  | c | † S. <i>Candidus</i> , <i>M.</i>                                                          |
| 4  | d | † S. Francis of Assisi, <i>C.</i> , <i>Du.</i>                                            |
| 5  | e | † SS. Placidus and Comp., <i>MM.</i>                                                      |
| 6  | f | † S. Bruno, <i>C.</i> , <i>Du.</i>                                                        |
| 7  | g | S. Mark, <i>P. C.</i> —Comm. of SS. Sergius, Bacchus, Marcellus, and Apuleius, <i>MM.</i> |
| 8  | A | SS. Bridget, <i>W.</i> , <i>Du.</i>                                                       |
| 9  | b | SS. Denis, Rusticus, and Eleutherius, <i>MM.</i> , <i>SDu.</i>                            |
| 10 | c | S. Francis Borgia, <i>C.</i> , <i>SDu.</i>                                                |
| 11 | d | S. <i>Germanus</i> , <i>B. M.</i> —S. <i>Canice</i> , <i>Ab.</i> ( <i>in Ossory</i> ).    |
| 12 | e | S. <i>Wilfrid</i> , <i>B. C.</i>                                                          |
| 13 | f | S. Edward, K. of England, <i>C.</i> , <i>SDu.</i>                                         |
| 14 | g | S. Calistus, <i>P. M.</i> , <i>SDu.</i>                                                   |
| 15 | A | S. Teresa, <i>V.</i> , <i>Du.</i>                                                         |
| 16 | b | S. <i>Lullus</i> , <i>B. of Mentz.</i>                                                    |
| 17 | c | S. Hedwiges, <i>W.</i> , <i>SDu.</i>                                                      |
| 18 | d | S. LUKE THE EVANGELIST, <i>Du.</i>                                                        |
| 19 | e | S. Peter of Alcantara, <i>C.</i> , <i>Du.</i>                                             |
| 20 | f | S. John Cantius, <i>C.</i> , <i>SDu.</i>                                                  |
| 21 | g | S. Hilarian, <i>Ab.</i> —Comm. of SS. Ursula and Comp., <i>VV.</i> , <i>MM.</i>           |
| 22 | A | S. Mark, <i>B. of Jerusalem</i> , <i>M.</i>                                               |
| 23 | b | S. Ignatius, <i>B. of Constantinople</i> , <i>M.</i>                                      |
| 24 | c | S. Raphael, the Archangel.                                                                |
| 25 | d | SS. Chrysanthus and Daria. <i>MM.</i>                                                     |
| 26 | e | S. Evaristus, <i>P. M.</i>                                                                |
| 27 | f | Vigil.—S. Florentinus, <i>M.</i>                                                          |
| 28 | g | SS. SIMON AND JUDE, <i>AA.</i> , <i>Du.</i>                                               |
| 29 | A | S. Theodorus, <i>Ab.</i> —Venerable Bede, <i>Pr. C.</i>                                   |
| 30 | b | S. Serapion, <i>B. C.</i>                                                                 |
| 31 | c | SS. Nemesius and Iucullus, <i>MM.</i> —Vigil and Fast.                                    |

The first Sunday of October the Feast of the HOLY ROSARY OF THE B. V. MARY.

## NOVEMBER,—HAS XXX DAYS.

So called, because it was the ninth month of the ancient Roman year.

Zodiacal Sign—Sagittarius, The Archer.

|    |   |                                                                                      |
|----|---|--------------------------------------------------------------------------------------|
| 1  | c | † FEAST OF ALL SAINTS, <i>Du.</i>                                                    |
| 2  | e | † COMMEMORATION OF ALL THE FAITHFUL DEPARTED, <i>Du.</i>                             |
| 3  | f | † S. Malachy, B. of Armagh.                                                          |
| 4  | g | † S. Charles Berromeo, B. C., <i>Du.</i> —Comm. of SS. Vitalis and Agricola, MM.     |
| 5  | A | † S. Elizabeth, mother of S. John Baptist.                                           |
| 6  | b | † S. Leonard, Hermit.                                                                |
| 7  | c | † S. Engelbert, B. M.                                                                |
| 8  | d | † Octave of All Saints, <i>Du.</i> —Comm. of four crowned brethren, MM.              |
| 9  | e | Dedication of the Lateran Church, <i>Du.</i> —Comm. of S Theodore, M.                |
| 10 | f | S. Andrew Avellino, C., <i>SDu.</i> —Comm. of SS. Tryphon, Respicus, and Nympha, MM. |
| 11 | g | S. Martin, B. C., <i>Du.</i> —Comm. of S. Meona, <sup>14</sup> M.                    |
| 12 | A | S. Martin, P. M., <i>SDu.</i>                                                        |
| 13 | b | S. Didacus, C., <i>SDu.</i>                                                          |
| 14 | c | S. Laurence, B. of Dublin.                                                           |
| 15 | d | S. Gertrude, V., <i>Du.</i>                                                          |
| 16 | e | S. Edmund, B. C.                                                                     |
| 17 | f | S. Gregory Thaumaturgus, B. C., <i>SDu.</i>                                          |
| 18 | g | Dedication of the Churches of SS. Peter and Paul,                                    |
| 19 | A | S. Elizabeth, W., <i>Du.</i> —Comm. of S. Pontianus, P. M.                           |
| 20 | b | S. Felix of Valois, C., <i>Du.</i>                                                   |
| 21 | c | PRESENTATION OF THE B. V. MARY, <i>Du.</i>                                           |
| 22 | d | S. Cecilia, V. M., <i>Du.</i>                                                        |
| 23 | e | S. Clement, P. M., <i>Du.</i> —Comm. of S. Felicitas, M.                             |
| 24 | f | S. John of the Cross, C., <i>Du.</i> —Comm. of S. Chrysogonus, M.                    |
| 25 | g | S. Catharine, V. M., <i>Du.</i>                                                      |
| 26 | A | S. Peter, B. of Alexandria, M.                                                       |
| 27 | b | S. Scrinius, Hermit.                                                                 |
| 28 | c | S. Gregory III., P. C.                                                               |
| 29 | d | Vigil.—Comm. of S. Saturninus, M.                                                    |
| 30 | e | S. ANDREW, A.                                                                        |

The first Sunday of Advent is the Sunday immediately after the twenty-sixth day of November.

## DECEMBER,—Has XXXI Days.

So called, because it was the tenth month of the ancient Roman year

Zodiacal Sign—Capricornus. The Goat.

|    |   |                                                                  |
|----|---|------------------------------------------------------------------|
| 1  | i | S. Eligius, B. C.                                                |
| 2  | g | S. Bibiana, V. M., <i>SDu.</i>                                   |
| 3  | A | S. Francis Xavier, C.                                            |
| 4  | b | S. Peter Chrysologus, B. C. <i>Du.</i> —Comm of S Barbara, V. M. |
| 5  | c | S. Sabbas, Ab., Comm.                                            |
| 6  | d | S. Nicholas, B. of Myra, C., <i>Du.</i>                          |
| 7  | e | S. Ambrose, B. C. D., <i>Du.</i>                                 |
| 8  | f | † CONCEPTION OF THE B. V. MARY, <i>De.</i> ?                     |
| 9  | g | † S. Leocadia, V. M.                                             |
| 10 | A | † S. Melchisedes, P. M.                                          |
| 11 | b | † S. Damasus, P. C., <i>SDu.</i>                                 |
| 12 | c | † S. Synesius, M.                                                |
| 13 | d | † S. Lucy, V. M., <i>De.</i>                                     |
| 14 | e | † S. Spiridion, B.                                               |
| 15 | f | † Oct. of Conception of B. V. Mary, <i>Du.</i>                   |
| 16 | g | S. Eusebius, B. M., <i>SDu.</i>                                  |
| 17 | A | S. Olympiada, W.                                                 |
| 18 | b | S. Gratian, B. of Tours.—Expectation of V. Mary.                 |
| 19 | c | S. Timothy, Dea. M.                                              |
| 20 | d | S. Dominick, Ab.—Vigil.                                          |
| 21 | e | S. Thomas, A., <i>Du</i>                                         |
| 22 | f | S. Ischyron, M.                                                  |
| 23 | g | S. Victoria, V. M.                                               |
| 24 | A | Vigil and Fast.                                                  |
| 25 | b | NATIVITY OF OUR LORD, <i>Du</i> —Comm. of S. Anastasia.          |
| 26 | c | S. STEPHEN, FIRST MARTYR.                                        |
| 27 | d | Holy Innocents, MM., <i>Du.</i> —Comm. of Oct. of Nativity.      |
| 28 | e | S. JOHN, A. AND EVANGELIST.                                      |
| 29 | f | S. Thomas, B. of Canterbury, M., <i>SDu.</i>                     |
| 30 | g | S. Sabinus, B. and Comp. MM.                                     |
| 31 | A | S. Sylvester, P. C.                                              |

The Wednesday, Friday, and Saturday which fall in the third week of Advent are EMBER DAYS.

The Winter Solstice falls on the 21st of this month.

\* The B. V. Mary "conceived without sin," is the patroness of the United States. The feast of the Conception is solemnized on the Sunday within the Octave.

# FEASTS AND FASTS,

## THROUGHOUT THE YEAR.

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**HOLY DAYS ON WHICH THERE IS A STRICT OBLIGATION TO HEAR MASS AND REFRAIN FROM SERVILE WORK**

All Sundays in the year.

The Feast of the Circumcision of our Lord, Jan. 1.

The Epiphany, Jan. 6.

The Annunciation of the B. Virgin, March 25.

Ascension of our Lord.

Corpus Christi, or the Feast of the Blessed Sacrament.

Assumption of the B. V. Mary, August 15.

The Immaculate Conception, Dec. 8.

Nativity of our Lord Jesus Christ, Dec. 25.

### *Fasting Days on one Meal.*

All Days in Lent, except Sundays.

The Eve of Whitsuntide.

The Quarter-Tenses, or Ember days, which occur in the four seasons of the year, viz : the Wednesdays, Fridays, and Saturdays—1. Immediately after the first Sunday in Lent ; 2. In Whitsun week ; 3. Immediately after the 14th of September ; 4. Immediately after the third Sunday of Advent.

The Vigil of the Assumption of the Blessed Virgin Mary, and the Vigil of all Saints.

Every Friday in Advent, and Christmas Eve.

N. B. When a fasting day falls upon a Sunday, the Fast is observed on the Saturday preceding that Sunday

*Days of Abstinence from Flesh Meat.*

All the Sundays in Lent, except when the use of meat is allowed by the Archbishop or Bishop of the diocess.

All Fridays and Saturdays, except those Saturdays which fall between the 25th of December, and the 2d of February, inclusively.

If Christmas Day fall upon a Friday or Saturday neither fast nor abstinence is observed.\*

The solemnization of marriage is forbidden, from the first Sunday of Advent, until after Twelfth Day ; and from the beginning of Lent until Low-Sunday.

N. B.—The Catholic Church commands all her children to be present at the great Eucharistic Sacrifice which we call the Mass ; and to rest from servile work on Sundays and Holidays.

2dly, To abstain from flesh on all the days of fasting and abstinence, and on fasting days to eat but one meal.

3dly, To confess their sins at least once a year.

4thly, To receive the blessed sacrament at least once a year, and that at Easter, viz. between *Palm* and *Trinity* Sunday.

\* \* \* The time appointed for complying with the Easter duty begins on the first Sunday of Lent, and terminates on Trinity Sunday. They who, without some reasonable cause, neglect this important duty, are liable to be excommunicated whilst living, and when they die to be deprived of Christian burial, according to the fourth Council of Lateran, Can. 21.

\* The abstinence on Saturdays is dispensed with, for the faithful throughout the United States, for the space of 20 years, from 1840, except when a fast falls on Saturday. Hence, the Saturdays of Lent and Quarter Tenses ; and Vigils falling on Saturday are still days of *abstinence from flesh meat*



## THE FESTIVALS EXPLAINED.

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**SUNDAY**, a day dedicated by the apostles to the more particular service and honor of Almighty God, on which, by the precept of the church, all who have no lawful impediment, are obliged to be present at the most adorable sacrifice of the Mass. And it is transferred from the Jewish Sabbath, to the day following, in memory that Christ our Lord rose from the dead, and sent down the Holy Ghost on that day, whence it is called *The Lord's Day*, and *Sunday* from the heathens dedicating it to the sun.

*January 1.*—The **CIRCUMCISION** of our LORD JESUS CHRIST, called *New Year's Day*, is a feast of OBLIGATION; that is, the church demands of every one who is not prevented by infirmity, distance, or particular situation in life, to be present at the most adorable sacrifice of the Mass; and the like to be observed on all other days which are marked of obligation: but the absent are not to infer, from the lawful impediments to their being present, that they are deprived of all the advantages; they may in spirit present themselves to join with those who are present at the Mass, and, if convenient, make use of such devotions as are allotted to the time, or by saying the rosary or other prayers, seek to obtain a share in the advantages of this divine institution.

This festival is to commemorate the first shedding of the blood of our dear Redeemer, when he complied with the sacrament of the old law, (*Gen. xvii. 12.*) commanding all male children, on the eighth day from their birth, to undergo this ceremony, though not necessary to him who was all purity; yet, having taken the nature of man, he chose to submit to this humiliating rite, and received on this day the name Jesus (*Luke xviii. 31.*) which signifies Saviour.

*Jan. 6.*—*Epiphany of our Lord*, a feast of obligation in memory and honor of Christ's manifestation to the

Gentiles by an extraordinary star, which conducted the three kings from the East to adore him in the manger where they presented him with gold, myrrh, and frankincense, in token of his regality, humanity, and divinity, or of his being God, King, and Man. The word Epiphany comes from the Greek, and signifies a manifestation, and it is called Twelfth Day, because celebrated the twelfth day after Christ's birth, exclusively. The same day are commemorated our Saviour's baptism, and his first miracle of turning water into wine at the wedding of Cana in Galilee.

*Jan. 25.—Conversion of St. Paul.* This feast was instituted by the church to perpetuate the memory of his miraculous conversion, which happened on this day, in the 35th year of Christ, as he was going with letters from Jerusalem to Damascus, to persecute the Christians, when suddenly a voice from heaven called him, and of a persecutor rendered him an apostle, (*Acts xi.*)

*Feb. 2.—Candlemas-Day, or the Purification of the B. Virgin,* (a feast of devotion :) that is, all who can, would do well to hear Mass; but the precept of obligation in this country is dispensed with. It is in memory and honor both of *the presentation of our blessed Lord, and the Purification of the Virgin Mary* in the temple of Jerusalem the fortieth day after her happy delivery, according to the law of Moses (*Lev. xii.*) and is called *purification*, from the Latin word *purifico*, which signifies to *purify*; not that the blessed Virgin had contracted any sin by her childbirth which needed purifying, being the mother of purity itself, but because other women were, by this ceremonious rite, freed from the legal impurity of childbirth, to which out of her great humility, she submitted. It is called Candlemas, because before Mass is said, the church blesses her candles for the whole year, and makes a procession with them in the hands of the faithful, in memory of Christ, whom, on occasion of his presentation in the temple, the aged Simeon styled a *light to the revelation of the Gentiles, and the glory of his people Israel.* (*Luke ii. 32.*)

*Septuagesima, Sexagesima, and Quinquagesima Sundays* are days set apart by the church for acts of penance and mortification, and are a certain gradation or preparation to the devotion of Lent, being more proper and immediate to the passion and resurrection of Christ; taking

their numeral denominations from their being about seventy, sixty, and fifty days before Easter.

*Shrovetide* signifies the time of confession; for our ancestors used to say, *we will go shrift*; and in the more primitive times, it was the custom of all good Christians then to confess their sins to a priest, the better to prepare themselves for a holy observance of Lent, and worthy receiving the blessed sacrament at Easter.

*Ash-Wednesday*, a day of public penance and humiliation through the whole church of God; so called from the ceremony of blessing ashes, wherewith the priest signs the people with the cross on their foreheads, giving them this wholesome admonition, *Remember, man, that dust thou art, and unto dust thou shalt return*, (Gen. ii. 9.) to remind them of their mortality, and prepare them for the holy fast of Lent; the *ashes* are made of the *palms* blessed the Palm Sunday before.

*Lent* is called in Latin *Quadragesima*, because it is a fast of forty days, except Sundays, which are only abstinence, instituted by the Apostles in commemoration of Christ's fasting forty days in the desert.

*Passion-Sunday*, so called from the *passion of Christ* then drawing nigh, was ordained by the church more closely to prepare us for the worthy celebration of that solemnity. This day crucifixes, &c. are covered in churches with mourning color, both to commemorate our Saviour's going out of the temple and hiding himself, and to dispose us to compassionate his sufferings.

*Palm-Sunday*, the first day of the Holy Week, is in memory and honor of our Lord's triumphant entry into Jerusalem, so called from the *palm-branches* strewed under his feet by the Hebrew children, crying, *Hosannah to the Son of David*, (Matt. xxi.) And therefore this day the church blesses palms, and makes a solemn procession, in memory of the humble triumph of our Saviour, the people bearing *palm-branches*. And in the Mass is read the passion of our blessed Redeemer from the Gospel of St. Matthew, as that from St. Mark is on Tuesday, and from St. Luke on Wednesday.

On *Wednesday*, *Maunday-Thursday*, and *Good-Friday*, the office of *Tenebræ*, which signifies darkness, is said or sung in churches, where the clergy is sufficiently numerous, and the fourteen yellow lights in the triangular branch extinguished at the end of each psalm, one by

one, leaving only that which is a white one at the top lighted; and at the end of every second verse of the *benedictus*, one of the lights on the altar is also extinguished, till the whole six are put out; and during the psalm *miserere*, the white candle is taken from the triangular branch, and hid till the noise, which is made to represent the convulsed state of nature at the time of the death of her Maker, and then brought forth, and put lighted in the place, on the branch from which it was taken, which is to remind us that the divinity never was separated from the humanity.

*Maunday-Thursday*, in memory of our Lord's last supper, when he instituted the *blessed sacrament* of his precious body and blood, so called from the first word of the anthem, *Mandatum*, &c. (John xiii. 34.) *I give you a new command, that you love one another as I have loved you*; which is sung on that day in the church, when the prelates begin the ceremony of washing the people's feet, in imitation of Christ's washing those of his disciples before he instituted that blessed sacrament. On Maunday-Thursday there is but one Mass, the organ plays and bells ring during the *Gloria in excelsis Deo*, and then cease till the same begins on Holy-Saturday. On this day two hosts are consecrated, one of which is left for public adoration the remainder of the day; and various decorations are usual in this country in honor of this solemnity of the blessed sacrament.

*Good-Friday*, the most sacred and memorable day, on which the great and glorious work of our redemption was consummated by our Saviour Jesus Christ on his bloody cross, between two thieves at Jerusalem.

The sacred host continues exposed during the office, for there is no Mass on this day; the passion from St. John is read, the cross is uncovered with great solemnity, and the justly merited relative respect paid by the faithful, as to the image of that on which the redemption of mankind was completed.—There is a discourse in general on this occasion.

*Holy-Saturday*.—The great functions of this day were formerly done in the night, and are begun by blessing the fire, lighting the triple candle, blessing the paschal candle, and grains of incense, in form of five nails, which are stuck into it, reading twelve prophecies concerning the great events which those days represent, bless

ing the font for baptizing, of which an explanation is given in the Holy Week Book: and the first Mass and vespers for Easter is said. On beginning the *Gloria in excelsis Deo*, the organ plays and the bells ring, which they had not done from the same time on Maunday Thursday. From this day till the ascension, the paschal candle is lighted up at the gospel, to remind us that our blessed Saviour was with us on the earth till his glorious ascension, instructing his apostles and faithful in all truths.

The four *Ember Weeks*, in Latin *quatuor tempora*, are times of public prayer, fasting, and procession, saying the litany of the saints, partly instituted for the successful ordination of priests and ministers of the church, which is at these four seasons of the year commonly performed, and partly to beg and give thanks to God for the fruits of the earth: *ember* comes from the Greek word *amera*, a day; others call them *ember-days*, from the ancient religious custom of eating nothing on those days till night, and then only a cake baked under the embers, called ember-bread.

The observance of ember days is of great antiquity in the Church. Their connexion with the ordination of the Ministers of religion, renders them particularly worthy the regard of the faithful. We cannot be too deeply impressed with the blessing granted a people, whose priests are according to God's own heart. To obtain such, no humiliation should be deemed too great; no supplication should be neglected. Whilst therefore we thank God for the fruits of the earth, and humble ourselves for the sins which we may have committed, let us most earnestly entreat that God may send laborers into his vineyard, full of his spirit, and burning with zeal for his glory.

*Feb. 24.*—St. Matthias, (a feast of devotion,) chosen by the college of apostles to supply the place of Judas the traitor: he was crowned with martyrdom in Jewry, in the year 74.

*March 12.*—St. Gregory, surnamed the Great, for his admirable works and indefatigable labors; amongst which, his sending, for the conversion of England, St. Augustin, with other holy monks of St. Benedict's rule, is not the meanest fruit of his many toilsome labors; and for which he is worthily styled by St. Bede, the apostle of England: he died anno 604

*March 17.*—St. Patrick, (a feast of devotion,) son of Calphurnius, born, according to the most probable opinion, in Aremorica, or Brittany, was sent in company of Palladius, by Pope Celestin, anno 431, to preach the gospel to the Irish, which nation he converted, and became their apostle; he died full of sanctity and miracles anno 461.

*March 19.*—St. Joseph, (a feast of devotion,) spouse of our blessed Lady; he died in Judea about the 12th year of Jesus Christ.

*March 25.*—*Annunciation of our Lady*, a feast of obligation, in memory of the angel Gabriel's most happy embassy to her; upon which, by her consent, and the operation of the Holy Ghost, the Son of God was incarnate in her sacred womb.

*Easter-Day*, in Latin *pascha*, a great festival in memory and honor of our Saviour's resurrection from the dead on the third day after his crucifixion, (*Matt. xxviii. 6.*) It is called Easter from Oriens, the East, or rising, one of Christ's titles: *And his name* (says the prophet Zacharias, chap. 6) *is Oriens.* Easter Monday also is a feast of obligation in memory of our Lord's first apparition after his resurrection; which is commemorated on this day for the greater solemnity of his festival. Easter-Tuesday is a feast of devotion.

*Low-Sunday*, in Latin *Dominica in albis*, is the octave of Easter-day, and so called from the catechumens' white garments, emblems of innocence and joy, which they put on at their baptism, and solemnly put off this day.

*Holy Thursday*, or *Ascension-day*, a feast of obligation, solemnized in memory of Christ's glorious ascension into heaven on the fortieth day after his resurrection, in the sight of his apostles and disciples, (*Acts i. 9.*) for which reason the paschal candle at the end of the gospel is taken away to signify the same.

*April 23.*—St. George, a feast of devotion, martyr of Cappadocia, about the year 300, of whom the Roman martyrology says, that the church of God honors his glorious martyrdom among other martyrs. He was chosen in a special manner as chief patron of the English nation, at the instance of the glorious Prince Henry V., when he undertook his expedition for regaining France; when it was also ordained by a provincial constitution, that his feast should be kept holy; and his solemnity is observed

with a double office and octave throughout the whole realm.

*April 25.*—St. Mark, evangelist, a feast of devotion, was disciple and interpreter to St. Peter, who, writing his gospel at the request of the Christians at Rome, took it with him into Egypt, where, first preaching at Alexandria he founded that church: and afterwards being apprehended for the faith of Christ, was bound with cords, dragged upon stones, and shut up in a close prison, where he was comforted by an angelic vision, and an apparition of our Lord. Finally, he was called to heaven, in the eighth year of Nero. On this day the long litanies are said, and abstinence from flesh is observed, to obtain a blessing on the fruits of the earth.

*May 1.*—SS. Philip and James, apostles, a feast of devotion. After the first had converted almost all Scythia to the faith of Christ, being fastened to a cross, was stoned to death, making a glorious end at Hierapolis in Asia, anno 54. The second, called our Lord's brother, was the first bishop of Jerusalem, where being thrown from a pinnacle of the temple, his thighs broke, and wounded in the head with a fuller's club, he gave up the ghost, and was buried near the temple, anno 63.

*May 3.*—*Finding the Holy Cross*, otherwise called *Holy Rood-day*, a feast in memory of the miraculous finding the holy cross, whereon our blessed Saviour suffered, by St. Helen, mother of Constantine the Great, anno 326, after it had been hid by the infidels 180 years, who had erected a statue of Venus in place of it.

*Rogation-week* being always the next but one before Whit-Sunday, is so called, because on Monday, Tuesday, and Wednesday, rogations (from *rogo*, to ask or pray) and litanies of the saints are used, with abstinence from flesh enjoined by the church to all persons, not only for a devout preparation to the feast of Christ's glorious ascension and pentecost; but also to beg and supplicate the blessing of God on the fruits of the earth. The Belgians call it *cruis-week*, i. e. *cross-week*, and so it is called in some parts of England; because when the priest goes on those days in procession, the cross is carried before him. In the north of England it is called *gang-week*, from the *ganging*, or going in procession then used.

*Whit-Sunday*, or *Pentecost*, a solemn feast in memory and honour of the descent of the Holy Ghost on the heads

of the apostles in the shape of tongues of fire, (*Acts* ii. 3. Pentecost in Greek signifies the *fiftieth*, it being the fiftieth day after the resurrection, and it is called *Whit-Sunday*, from the catechumens being anciently clothed in white, and admitted on the eve of this feast to the sacrament of Baptism. The old Saxons called it *Whit-Sunday*, i. e. Holy Sunday. Whit-Monday is also of obligation, but Whit-Tuesday is only of devotion.

*Trinity-Sunday*, the octave of Whit-Sunday, dedicated to the honor of the most blessed Trinity; to signify, that the works of our redemption and sanctification, then completed are common to the Three Persons.

*Corpus Christi*, a feast of obligation, being always the Thursday after Trinity-Sunday, is a feast instituted by the church in honor of the blessed sacrament of the altar; and receives its denomination from the body of Christ substantially present there: on this day in all Catholic countries, that adorable sacrament is most solemnly carried about in procession; the priest and people expressing their highest devotions in hymns and prayers, accompanied with all other outward testimonies of pious affection, as music, flowers strewed along the streets, and their best tapestries on the walls, &c

*May 26.*—St. Augustin, archbishop of Canterbury, was sent over by St. Gregory the Great, to preach the Christian faith to the British nation: he first converted Ethelbert king of Kent, and afterwards with others sent as coadjutors to him, and their successors, reconciled the whole nation to the faith and law of Christ, and so became the apostle of that nation. He died in all sanctity of life, anno 608, and was buried in his own cathedral at Canterbury, whereof he was the first archbishop. His feast was used to be very solemnly kept holy throughout the whole diocess.

*June 11.*—St. Barnaby, a feast of devotion, born in Cyprus, and ordained apostle of the Gentiles by St. Paul, travelled with him into many provinces, exercising the function of preaching the gospel committed to him; and lastly, going into Cyprus, there adorned his apostleship with a glorious crown of martyrdom, anno 50, whose body, himself revealing it, was found in the time of Zeno the emperor, with St. Matthew's Gospel in his own handwriting.

*June 22.*—St. Alban, first martyr of the British nation



in the time of Dioclesian; he suffered for entertaining a priest at Verulam, now from him called St. Alban's, under Asclepiodatus, president of Brittany, anno 303.

*June 24.*—Nativity of St. John Baptist, a feast of devotion, our Lord's precursor, son of Zachary and Elizabeth, who, being yet in his mother's womb, was replenished with the Holy Ghost.

*June 29.*—St. Peter and St. Paul, a feast of devotion, they are joined in one solemnity, because they were principal co-operators under Christ in the conversion of the world, the first converting the Jews, the other the Gentiles; and were both martyred at the same place, Rome, and on the same day.

*July 7.*—Translation of St. Thomas of Canterbury, a feast ordained by a provincial constitution, in the time of Simon Islip, archbishop of Canterbury, to be solemnly observed and kept holy throughout the nation, in memory of his sacred relics being taken up and reposed in a most costly shrine, and placed in a more eminent part of his own cathedral, where they were had in great veneration, till the days of king Henry VIII. 1538.

*July 25.*—St. James the Great, a feast of devotion, brother to St. John the evangelist, was about the feast of Easter beheaded at Jerusalem by Herod Agrippa, anno 42. His relics were on this day translated to Compostella in Spain, where they were had in great veneration, people resorting thither from all parts of Christendom to pay their pious devotions, and fulfil their vows.

*July 26.*—St. Anne, (a feast of devotion,) mother of the blessed Virgin Mary.

*July 27.*—St. Joseph of Arimathea, a noble senator, who having been a disciple of Jesus, went to Pilate, and demanded the body of Jesus, and taking the body, wrapped it up in a clean linen cloth, and laid it in his own new monument, which he had hewed out in a rock.

*Aug. 10.*—St. Laurence, (a feast of devotion,) deacon to Pope Xystus II., was most cruelly broiled on a gridiron for the faith of Christ, which martyrdom he suffered with incomparable fortitude and patience, anno 253.

*Aug. 15.*—Assumption of the B. V. Mary, a feast of obligation, in memory of her being taken up into heaven, both body and soul, after her dissolution, which is a constant tradition in the church, ever piously believed, and happened anno 36.

*Aug. 24.*—St. Bartholomew, apostle, (a feast of devotion,) who having preached the gospel in India, and passing thence into the greater Armenia; after he had converted innumerable people to the faith, was barbarously slayed alive by command of king Astirages; and then beheaded, anno 44.

*Aug. 28.*—St. Helen, an English woman by birth, was mother to Constantine the Great, the first Christian emperor, who first gave example to other princes to maintain and amplify the church of God. She was daughter of Prince Coel of Brittany; and for her zeal to Christianity, became worthy both of an earthly and heavenly crown. Her sacred relics were translated from Rome to Rheims in France, where they are kept with due veneration. She died anno 326.

*Sept. 8.*—Nativity of the blessed Virgin, (a feast of devotion,) is in memory of her happy and glorious birth, by whom the Author of all life and safety was born to the world.

*Sept. 21.*—St. Matthew, apostle and evangelist, a feast of devotion, who preaching the gospel in Ethiopia, was slain at the altar as he celebrated the divine mysteries, anno 44.

*Sept. 29.*—St. Michael Archangel, or Michaelmas-day, a feast of devotion, signifies a solemnity or solemn Mass, in honor of him, and all the nine orders of angels; as also to commend the whole church of God to their patronage and prayers, by whose charitable ministry we have received of God, the original source, so many benefits. And it is called the dedication of St. Michael, from the dedicating a church to him, in Rome, by Pope Boniface III. anno 606.

*Oct. 18.*—St. Luke, evangelist, who, after he had endured many afflictions for the name of Christ, filled with the Holy Ghost, died in Bithynia, in the year of our Lord 74, whose sacred bones were brought to Constantinople, and thence translated to Padua.

*Oct. 28.*—St. Simon the Canaanite, and Jude, otherwise called Thaddeus, a feast of devotion; the first preached the gospel in Egypt, the other in Mesopotamia, and afterwards going together into Persia, after having converted an infinite multitude of that nation to the faith, they accomplished their martyrdom in the year 68.

*Oct. 29.*—St. Bede, commonly called Venerable, for

having illustrated the church of God with his learning and piety, was delivered up to the monastery of SS. Peter and Paul, at Wearmouth in the bishopric of Durham at seven years of age, and educated in all good literature as well as monastic discipline, under the pious care of St. Bennet Biscop. At thirty he was ordained priest, by John the ordinary of that diocese, at the appointment of Acca archbishop of York. He died anno 734, on the day of our Lord's ascension, and was buried in his own monastery, but afterwards translated to Durham. His feast is now kept with a double office, on the 28th of October

*Nov. 1.*—All Saints, or All Hallows, a feast of obligation, in memory and honor of all the saints; since the whole year is too short to afford us a separate feast for each.

*Nov. 2.*—All Souls, a day appointed by the church for the living to offer prayers and suffrages for the souls of the faithful departed.

*Nov. 30.*—St. Andrew, apostle, a feast of devotion, who preached the gospel in Thrace and Scythia; but apprehended by Egeas the proconsul, was first imprisoned, then most cruelly beaten, and lastly fastened to a cross, whereon he lived two days, preaching to the people; and having besought our Lord not to permit him to be taken down, encompassed with a great light from heaven, he gave up his blessed soul at Patras, in Achaia, anno 69.

The four Sundays of Advent, preceding Christmas, were instituted by the church with particular offices commemorative of the benefits of our Saviour's coming to redeem the world by his happy birth.

*Dec. 8.*—Conception of the glorious and ever Blessed Virgin Mary, Mother of God, a feast of devotion, first instituted by St. Anselm, archbishop of Canterbury, anno 1070, and commanded afterwards by Sixtus IV. to be generally observed throughout the church, anno 1476.

*Dec. 21.*—St. Thomas, apostle, a feast of devotion, who having preached the gospel to the Parthians, Medes, Persians, and Hyrcanians, went into India, where he instructed that people in the christian faith, for which he was thrust through the body with lances, and gave up his blessed soul at Calamina, anno 44.

*Dec. 25.*—The NATIVITY of our LORD JESUS CHRIST, a solemn feast of obligation, yearly celebrated by the Catholic church, even from the apostles' time, in memory of

our Saviour's birth at Bethlehem; and is called Christmas, from the mass celebrated on that day in honor of his holy birth.

*Dec. 26.*—St. Stephen, a feast of devotion, the first martyr after Christ's ascension, was stoned to death by the Jews, anno 34.

*Dec. 27.*—St. John, apostle and evangelist, a feast of devotion. who after writing his gospel, his banishment, and receiving the revelations, lived to the time of Trajan the emperor, and both founded and governed the churches of Asia. Finally, worn out with old age, he died at Ephesus, aged 93, anno 68, and was buried near the same city.

*Dec. 28.*—Holy Innocents, a feast of devotion, in memory of the babes slain by Herod, when he sought our blessed Saviour; and is called Childermass, from the particular commemoration of those martyred children in the mass of that day.

*Dec. 29.*—St. Thomas, a feast of devotion, archbishop of Canterbury, primate of all England, and patron of the English clergy, who for maintaining the privileges of the Church of God, was martyred in his own cathedral at vespers, in the year of our Lord 1170.

All other festivals which bear the name of saints are instituted by the church to honor God, to teach us to imitate their virtues, respect their sufferings or martyrdoms, and to supplicate, support, and comfort, under whatever afflictions or contradictions in life he may be pleased to permit, as the test of our fidelity, and that we may be ever ready to join in saying, with the blessed spirits in heaven,

GLORY BE TO GOD ON HIGH.



## GARDEN OF THE SOUL.

## CHRISTIAN DOCTRINE;

OR, A SUMMARY OF CHRISTIAN FAITH AND MORALITY.

SECT. I.—*What every Christian must believe.*

1. **EVERY** christian must *believe* that there is one God, and no more than one God : That this God is a pure Spirit, the Lord and Maker of heaven and earth, who has neither beginning nor end, but is always the same ; is every where present ; knows and sees all things ; can do all things whatsoever he pleases, and is infinite in all perfections.

2. Every christian is bound to believe, that in this *one* God there are *three several Persons*, perfectly equal, and of the same substance ; the *Father*, who proceeds from no one ; the *Son*, who is born of the Father before all ages ; and the *Holy Ghost*, who proceeds eternally from the *Father* and the *Son* : and that these three persons have all the same age, the same power, the same wisdom, and are all three one and the same Lord, one and the same God.

3. We must all believe, that this God created the *Angels* to be with him for ever, and that one part of them fell from God by sin, and became *devils* : That God also created *Adam* and *Eve*, the first parents of all mankind, and placed them in the earthly *paradise* from which they were justly banished for the sin they committed in eat

ing of the *fruit* of the *forbidden tree*; and that by this transgression of *Adam* we are all born in sin, and must have been lost for ever, if God had not sent us a *Saviour*.

4. We are bound to believe in this Saviour of all mankind, *Jesus Christ*, the Son of God, true God, and true man *perfect* God from all eternity, equal to his Father in all things; and *perfect man*, from the time of his coming down from heaven for us, having a body and soul like ours.

5. We must believe that this *Jesus Christ*, our Saviour, who had been long foretold by the prophets, was, at God's appointed time, conceived in the womb of the Virgin *Mary* by the power of the Holy Ghost, without having any man for his father, and was born of her, she still remaining a pure virgin: That during the time of his mortal life, he founded the Christian religion by his heavenly doctrine and wonderful miracles, and then offered himself a sacrifice for the sins of the whole world, by dying upon a cross, to purchase mercy, grace, and salvation for us: And that neither mercy, nor grace, nor salvation, either can, or ever could, since *Adam's* fall, be obtained any otherwise, than through this death and passion of the Son of God.

6. We must believe that *Jesus Christ*, after he had been dead and buried for part of three days, rose again on the third day from death to life, never to die any more; and that, for the space of forty days, he was pleased, at different times, to manifest himself to his disciples, and then ascended into heaven in their sight; where, as man, he continually intercedes for us. From thence he sent down the Holy Ghost upon his disciples, to abide with them for ever, as he had promised, and to guide them and their successors into all truth.

7. We must believe the *catholic* or universal *Church* of *Christ*, of which he is the perpetual Head, and his Spirit the perpetual Director; which is founded upon a rock, and is ever victorious over all the powers of death and hell. This church is always *one*, by all its members professing *one* faith, in *one* communion, under *one*

chief pastor, succeeding *St. Peter*, to whom *Christ* committed his whole flock. *St. John*, xxi. 15, 16, 17. This same church is always *holy*, by teaching a *holy* doctrine, by inviting all to a *holy* life, and by the eminent *holiness* of many of her children. She is *catholic* or universal, by subsisting in *all* ages, by teaching *all* nations, and maintaining *all* truth: she is *apostolical*, by deriving her *doctrine*, her *communion*, her *orders*, and her *mission*, by an uninterrupted succession from the *apostles* of *Christ*.

8. With this *catholic* church the scriptures both of the *old* and *new testament* were deposited by the apostles; she is, in her pastors, the guardian and interpreter of them, and the judge of all controversies relating to them. These scriptures, thus interpreted, together with the *traditions of the apostles*, are to be received and admitted by all christians for the rule of their faith and practice.

9. We must believe that *Jesus Christ* has instituted in his church *seven* sacraments, or mysterious *signs* and instrumental *causes* of divine *grace* in our souls. *Baptism*, by way of a *new birth*, by which we are made children of God, and washed from sin. *Confirmation*, by which we receive the *Holy Ghost* by the imposition of the hands of the successors of the apostles. *Acts*, viii. The *blessed Eucharist*, which feeds and nourishes our souls with the *body* and *blood* of *Christ*, really present under the forms of bread and wine, or under either of them. *Penance*, by which penitent sinners are *absolved* from their sins, by virtue of the commission given by *Christ* to his ministers. *St. John*, xx. and *St. Matt.* xviii. *Extreme Unction* which wipes away the relics of sin, and arms the soul with the grace of God in the time of *sickness*. *St. James*, v. *Holy Orders* by which the ministers of God are *consecrated*. And *Matrimony*, which as a sacred sign of the indissoluble union of *Christ* and his church, unites the married couple in a holy band, and imparts a grace to them suitable to that state. *Eph.* v.

10. We must believe, that *Jesus Christ* has also instituted the great *eucharistic sacrifice* of his body and blood

in remembrance of his death and passion. In this sacrifice he is mystically immolated every day upon our altars, being himself both priest and victim. This sacrifice is the principal worship of the new law, in which, and by which, we unite ourselves to *Jesus Christ*, and with him, and through him, we *adore* God in spirit and truth, give him *thanks* for all his blessings, obtain his *grace* for ourselves and the whole world, and *pardon* for all our sins, and those of the living and the dead.

11. We must believe that there is, in the catholic or universal church of God, a *communion of saints*, by means of which we communicate with all *holy ones*, and in all *holy things*. We communicate with the saints in heaven, as our fellow-members under the same head *Christ Jesus*; we give thanks to God for his gifts to them, and we beg a share in their prayers. We communicate with all the saints upon earth, in the same sacraments and sacrifice, and in a holy union of faith and charity. And we communicate with the faithful, who have departed this life in a more imperfect state, and who, by the law of God's justice, are for a while in a place of suffering, by offering prayers and alms, and sacrifice to God for them.

12. We must believe also the necessity of divine *grace*; without which we cannot make so much as one step towards heaven: and that all our good, and all our merits are the gift of God: that *Christ* died for *all* men: that God is not the author of sin: and that his grace does not take away our free-will.

13. We must believe that *Jesus Christ* will come from heaven at the last day to judge us all: that all the dead, both good and bad, shall rise from their graves at the sound of the last trumpet, and shall be judged by him according to their works: that the good shall go to heaven with him, body and soul, to be happy for all eternity, in the enjoyment of the Sovereign Good; and that the wicked shall be condemned, both body and soul, to the torments of hell, which are most grievous and everlasting



## SECT II.—*What every Christian must do, in order to Life everlasting.*

Behold one came and said to Jesus, good Master, what shall I do, that I may have life everlasting? and he said to him, if thou wilt enter into life, keep the commandments. St. Matt. xix. 17.

1. **EVERY** christian, in order to life everlasting, must *worship* God as his first beginning and last end. This *worship* is to be performed first by *faith*, which makes both the understanding and the will humbly adore and embrace all those truths which God has taught, however obscure and incomprehensible they may be to our weakness. *2dly*, By *hope*, which honors the infinite power, goodness, and mercy of God, and the truth of his promises; and upon these grounds raises the soul to an assured expectation of mercy, grace, and salvation, through the merits of *Jesus Christ*. *3dly*, By *charity*, which teaches us to love God with our whole hearts, for his own sake, and our neighbors as ourselves, for God's sake. *4thly*, By the virtue of *religion*, the chief acts of which are *adoration*, *praise*, *thanksgiving*, *oblation* of ourselves to God, *sacrifice* and *prayer*, which ought to be the daily employments of a christian soul.

2. We must fly all idolatry, all false religions and *superstition*; under which name are comprehended all manner of *divinations*, or pretensions to fortune-telling; all witchcraft, charms, spells, observations of *omens*, *dreams*, &c. All these things are heathenish, and contrary to the worship of the true and living God, and to that dependance a christian soul ought to have on him.

3. We must reverence the name of God and his truth by a religious observance of all lawful oaths and vows, and by carefully avoiding all false, rash, unjust, or blasphemous oaths and curses.

4. We must dedicate some notable part of our time to his divine service; and more especially consecrate to him those days that he has ordered to be sanctified, or kept holy.

5 Under God, we must love, reverence, and obey our

parents, and other lawful superiors, spiritual and temporal, and observe the laws of church and *state*; as also, we must have a due care of our children, and of others that are under our charge, both as to their souls and bodies.

6. We must abstain from all injuries to our neighbor's person, by murder or any other violence; and from all hatred envy, and desire of revenge: as also from spiritual murder, which is committed by drawing him into sin, by words, actions, or ill example.

7. We must abstain from adultery, and from all uncleanness of thoughts, words, and actions, beyond the lawful use of the marriage bed.

8. We must not steal, cheat, or any other way wrong our neighbor in his goods and possessions; we must give every one his own, pay our debts, and make *restitution* for all unjust damages which we have caused.

9. We must not wrong our neighbor in his character or good name, by detraction or rash judgment; or in his honor, by reproaches and affronts; or rob him of the peace of his mind, by scoffs and contempt; or of his friends, by carrying stories backwards and forwards. In all which cases, whosoever wrongs his neighbor, is obliged to make restitution or satisfaction.

10. As we are commanded to abstain from all deeds of lust and injustice, so are we also strictly obliged to restrain all desires in these kinds, and to resist the irregular motions of concupiscence. So far the ten commandments; which are a short abridgment of the whole eternal and natural law, which admits of no dispensation.

SECT. III.—*Gospel-lessons to be pondered at leisure by every Christian.*

**E**NTER ye in at the narrow gate, for wide is the gate, and broad is the way, which leads to destruction, and many there are which go in thereat: how narrow is the gate, and strait is the way, that leadeth to life, and few there are that find it! *Matt. vii. 13 14.*

Many are called, but few are chosen. *St. Matt. xx. 16, xxii. 14.*

Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven. But he that doth the will of my Father who is in heaven, he shall enter into the kingdom of heaven. *St. Matt. vii. 21.*

What doth it profit a man, if he gain the whole world and lose his own soul? Or, what shall a man give in exchange for his soul? *St. Matt. xvi. 26.*

But one thing is necessary. *St. Luke, x. 42.*

He that loveth father or mother more than me, is not worthy of me, and he that loveth son or daughter more than me, is not worthy of me, and he that taketh not up his cross and followeth me, is not worthy of me. *St. Matt. x. 37, 38.*

Whosoever shall deny me before men, I will also deny him before my Father, who is in heaven. *St. Matt. x. 33.* Whosoever shall be ashamed of me, and of my words, in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he shall come in the glory of his Father with the holy angels. *St. Mark, viii. 38.*

Fear not them that kill the body, and are not able to kill the soul; but rather fear him that can destroy both soul and body in hell. *St. Matt. x. 28.*

He that loveth his life shall lose it, and he that hateth his life in this world, keepeth it unto life eternal. *St. John, xii. 25.*

If any man will come after me, let him deny himself, and take up his cross, and follow me. *St. Matt. xvi. 24.*

Every one of you that doth not renounce all that he possesseth, cannot be my disciple. *St. Luke, xiv. 33.*

If any man come to me, and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not carry his cross, and come after me, cannot be my disciple. *St. Luke, xiv. 26.*

The friendship of this world is the enemy of God,

Whosoever therefore will be a friend of this world, becometh an enemy of God. *St. James*, iv. 4.

Love not the world, nor the things that are in the world. If any man love the world, the charity of the Father is not in him. For all that is in the world is the concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life, which is not of the Father but is of the world. And the world passeth away, and the concupiscence thereof; but he that doth the will of God abideth for ever. 1 *St. John*, ii. 15, 16, 17.

Unless ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. *St. Matt.* xviii. 3, 4, 5.

Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are the meek, for they shall possess the land. Blessed are they that mourn, for they shall be comforted. *St. Matt.* v. 3, 4, 5.

Wo to you that are rich, for ye have your consolation. Wo to you that laugh now, for you shall mourn and weep. *Luke*, vi. 24, 25.

Come to me, all you that labor, and are heavy laden, and I will refresh you. Take my yoke upon you, and learn of me, because I am meek and humble of heart, and you shall find rest to your souls. For my yoke is sweet, and my burden light. *Matt.* xi. 28.

Whosoever shall exalt himself, shall be humbled; and he that shall humble himself, shall be exalted. *St. Matt.* xxiii. 12.

God resisteth the proud, but to the humble he giveth grace. 1 *St. Peter*, v. 5.

Take heed that you do not your justice before men, to be seen by them; otherwise you shall not have a reward of your Father, who is in heaven. *St. Matt.* vi. 1.

No man can serve two masters.—You cannot serve God and Mammon. *Matt.* vi. 24.

Lay not up for yourselves treasures on earth, where rust and moth consume and where thieves break through

and steal But lay up for yourselves treasures in heaven.  
*St. Matt. vi. 19.*

Seek first the kingdom of God, and his justice, and all these things shall be added unto you. *Matt. vi. 33.*

If you live according to the flesh, you shall die; but if by the spirit you mortify the deeds of the flesh, you shall live. *Rom. viii. 13.*

Neither fornicators, nor idolaters, nor adulterers, nor the effeminate, nor sodomites, nor thieves, nor covetous, nor drunkards, nor railers, nor extortioners, shall possess the kingdom of God. *1 Cor. vi. 9.*

If any man violate the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are. *1 Cor. iii. 17.*

Whosoever looketh on a woman to lust after her, hath already committed adultery with her in his heart. *St. Matt. v. 28.*

If thy right eye cause thee to offend, pluck it out, and cast it from thee.—And if thy right hand cause thee to offend, cut it off, and cast it from thee; for it is better for thee that one of thy members should perish, than that thy whole body should be cast into hell. *Matt. v. 29, 30.*

If you will not forgive men, neither will your Father forgive you your offences. *Matt. vi. 15.*

Love your enemies; do good to them that hate you, and pray for them that persecute and calumniate you; that ye may be the children of your Father who is in heaven. *Matt. v. 44.*

I give you a new commandment, that you love one another, as I have loved you. *St. John, xiii. 34.*

If I speak with the tongues of men and of angels and have not charity, I am become as sounding brass, or a tinkling cymbal. And if I should have prophesy, and should know all mysteries, and all knowledge; and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing: and if I should distribute all my goods to feed the poor, and if I should

deliver my body to be burned, and have not charity it profiteth me nothing. *1 Cor.* xiii.

Render to no man evil for evil.—If it be possible, as much as is in you, have peace with all men. Revenge not yourselves. Be not overcome by evil, but overcome evil with good. *Rom.* xii. 17.

Let not the sun go down upon your anger. *Eph.* v. 26.  
Through many tribulations we must enter into the kingdom of God. *Acts*, xiv. 21.

All that will live godly in *Christ Jesus*, shall suffer persecution. *2 Tim.* iii. 12.

In your patience you shall possess your souls. *St. Luke*, xxi. 19.

Whatsoever you would that men should do to you, do you also to them. *St. Matt.* vii. 12.

Take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting and drunkenness, and the cares of this life, and that day come upon you suddenly. *Luke*, xxi. 34.

Be you therefore perfect, as also your heavenly Father is perfect. *St. Matt.* v. 48.

Ask, and it shall be given to you; seek, and you shall find; knock, and it shall be opened unto you. *St. Matt.* vii. 7.

If you ask the Father any thing in my name, he will give it to you. *St. John*, xvi. 23.

Let him that thinketh himself to stand, take heed lest he fall. *1 Cor.* x. 12.

Watch; because you know not at what hour your Lord will come.—Be ready, because you know not at what hour the Son of man will come. *St. Matt.* xxiv. 42, 44.

Watch ye and pray, that ye enter not into temptation. *St. Matt.* xxvi. 41.

Whether you eat, or drink, or whatsoever else you do, do all to the glory of God. *1 Cor.* x. 31.

We brought nothing into this world, and certainly we can carry nothing out. But having food and wherewith

to be covered, with these we are content. But they that will become rich, fall into temptation, and into the snare of the devil, and into many unprofitable and hurtful desires, which plunge men into destruction and perdition. For covetousness is the root of all evils. 1 *Tim.* vi. 7, 8, 9, 10.

Every tree that bringeth not forth good fruit, shall be cut down, and shall be cast into the fire. *St. Matt.* vii. 19.

Except you do penance, you shall all likewise perish. *St. Luke*, xiii. 5.

He that shall persevere to the end, he shall be saved. *St. Matt.* xxiv. 13.

Be thou faithful unto death, and I will give thee the crown of life. *Rev.* ii. 10.

It is a fearful thing to fall into the hands of the living God. *Heb.* x. 31.

Behold I come quickly, and my reward is with me, to render to every man according to his works. *Rev* xxii. 12.

### *The Manner of Lay Persons Baptizing an Infant in Danger of Death.*

**T**AKE common water, pour it on the head or face of the child, and, while you are pouring it, say the following words :

“I baptize thee in the name of the Father and of the Son, and of the Holy Ghost. Amen.”

### A MORNING EXERCISE.

We must prevent the sun to bless thee, O God! and adore thee at the dawning of the light. *Wisd.* xvi. 28.

O God, my God, to thee do I watch at break of day. *Ps.* lxii. 2.

**A**T your first waking in the morning make the sign of the cross, saying, ✝ *In the name of the Father, and of the Son, and of the Holy Ghost, Amen. Blessed be the holy and undivided Trinity, now and for ever, Amen.* Then adore

God, and make an offering of your whole being to him for that day and for ever.

Take great care not to let the devil run away with your *first* thoughts: for very much depends upon giving them to God, who is your first beginning, and last end, and therefore expects from you the first fruits of the day. And as he has, with an incomparable love, watched over you all the night whilst you were asleep, it would be very ungrateful not to open the eyes of your soul, to look up towards him, and give yourself to him, as soon as you awake.

Take care also to rise early, that you may gather the manna of heaven; of which you will have little or no share, if you begin the day by indulging sloth and sensuality in bed, instead of employing that first and most precious time in conversation with God.

Whilst you are dressing and washing yourself, entertain some pious thoughts, and by devout aspirations, beg of God to clothe your soul with heavenly virtues, and to wash you clean from all stains of sin.

Then kneel down in your oratory, or by your bedside. make the sign of the cross, in memory of *Christ* crucified: and place yourself in the presence of the divine Majesty, by a lively faith that he sees and behold, you, and is in the very centre of your soul.—Bow yourself down to adore him, beg pardon for your unworthiness and sins, and crave his grace, that you may behave yourself as you ought in his presence.—Then say

*The Lord's Prayer.*

**O**UR Father who art in heaven, hallowed be thy name thy kingdom come: thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us: and lead us not into temptation. but deliver us from evil. *Amen.*

*The Angelic Salutation.*

**H**AIL *Mary*, full of grace, the Lord is with thee. Blessed art thou amongst women, and blessed is the fruit of thy womb, JESUS. Holy *Mary*, mother of God, pray for us, sinners, now, and at the hour of our death. *Amen.*



*The Apostles' Creed.*

**I BELIEVE** in God the Father Almighty, Creator of heaven and earth. And in *Jesus Christ* his only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin *Mary*; suffered under *Pontius Pilate*, was crucified, dead, and buried; he descended into hell, the third day he rose again from the dead; he ascended into heaven, sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the living and the dead. I believe in the Holy Ghost; the holy catholic church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. *Amen.*

*The Confiteor.*

**I CONFESS** to Almighty God, to blessed *Mary* ever virgin, to blessed *Michael* the archangel, to blessed *John* the baptist, to the holy apostles *Peter* and *Paul*, and to all the saints, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault: therefore I beseech the blessed *Mary* ever virgin, the blessed *Michael* the archangel, the blessed *John* the baptist, the holy apostles *Peter* and *Paul*, and all the saints, to pray to the Lord our God for me.

May the Almighty God have mercy on me, and forgive me my sins, and bring me to life everlasting. *Amen.*

May the Almighty and merciful Lord give me pardon, absolution, and remission of all my sins. *Amen.*

*An Act of Faith of the Presence of God.*

**O MY** God, I firmly believe thou art here, and perfectly seest me, and that thou observest all my actions; all my thoughts, and the most secret motions of my heart. Canst thou suffer in thy holy presence a sinner, who has so often offended thee? It is thy goodness and liberality, which invite and command my poverty to come to thee. Give me grace therefore to pray as I ought.

Come, O Holy Spirit ! fill the hearts of thy faithful, and kindle in them the fire of thy love.

V. Send forth thy Spirit, and our hearts will be regenerated.

R. And thou wilt renew the face of the earth.

Let us pray.

**O** GOD, who by the light of the Holy Ghost didst instruct the hearts of the faithful, give us, by this same Holy Spirit, a love and relish of what is right and just, and the constant enjoyment of his comforts ; through Jesus Christ our Lord, who with thee, in the unity of the same Holy Ghost, liveth and reigneth one God for ever. *Amen.*

*An Act of Adoration and Thanksgiving.*

**O** MY God ! I adore thee as my Creator and my sovereign Good : and with all possible thanksgiving I acknowledge the many benefits thou hast conferred upon me, in relation both to body and soul. Thou hast created me out of nothing ; redeemed me by the death of thy Son ; sanctified me by the grace of thy Holy Spirit ; preserved me from an infinity of dangers, and from hell fire, which I deserved by my sins. Thou knowest I am an unprofitable and an ungrateful Servant, nevertheless thou hast all this time had patience with me ; thou hast preserved me the night past, and given me this present day, that I may labor with more care and diligence than I have hitherto done, to obtain the crown of immortal glory, which thy goodness has prepared for me. O my God ! how good thou art towards me ! What return can I make for such innumerable benefits ? I will bless thy holy name, and serve thee all the days of my life.

Here call to mind the chief sins of your life past, and make resolutions against the temptations and dangerous occasions you may perhaps meet with this day.

*An Act of Contrition with good Resolutions.*

**O** MY God ! how ill have I hitherto lived ! How little have I done for thee ! I am heartily sorry I have

spent and lost that time in offending thee, which my infinite goodness gave me to be employed in thy service, in advancing the good of my soul, and in purchasing everlasting life : I detest all the sins I have committed against thy divine Majesty. I am sorry that I have offended thee, because thou art infinitely good, and sin is infinitely displeasing to thee : I love thee with my whole heart and soul, and I firmly purpose, by the help of thy grace, to serve thee more faithfully for the future. Receive, I beseech thee, the remainder of my life ; I renew my promises made in baptism ; I renounce the devil, his works, and all his pomps ; I now begin and will endeavor to spend this day according to thy holy will, both as to the nature and circumstances of my actions, performing them so as they may be pleasing to thee. I will take particular care to avoid the failings to which I am subject, and to exercise the virtues which are most agreeable to my state and employment.

*An Oblation.*

I OFFER to thee, O my God ! the life and death of thy only Son ; and with them these my affections and resolutions, my thoughts, words, deeds, and sufferings of this day, and of all my life, in honor of thy adorable Majesty ; in thanksgiving for all thy benefits, in satisfaction for my sins, and to obtain the assistance of thy grace ; that, persevering to the end in doing thy holy will, I may love and enjoy thee for ever in thy glory.

*A Petition.*

THOU knowest, O God ! how weak and unable I am to do good : Leave me not to myself, but take me into thy protection, and give me grace faithfully to comply with these holy resolutions. Enlighten my understanding with a lively faith, raise up my will to a firm hope, and inflame it with an ardent charity.

Strengthen my weakness, and cure the corruption of my heart ; grant that overcoming my enemies, both visi-

ble and invisible, I may make good use of thy grace, and vouchsafe to add to these blessings the inestimable gift of final perseverance.

V. To thee, O Lord, I have lifted up my voice.

R. And early in the morning my prayer shall come before thee.

V. Let my mouth be ever filled with thy praises.

R. That I may publish thy glory, and all the day thy greatness.

V. Turn away thy face, O Lord, from my sins.

R. And blot out all my iniquities.

V. Create in me a clean heart, O God.

R. And renew a right spirit in me.

V. Cast me not out of thy sight ;

R. Nor take thy Holy Spirit from me.

V. Restore me to the joy of thy saving mercy ,

R. And strengthen me with thy perfect spirit.

V. Our succor is the name of our Lord ;

R. Who hath made both heaven and earth.

V. Vouchsafe, O Lord, this day,

R. To preserve us from all sin.

V. Have mercy on us, O Lord,

R. Have mercy on us.

V. Let thy mercy, O Lord, be poured upon us,

R. According to the hopes we have placed in thee.

V. O Lord, hear my prayer.

R. Let my supplication come to thee.

Let us pray.

**A**LMIGHTY Lord and God, who hast brought us to the beginning of this day, let thy powerful grace so conduct us through it, that we may not fall into any sin, but that all our thoughts, words, and actions, may be regulated according to the rules of thy heavenly justice and tend to the observance of thy holy law : Through the merits of Jesus Christ our Lord. *Amen.*

Let us pray.

**L**ORD God, and King of heaven and earth, vouchsafe this day to rule and sanctify, to direct and govern

our souls and bodies, our senses, words, and actions in a conformity to thy law, and a strict obedience to thy commands ! that by the help of thy grace, O Saviour of the world ! we may be fenced and freed from all evils both now and for ever. *Amen.*

Let us pray.

**( )** GOD, who out of thy unspeakable providence, art pleased to appoint thy holy angels for our guardians, give ear to the supplications which we make for a continuance of their protection, and that we may be added to their joyful number for all eternity. *Amen.*

May the blessed Virgin Mary, St. Joseph, and all the Saints, be our intercessors with the Lord, that we may be succored and secured by Him who lives and reigns for everlasting ages. *Amen.*

May our Lord bless us, and preserve us from all evils, and bring us to life everlasting ; and may the souls of the faithful departed, through the mercy of God, rest in peace. *Amen.*

## THE ANGELUS DOMINI,

To be said Morning, Noon, and Night, in memory of our Saviour's becoming Man for our Salvation.

1. **T**HE angel of the Lord declared unto *Mary*, and she conceived of the Holy Ghost. *Hail Mary, &c.*
2. Behold the handmaid of the Lord, may it be done unto me according to thy word. *Hail Mary, &c.*
3. And the Word was made flesh, and dwelt among us. *Hail Mary, &c.*

Let us pray.

**P**OUR forth, we beseech thee, O Lord, thy grace into our hearts, that we, to whom the incarnation of *Christ* thy Son was made known by the message of an angel, may by his passion and cross be brought to the glory of his resurrection through the same *Christ* our Lord *Amen.*

# INSTRUCTIONS FOR MEDITATION, OR MENTAL PRAYER,

PROPER TO BE MADE EVERY MORNING.

I will meditate on thee in the Morning. *Psalms*, lxii. 7.

*The Wise Man* will give his heart to resort early to the Lord, that he may find him, and he will pray in the sight of the most High. *Ecclesiastes* ix. 6.

**M**EDITATION, consisting of *considerations* on the great truths of Christianity, pious *affections*, and manifold *elevations* of the soul to God, and serious *resolutions* of devoting one's self to him, is allowed to be one of the most important exercises of a Christian life, and such as ought to be performed daily, by as many as would serve God in good earnest. The *time* most proper for it is the morning. The most proper *place* one's closet, or any other, where one can be most recollected. The chief subjects to be meditated on, especially for beginners, are, the end for which we came into this world: the benefits of God, and the many motives we have to love and serve him: the vanity of the honors, riches, and pleasures of this life; and how very suddenly all these things vanish away; the enormity of sin, and the multitude of our sins in particular; the certainty and uncertainty of death; and the necessity of preparing for it: the account we must one day give to an all-seeing Judge: the eternal joys of heaven, and the eternal torments of hell: the presence and majesty of God: the life and death of *Jesus Christ*: the examples of his saints: the state of our own interior, in order to the knowledge of ourselves, our passions and vices, &c.

The method of meditation prescribed by that great master in spirituality, St. *Francis de Sales*, in his *Introduction*, part the 2d, is as follows.

*First*, place yourself in the presence of God, by a lively faith that he sees and beholds you, and is most intimately present in the centre of your soul: prostrate yourself in spirit before him, to adore this sovereign Lord, whose majesty fills heaven and earth: make an offering of your whole being to him; and humbly beg his pardon for all your past treasons and sins.

*Secondly*, Implore with fervor and humility his light and

grace, that you may perform this important exercise as you ought.

*Thirdly*, Consider attentively upon the subject which you have chosen for your meditation, (which you ought to have prepared over night,) and let the truths of heaven sink deep into your soul. Dwell most upon such points as you find yourself most affected with.

*Fourthly*, From these considerations draw pious *affections* of the love of God, of gratitude for his benefits, repentance for your sins, and the like, which are the principal part of mental prayer, and what you ought most to insist upon.

*Fifthly*, From these affections pass on to good resolutions of a serious amendment of your life, particularly with regard to such failings as you are most subject to: and determine with yourself to begin that very day to put these good purposes in execution on such occasions as shall offer.

*Sixthly*, Conclude by thanksgiving to God for the affections and resolutions he has given you; offer them to him, and beg his blessing on them.

*Seventhly*, Lay up in your minds such points of your meditation as have touched you most, and oftentimes in the day reflect upon them; which the saint compares to gathering, as it were, a nosegay, in this garden of devotion, to smell at all the day.

*Eighthly*, Such as find difficulty in meditation may help themselves by using some good book, reading leisurely and pausing upon what they read, and drawing proper affections and resolutions from it.

## TEN MEDITATIONS

*Out of the first Part of St. Francis de Sales's Introduction: which may serve as Examples of this Exercise; and are very proper to bring a Soul to a Resolution of serving God.*

With desolation is all the land made desolate, because there is none that considereth in the heart. *Jeremiah, xii. 11.*

### THE FIRST MEDITATION.—On our Creation.

*Preparation* 1. **P**LACE yourself in the presence of God.  
2. Beseech him to inspire you.

*Considerations* 1. Consider that so many years ago you were not yet in the world, and that your being was a mere nothing. Where were we, O my soul, at that time? the world had lasted so many ages, and yet there was no news of us.

2 God has framed you out of this nothing, to make you what you are, merely of his own goodness; having no need at all of you.

3. Consider the being that God has given you; for it is the highest in this visible world, capable of eternal life, and of being perfectly united with his Divine Majesty.

*Affections and Resolutions.* 1. *Humble yourself exceedingly in the presence of God, saying in your heart with the Psalmist, O Lord, I am in thy sight a mere nothing, and how hadst thou remembrance of me to create me! alas, my soul, thou wast ingulfed in that ancient nothing, and hadst yet been there had not God drawn thee thence. And what couldst thou have done remaining there.*

2. *Give thanks to God.* O my great and good Creator, how am I obliged to thee, since thou hast vouchsafed to take me out of this nothing, and by thy mercy to make me what I am! What can I do to bless thy holy name as I ought, and to render due thanks to thy inestimable goodness.

3. *Confound yourself.* But alas! my Creator, instead of uniting myself to thee by love and service, I have been a rebel to thee by my inordinate affections, wandering and straying away from thee, to unite myself to sin; valuing thy goodness no more than if thou hadst not been my Creator.

4. *Prostrate yourself before God.* O my soul, know that the Lord is thy God: it is he that has made thee and not thou thyself. O God, I am the work of thy hands

5. I will then no more henceforth take pleasure in myself, I am nothing. Why dost thou magnify thyself O dust and ashes? yea, rather, O mere nothing, why



dost thou exalt thyself? To humble therefore myself, I resolve to do *such* and *such* things; to suffer *such* and *such* disgraces; I will change my life and henceforth follow my Creator, and esteem myself honored with that condition and being which he has given me, employing it entirely in obedience to his will, by such means as shall be taught me, and as I shall learn from my ghostly father.

*Conclusion.* 1. *Give thanks to God.* Bless thy God, O my soul, and let all that is within me praise his holy name; for his goodness has drawn me, and his mercy has created me, out of nothing. 2. *Offer.* O my God, I offer to thee the being which thou hast given me: from my heart I dedicate and consecrate it to thee. 3. *Pray.* O God, strengthen me in these affections and resolutions. O blessed Virgin, recommend them to the mercy of thy Son, with all for whom I ought to pray. *Our Father, Hail Mary, I believe in God, &c.*

After your prayer, out of these considerations which you have made, gather a little nosegay of Devotion, to sinell to all the rest of the day.

THE SECOND MEDITATION.—*On the End for which we were created.*

*Preparation.* 1. PLACE yourself in the presence of God. 2. Beseech him to inspire you.

*Considerations.* 1. God has not placed you in this world for any need he has of you, who are altogether unprofitable to him, but only to exercise his goodness in you by giving you his grace and glory. And to this end he hath enriched you with an understanding to know him, with a memory to be mindful of him, with a will to love him, an imagination to represent to yourself his benefits, eyes to behold his wondrous works, a tongue to praise him; and so of the other faculties.

2. Being created and put into the world for this intent all actions contrary to it are to be avoided and rejected

and whatever conduceth not to this end ought to be condemned as vain and superfluous.

3. Consider the wretchedness of worldlings, who never think of this, but live as though they believed themselves created for no other end, than to build houses, plant trees, heap up riches, and such like fooleries.

*Affections and Resolutions.* 1. *Confound yourself reproaching your soul with her misery, which has hitherto been so great, as that she hath seldom or never considered this.* Alas! shall you say, how did I employ my thoughts, O God, when I placed them not upon thee? What did I remember when I forgot thee? What did I love when I loved not thee? Alas! I ought to have fed upon truth, and I have glutted myself with vanity; I have served the world, which was created but to serve me.

2. *Detest your past Life.* I renounce you, O vain thoughts and unprofitable fancies; I abjure you, O frivolous and hateful remembrances; O unfaithful and disloyal friendships, lewd and wretched slaveries, ungrateful contentments, and irksome pleasures, I abhor you.

3. *Return to God.* And thou, O my God, my Saviour, thou shalt be from henceforth the sole object of my thoughts; I will no more apply my mind to objects that may be displeasing to thee. My memory shall entertain itself all the days of my life with the greatness of thy clemency, so mercifully exercised on me: thou shalt be the delight of my heart, and the sweetness of my affections.

4. Ah! such and such trash and trifles to which I applied myself; such and such unprofitable employments, in which I have foolishly squandered away my days such and such affections which have captivated my heart shall henceforth be a horror to my thoughts, and to this end I will use such and such good remedies.

*Conclusion.* 1. *Thank God who made you for so excellent an end.* Thou hast created me, O Lord, for thyself, and for the everlasting enjoyment of thy incomprehensible glory: O when shall I be worthy of it

When shall I praise thee and bless thee as I ought  
 2. *Offer.* I offer to thee, O my dear Creator, all these affections and resolutions, with all my heart and soul.  
 3. *Pray.* I beseech thee, O God, to accept my desires and purposes, and give thy holy benediction to my soul, to the end that it may accomplish them, through the merits of thy blessed Son's blood, shed for me upon the cross, &c. *Our Father, Hail Mary, I believe in God, &c.* Make your little nosegay of devotion as aforesaid.

THE THIRD MEDITATION.—*On the benefits of God.*

*Prepa-* 1. **P**LACE yourself in the presence of God.  
*ration.* 2. Beseech him to inspire you.

*Considerations.* 1. Consider the corporeal gifts which God has bestowed upon you : what a body ; what conveniences to maintain it ; what health, and lawful recreations to entertain it ; what friends and assistances ! But consider all this with respect to many other persons much more worthy than yourself, who are destitute of all these blessings : some spoiled in their bodies, health, and limbs ; others abandoned to the mercy of reproaches, contempts, and dishonors ; others oppressed with poverty ; and God has not suffered *you* to become so miserable.

2. Consider the gifts of mind. How many are in the world stupid, frantic, or mad ; and why are *you* not of this number ? God has favored you. How many are there who have been brought up rudely and in gross ignorance ; and by God's providence *you* have been educated liberally and honorably.

3. Consider the spiritual graces. *O Philotheus, you* are a child of the catholic church ; God has taught *you* to know him even from your most tender age.—How often has he given you his sacraments ; how many inspirations, internal illuminations, and reprehensions for your amendment ? How frequently has he pardoned *you* your faults ; how often has he delivered *you* from the occasions of casting yourself away to which *you* were exposed ? And were not all these years past given

you as a time and opportunity to advance the good of your soul? Consider in particular how good and gracious God has always been to you.

*Affections and Resolutions.* 1. *Admire the goodness of God.* O how good is my God towards me! O how gracious is he! How rich is thy heart, O Lord, in mercy and liberal in clemency! O my soul, let us recount for ever how many favors he has done us.

2. *Be astonished at your ingratitude.* But what am I, O Lord, that thou art so mindful of me? Ah! How great is my unworthiness! Alas! I have even trodden thy blessings under foot. I have dishonored thy graces, perverting them into abuse and contempt of thy sovereign goodness. I have opposed the depth of my ingratitude to the height of thy grace and favor.

3. *Stir yourself up to acknowledgment.* Well then, my heart, be now no more unfaithful, ungrateful, and disloyal to this great Benefactor. And now, shall not my soul henceforth be wholly subject to God, who has done so many wonders and favors to me and for me?

4. Ah! withdraw then your body, *Philotheus*, from *such* and *such* sensualities; and consecrate it to the service of God, who has done so much for it.—Apply your soul to know and acknowledge him by such exercises as shall be requisite for that purpose.—Employ diligently the means which you have in the church to save your soul, and love Almighty God.—Yes, O my God, I will be diligent in prayer; I will hear thy holy word, and put in practice thy inspirations and counsels.

*Conclusion.* 1. Thank God for the knowledge he hath now given you of your duty, and for the benefits hitherto received. 2. Offer him your heart with all your resolutions. 3. Pray him that he will strengthen you to practise them faithfully through the merits of his Son's death. Implore the intercession of the blessed Virgin, and of the Saints. *Our Father, Hail Mary, I believe, &c.* Make your little spiritual nosegay as before.

## THE FOURTH MEDITATION.—On Sin.

*Preparation.* 1. **P**LACE yourself in the presence of God.  
2. Beseech him to inspire you.

*Considerations.* 1. Call to mind how long it is since you began to sin, and examine how much, since that *beginning* sins have been multiplied in your heart. How every day you have increased them against God, against yourself, and against your neighbor, by work, by word, or by desire.

2. Consider your evil inclinations, and how far you have followed them; and by these two points you shall find that your sins are greater in number than the hairs of your head, yea, than the sands of the sea.

3. Consider in particular the sin of ingratitude against God, which is a general sin, and extends itself over all the rest, making them infinitely more enormous. Consider then how many benefits God has bestowed upon you, and how you have abused them all in prejudice of the giver: and in particular how many inspirations have you despised? How many good motions have you made unprofitable? But, above all, how many times have you received the sacraments? And where are the fruits of it? What is become of all those precious jewels with which your dear spouse adorned you? All these have been buried under your iniquities. With what preparations have you received them? Think on this ingratitude, that God, having run so far after you, you have run from him to lose yourself.

*Affections and Resolutions.* 1. *Be confounded at your misery.* O my God! How dare I appear before thy eyes? Alas! I am but the corruption of the world, and a very sink of sin and ingratitude. Is it possible that I have been so disloyal, as not to have left any *one* of my senses, nor any *one* of the powers, of my soul but which I have corrupted, violated, or defiled? And that not so much as one day of my life has passed, in which I have not brought forth such wicked effects? Is it thus that I have recompensed the benefits of my Creator, and the precious blood of my Redeemer?

2. *Crave pardon*, and cast yourself at the feet of your Lord, like the prodigal child, like a penitent *Magdalen*, or like a woman that has defiled her marriage-bed with all kind of adultery. Have mercy, O Lord, upon this poor sinner! Alas! O living fountain of compassion, have pity on this wretch.

3. *Resolve to live better*. No, O Lord, never more with the help of thy grace, never more will I abandon myself to sin. Alas, I have loved it too much; now I detest it, and embrace thee. O Father of mercy, I will live and die in thee.

4. To expiate my sins past, I will accuse myself of them courageously; and will not leave one unbanished from my heart.

5. I will use all possible endeavors to extirpate all the roots of sin out of my heart, and in particular *such* and *such* vices which I am most inclined to.

6. To accomplish this, I will constantly embrace the means which I shall be advised to; and think I have never done enough to repair such grievous offences.

*Conclusion*. 1. Give God thanks for expecting your amendment till this hour; and bless him that he has given you these affections.

2. Offer him up your heart, that you may put them in execution.

3. Desire him to strengthen you, &c. *Our Father, Hail Mary, I believe, &c.* Make your little nosegay of devotion as above.

#### THE FIFTH MEDITATION.—*On Death.*

*Preparation*. 1. **P**LACE yourself in the presence of God. 2. Beseech him to inspire you with his grace.

3. Imagine yourself to be extremely sick, lying on your death-bed, without any hope of recovery.

*Considerations*. 1. Consider the uncertainty of the day of your death. O my Soul, thou must one day go out of this body; but *when* shall that day be? Shall it

be in winter or in summer ? In city or in country ? By day or by night ? Shall it be suddenly, or on notice given thee ? By sickness or by accident ? Shalt thou have leisure to make thy confession ? Shalt thou have the assistance of thy ghostly father ? Alas ! of all this we know nothing at all ; only certain it is, that we shall die, and that perhaps *sooner* than we imagine.

2. Consider that then the world shall end in regard to you : for it will last no longer to you ; it will turn upside down before your eyes ; for then the pleasures and vanities, the worldly joys and fond affections of our life will seem to us shadows and airy clouds.—Ah wretch ! for what toys and trifles have I offended God ! You shall then see that for a mere nothing you have forsaken him. On the contrary, devotion and good works will then seem to you sweet and delightful. O why did I not follow this lovely and pleasant path ? The sins which before seemed very little, will appear as big as mountains, and your devotion very small.

3. Consider the long and languishing *farewells* your soul will then give this world ; she will then take her leave of riches, vanities, and all idle company ; of pleasures, pastimes, friends, and neighbors ; of kindred, children, husband and wife ; in short, of every creature ; and finally of her own body, which she will leave pale, hideous, and loathsome.

4. Consider with what hurrying they will carry away this body, to cover it under the earth, which done, the world will think no more of you, than you have thought on others ; God's peace be with him, they will say, and that's all. O death, how void art thou of regard or pity !

5 Consider how the soul, being departed from the body, takes her way to the right hand, or to the left. Alas ! whither shall your's go ? What way shall it take ? No other than that which it began here in this world.

*Affections and Resolutions.* 1. *Pray to God, and cast yourself into his arms.* Alas, O my Lord, receive me into thy protection at that dreadful day : make that hour

happy and favorable to me ; and rather let all the other days of my life be sad and sorrowful.

2. *Despise the world.* Since then I know not the hour in which I must leave thee, O *wretched world*, I will no more set my heart upon thee. O my dear friends and relations, pardon me if I love you no more but with a holy friendship, which may last eternally ; for why should I unite myself to you, so as to be forced to break and dissolve that knot ?

3. I will then prepare myself against that hour, and take all possible care to end this journey happily. I will secure the state of my conscience to the utmost of my ability, and take present order for the amendment of *such* and *such* defects.

*Conclusion.* Give thanks to God for these resolutions which he has given you. Offer them to his Divine Majesty. Be instant with him to give you a happy death, by the merits of that of his dearly beloved Son. Implore the assistance of the blessed Virgin, and of the glorified Saints. *Our Father, Hail Mary, I believe, &c.* Make a posey of myrrh.

#### THE SIXTH MEDITATION.—*On Judgment.*

*Preparation.* 1. **P**LACE yourself in the presence of God.  
2. Beseech him to inspire you with his grace.

*Consideration.* 1. After the time that God hath prescribed for the continuance of the world ; after many signs and dreadful presages, which will cause men to pine away through fear and anguish ; a fire, raging like a torrent, shall burn and reduce to ashes every thing that is upon the face of the earth ; nothing which we see upon it shall be spared.

2. After these flames and thunder bolts, all men shall arise from their graves (excepting such as are already risen) and at the voice of the Angel they shall appear in the valley of *Josophat*. But alas ! with what difference !



For the one sort shall arise in glorified and resplendent bodies; the other in bodies most hideous and horrid.

3. Consider the majesty with which the Sovereign Judge will appear, environed with all his angels and saints; before him shall be borne his cross, shining much brighter than the sun; an ensign of mercy to the good, and of justice to the wicked.

4. This sovereign Judge, by his dreadful command, which shall be suddenly obeyed, will separate the good from the bad, placing the one at his right hand, and the other at his left. O everlasting separation! after which these two companies shall never meet.

5. The separation being made, and the books of conscience opened, all men shall see clearly the malice of the wicked, and their contempt against God; and on the other side the penance of the good, and the effects of God's grace which they have received, and nothing shall lie hid. O God, what a confusion will this be to the one, and what a consolation to the other!

6. Consider the last sentence pronounced against the wicked: *Depart from me ye cursed into everlasting fire, prepared for the devil and his angels.* Ponder well those weighty words. *Depart*, saith he, a word of eternal banishment against those miserable wretches, excluding them eternally from his glorious presence. He calls them *cursed*. O, my soul, how dreadful a curse! a general curse, including all manner of woes! an irrevocable curse, comprehending all time and eternity. He adds, *into everlasting fire*. Behold, O my heart, this vast eternity! O eternal eternity of pains, how dreadful art thou!

7. Consider the contrary sentence of the good: *Come*, saith the judge; O sweet word of salvation, by which God draws us to himself, and receives us into the bosom of his goodness? *Blessed of my Father*, O dear blessing, which comprehends all happiness! *Possess the kingdom prepared for you from the foundation of the world*. O good God, what excess of bounty! for this kingdom shall never have an end.

*Affections and Resolutions.* 1. Tremble, O my soul at the remembrance of those things. O my God, who shall secure me in that day, when the pillars of heaven shall tremble for fear!

2. Detest your sins, which only can condemn you on that dreadful day.

3. Ah! wretched heart of mine, resolve to amend. O Lord, I will judge myself now, that I may not be judged then. I will examine my conscience, and condemn myself. I will accuse and chastise myself, that the eternal Judge may not condemn me in that dreadful day, I will therefore confess my sins; accept of all necessary advice, &c.

*Conclusion.* Thank God, who has given you means to provide for that day, and time to do penance.—Offer him your heart to perform it. Pray him to give you grace duly to accomplish it. *Our Father, Hail Mary, I believe, &c.* Make your spiritual nosegay for all the day.

#### THE SEVENTH MEDITATION.—On Hell.

*Preparation.* 1. PLACE yourself in the presence of God. 2. Humble yourself, and implore his assistance.

3. Represent to yourself a dark city, all burning, all stinking with pitch and brimstone, and full of inhabitants, who cannot get out.

*Considerations.* 1. The damned are in the depth of hell, as within this woful city, where they suffer unspeakable torments, in all their senses and members; because, as they have employed all their senses and members in sinning, so shall they suffer in them all the punishments due to sin. The eyes, for lascivious looks shall be afflicted with the horrid vision of hell and devils. The ears, for delighting in vicious discourses, shall hear nothing but wailings, lamentations, desperate howlings; and so of the rest.

2. Besides all these torments, there is another greater, which is the loss and privation of God's glory, from the

sight of which they are excluded for ever. Now, if *Absalom* found it more grievous to him to be denied the seeing the face of his father *David*, than to be banished, O God, what a grief it will be, to be for ever excluded from beholding thy most sweet and gracious countenance!

3. Consider, above all, the eternity of these pains, which above all things makes hell intolerable. Alas! if a flea in your ear, or if the heat of a little fever, make one short night so long and tedious, how terrible will the night of eternity be, accompanied with so many torments! From this eternity proceed eternal despair, infinite rage and blasphemy.

*Affections and Resolutions.* 1. *Terrify yourself with the words of the prophet Isaiah*; O, my soul, art thou able to live for ever in everlasting flames, and amidst this devouring fire? Wilt thou forfeit the sight of thy God for ever?

2. *Confess that you have deserved hell, yea, oftentimes.* From henceforth will I take a new course; for why should I go down into this bottomless pit? I will therefore use *this* or *that* endeavor to avoid sin, which only can bring me to this eternal death.

Give thanks. Offer. Pray. *Our Father, Hail Mary I believe, &c.*

#### THE EIGHTH MEDITATION.—*On Heaven*

*Preparation.* 1. **P**LACE yourself in the presence of God. 2. Beseech him to inspire you with his grace.

*Considerations.* 1. Consider a fair and clear night, and think how pleasant it is to behold the sky all spangled with a multitude and variety of stars; join this now with the beauty of as clear a day, so as the brightness of the sun may no way hinder the lustre of the stars or moon; and then say boldly, that all this put together is nothing in comparison with the excellent beauty of the heavenly paradise. Oh! how this lovely place is to be desired! Oh! how precious is this city.

2. Consider the glory, beauty, and multitude of the inhabitants in this blessed country : those million of millions of angels, cherubims and seraphims : those troops of apostles, prophets, martyrs, confessors, virgins, and holy matrons. The number is innumerable. Oh how blessed is this company ! the meanest of them is more beautiful to behold than all this world : what a sight then will it be to see them all ? But, O my God, how happy are they ! they sing continually harmonious songs of eternal love ; they enjoy a constant mirth ; they interchange one with another unspeakable contentments, and live in the comfort of a happy and indissoluble society.

3. In fine, consider how blessed they are to enjoy God, who rewards them for ever with his lovely aspect, and by the same infuses into their hearts a treasure of delights : how great a happiness it is to be united everlastingly to this Sovereign Good ! They are there like happy birds flying and singing perpetually in the air of his divinity, which encompasses them on all sides with incredible pleasure. There every one does his best, and without envy, sings the Creator's praise. Blessed be thou for ever, O sweet and sovereign Creator and Redeemer, who art so bountiful to us, and dost communicate to us so liberally the everlasting treasures of thy glory : Blessed be you for ever, says he, my beloved creatures, who have so faithfully served me, and who now shall praise me everlastingly, with so great love and courage.

*Affections and Resolutions.* 1. *Admire and praise this heavenly country.* Oh how beautiful art thou, my dear Jerusalem ! and how happy are thy inhabitants !

2. *Reproach your heart with the little courage it has had hitherto, in wandering so far from the way of this glorious habitation.* Oh, why have I strayed so far from my Sovereign Good ? Ah ! wretch that I am, for these foolish and trivial pleasures have I a thousand thousand times forsaken eternal and infinite delights ? Was I not *mad*, to despise such precious blessings for so vain and contemptible affections.

3. *Aspire now with fervor to this delightful habitation.*

O my gracious God, since it has pleased thee at length to direct my wandering steps in the right way, never hereafter will I turn back. Let us go, my dear soul, let us go to this eternal repose: let us walk towards this blessed land that is promised us. What have we to do in this *Egypt*? I will therefore disburthen myself of all such things as may divert or retard me in so happy a journey; I will perform *such* and *such* things as may conduct me to it.

Give thanks. Offer. Pray. *Our Father, Hail Mary, I believe, &c.*

THE NINTH MEDITATION.—*By way of election and choice of Heaven.*

*Preparation.* 1. **P**LACE yourself in the presence of God. 2. Humble yourself before his Majesty, and beseech him to inspire you with his grace.

3. Imagine yourself to be in a plain field, all alone with your good angel, as young *Tobias going to Rages*, and that he shows you heaven open, with all the pleasures represented in the former meditation; then beneath that he shows you hell wide open, with all the torments described in the meditation of hell; you being thus placed in your imagination, and kneeling by your good angel.

*Considerations.* 1. Consider that it is most true, you are between heaven and hell; and that the one and the other is open to receive you, according to the choice you shall make.

2. Consider that the choice you shall make in *this* world, shall last for eternity in the other.

3. And though both the one and the other be open to receive you, according to your choice; yet God, who is ready to give you either the one by his justice, or the other by his mercy, desires, notwithstanding, with an incomparable desire, that you would make choice of heaven; and your good angel also importunes you with all

his power, offering you on God's behalf a thousand assistances, and a thousand graces, to help you thither.

4. Consider, that *Jesus Christ* beholds you from above in his clemency, and graciously invites you, saying, Come, my dear soul, to everlasting rest, within the arms of my goodness, where I have prepared immortal delights for thee in the abundance of my love. Behold likewise, with your inward eyes, the blessed Virgin, who with a motherly love exhorts you, saying, take courage my child, despise not the desire of my Son, nor so many sighs which I have given for thee, thirsting with him after thy eternal salvation. Behold the saints also exhorting you, and millions of blessed souls sweetly inviting you, and wishing nothing more than to see your heart united with their's in praising and loving God for ever; assuring you, that the way to heaven is not so hard as the world makes it. Be of good courage, dear brother, say they, he that shall diligently consider the way of devotion, by which we ascended hither, shall see that we came to these immortal delights by pleasures incomparably sweeter than those of the world.

*Election.* 1. O hell, I detest thee now and for evermore ; I detest thy torments and pains ; I detest thy miserable and accursed eternity : and above all, I detest those eternal blasphemies and maledictions, which thou vomitest out eternally against my God.—And, turning my heart and soul to thee, O beautiful paradise, everlasting glory and endless felicity. I choose my habitation for ever, and irrevocably, within thy fair and blessed mansions, within thy holy and most lovely tabernacles. I bless thy mercy, O my God, and accept the offer which it pleaseth thee to make me of it. O my sweet Saviour *Jesus*, I accept thy everlasting love ; and the purchase which thou hast made for me of a place in this heavenly *Jerusalem*, not so much for any other thing, as to love and bless thee for ever and ever.

2. Accept the favors which the blessed Virgin and the saints offer you ; promise them to advance towards

them ; and give your hand to your good angel, that he may guide you thither. Encourage your soul to make this choice. *Our Father, Hail Mary, I believe, &c.*

**THE TENTH MEDITATION.**—*By way of election and choice which the soul makes of a devout life.*

*Preparation.* 1. **P**LACE yourself in the presence of God. 2. Prostrate yourself before him, and implore the assistance of his grace.

*Considerations.* 1. Imagine yourself again to be in a plain field, all alone with your good angel ; and that you see on your left hand the devil, seated on a great high throne, with many infernal spirits about him, environed with a great troop of worldlings, who, all bare headed, acknowledge him for their lord, and do him homage, some by one sin and some by another. Observe the countenances of all the wretched courtiers of this abominable king. Behold some of them transported with hatred, envy, and passion ; others killing one another ; others consumed with cares, pensive and anxious to heap up riches ; others bent upon vanity, without any manner of pleasure, but which is empty and unprofitable ; others wallowing in the mire, buried and putrified in their brutish affections. Behold how they are without rest, order and decency : behold how they despise one another, and love but in show. In a word, you shall see a lamentable commonwealth miserably tyrannized over by this cursed king, which will move you to compassion.

2. On the right side, behold *Jesus Christ* crucified, who with a cordial love prays for these poor entralled people, that they may be freed from this tyranny, and calls them to himself ; behold round him a troop of devout persons with their angels. Contemplate the beauty of this kingdom of devotion. O, what a sight is it to see this troop of virgins, men and women, whiter than the lilies : that assembly of widows full of holy mortification and humility ! See the rank of divers married

people living peaceably together with mutual respect which cannot be without great charity. Consider how these devout souls join the exterior care of the house with the care of the interior, the love of the husband with that of the celestial bridegroom. Consider them all universally, and you shall see in them a sweet, holy, and lovely order, observing our Saviour, whom every one would willingly plant in the midst of his heart. They are full of joy, but that joy is comely, charitable, and well ordered; they love one another, but their love is most pure and holy: such as suffer afflictions amongst this devout company, torment not themselves much, nor lose courage. Lastly, behold those eyes of our Saviour, who comforts them and how they altogether aspire to him.

3. You have already shaken off *Satan*, with all his cursed execrable troop, by the good affections and resolutions you have conceived: but you are not yet arrived at *Jesus*, nor united with this blessed and holy company of devout people, but have hitherto kept yourself between the one and the other.

4. The blessed Virgin, with St. *Joseph*, and a hundred thousand others, who are of the squadron of those who have lived in the world, invite and encourage you. And the crucified King himself calls you by your name Come, my well beloved, come, that I may crown thee.

*Election.* O world! O abominable troop! no never more shall you see me under your banner. I have for ever left off your fooleries and vanities. O king of pride! O cursed king, infernal spirit, I renounce thee, with all thy vain pomps, I detest thee, with all thy works!

2. And turning myself to thee, my dear *Jesus*, king of felicity and immortal glory, I embrace thee with all the powers of my soul; I adore thee with all my heart, I choose thee now and for ever for my king, and with inviolable fidelity, I pay thee irrevocable homage; and submit myself to the obedience of thy holy laws and ordinances.

3. O sacred Virgin, my dear mother: I choose thee



for my guide ; I put myself under thy colors ; I offer thee a particular respect and special reverence.

4. O my good angel, present me to this sacred assembly, and forsake me not till I arrive at this blessed company, with whom I say, and will say for ever, in testimony of my choice, Live *Jesus*, live *Jesus*. *Our Father Hail Mary, I believe, &c.*

## AN EXERCISE

*For sanctifying Sundays and Holidays, and for preparing to assist at Mass profitably, &c. &c.*



IN the name of the Father, and of the Son, and of the Holy Ghost *Amen.*

I.—Let us place ourselves in the presence of the immense all-seeing, infinitely just, and infinitely bountiful Deity, and let us wish that we could now pray to him with the same attention, reverence, and devotion, with which the heavenly spirits for ever adore him.

## INVITATORY.

Come let us adore the Lord that made us.

*Come let us adore the Lord that made us.*

*Psalm xciv*

COME let us praise the Lord with joy : let us joyfully sing to God our Saviour. Let us hasten into his presence with thanksgiving, and make a joyful sound to him in psalms.

*Come let us adore the Lord that made us.*

For the Lord is a great God, and a great King above all (*that are called*) gods ;\* for the Lord will not reject his people ; because in his hands are all the bounds of the earth, and the heights of the mountains are his.

\* The corresponding word of the original was often applied, not only to the false gods of the Gentiles, but also to angels, kings, judges, and other dignified persons.

*Come let us adore, &c.*

For the sea is his and he made it, and his hands have formed the dry land. Come let us adore and fall down before God : let us weep before the Lord that hath made us ; for he is the Lord our God, and we are his people and the sheep of his pasture.

*Come let us adore, &c.*

This day if you shall hear his voice, harden not your hearts, as when I was provoked in the day of temptation in the wilderness, where your fathers tempted me ; they tried me, and they saw my works.

*Come let us adore, &c.*

Forty years long was I offended with that generation, and I said they always err in their hearts, and have not known my ways : so I swore in my wrath that they should not enter into my rest.

*Come let us adore, &c.*

Glory be to the Father, and to the Son, and to the Holy Ghost.

*As it was in the beginning, is now, and ever shall be, world without end. Amen.*

*Come let us adore.*

*Come let us adore, &c.*

#### INVITATORIES FOR PARTICULAR SEASONS AND FESTIVALS TAKEN FROM THE CHURCH OFFICE

##### *In Advent.*

Come let us adore the Lord our King, who is coming to us.

*Come let us adore, &c.*

##### *At Christmas and on the Circumcision.*

Christ is born for us : come let us adore him.

*Christ is born for us, &c.*

##### *On the Epiphany and the following Sunday.*

Christ hath appeared to us : come let us adore him.

*Christ hath appeared, &c.*

*On Septuagesima, Sexagesima, and Quinquagesima  
Sundays.*

Let us hasten into the presence of the Lord, and let us make a joyful sound to him in psalms.

*Let us hasten, &c.*

*On the Sundays in Lent.*

Do not think it vain to rise before the light, because the Lord hath promised a crown to the watchful.

*Do not think, &c.*

*On Passion and Palm Sundays.*

This day if you shall hear the voice of the Lord, harden not your hearts.

*This day, &c.*

*On Easter Day and the following Sundays.*

The Lord is truly risen, Alleluia.

*The Lord is, &c.*

*On Ascension Day, and the following Sunday.*

Come let us adore Christ our Lord, ascending into heaven.

*Come let us adore, &c.*

*On Whitsunday and Monday.*

The Spirit of the Lord hath filled the whole earth, Alleluia : come let us adore him.

*The Spirit of the Lord, &c.*

*On Trinity Sunday.*

Come let us adore the true God, being one God in three persons, and three persons in one God.

*Come let us adore, &c.*

*On Corpus Christi and the following Sunday.*

Come let us adore Christ our King, who reigneth over the nations, and filleth with sweetness those who feed upon him.

*Come let us adore, &c.*

*On the Festival of SS. Peter and Paul, and the following Sunday.*

Come let us adore the Lord, who is the King of the Apostles.

*Come let us adore, &c.*

*On the Assumption and the following Sunday.*

Come let us adore the King of Kings, whose Virgin Mother was this day assumed into heaven.

*Come let us adore, &c.*

*On All-Saints and the following Sunday.*

Come let us adore the King of Kings, who is the crown of all the saints.

*Come let us adore, &c.*

## A PRAYER FOR SUNDAY.

Let us Pray.

**O** ALMIGHTY and everlasting God, who at the beginning of the world didst bless and sanctify the Sabbath day, in memory of thy finishing the glorious work of the creation, and who in the New Law didst teach the Apostles to transfer the duty of it to the Lord's day, in honor of thy finishing the more glorious work of our redemption, and sanctification thereon, by the resurrection of thy divine Son, and the descent of the Holy Ghost; behold we thy servants are here on this day assembled to bless and praise thee for these incomprehensible blessings, and for every other favor thou hast bestowed upon us, especially for the protection thou hast afforded us during the week that is just past. May the angels and saints in heaven, and all created beings here on earth, join with us in paying this tribute of homage and thanksgiving to thee. Grant that the remainder of our lives, and more particularly the present week, (or such portion of it as thou hast decreed that we shall, each of us, live) may be dedicated to the glory of thy name, and employed in faithfully serving thee; through Jesus Christ our Lord. *Amen.*

On the chief festivals, instead of this prayer, may be said the proper collects appointed for them.

### ON CHRISTMAS DAY.

**G**RANT, we beseech thee, O Almighty God, that we who groan under the old captivity of sin, may be freed therefrom by the new birth of thy only begotten Son Through the same Lord Jesus Christ, &c

### THE CIRCUMCISION.

**O** GOD, who, by the fruitful virginity of blessed Mary, hast given mankind the rewards of eternal salvation : grant, we beseech thee, that we may experience her intercession, by whom we received the author of life, our Lord Jesus Christ thy Son, who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end. *Amen.*

### THE EPIPHANY.

**O** GOD, who, by the direction of a star, didst this day manifest thy only Son to the Gentiles : mercifully grant that we, who now know thee by faith, may come at length to see the glory of thy Majesty. Through the same Lord Jesus Christ, &c.

### ASCENSION DAY.

**G**RANT, we beseech thee, Almighty God, that we, who believe that thy only Son, our Redeemer, ascended to heaven, may also have our hearts always fixed on heavenly things. Through the same Lord Jesus Christ, &c.

### CORPUS CHRISTI.

**O** GOD, who, in this wonderful sacrament hast left us a perpetual memorial of thy passion : grant us we beseech thee, so to reverence the sacred mysteries of thy body and blood ; that in our souls we may be always sensible of the fruit, of thy redemption ; who with the Father and the Holy Ghost livest and reignest one God world without end. *Amen.*

## ST. PETER AND ST. PAUL.

**O** GOD, who hast consecrated this day by the martyrdom of thy glorious apostles, Peter and Paul: grant that thy church may, in all things, follow their direction, by whom was laid the foundation of her religion. Through our Lord *Jesus Christ* thy Son, &c.

## THE ASSUMPTION.

**F**ORGIVE, O Lord, we beseech thee, the sins of thy people; that we, who are not able to do any thing of ourselves that can be pleasing to thee, may be assisted in the way of salvation by the prayers of the mother of thy only Son. Through the same Lord *Jesus Christ*, &c.

## ALL-SAINTS.

**A**Lmighty and everlasting God, by whose favor we honor, in one solemnity, the merits of all thy Saints; grant, we may obtain a most plentiful blessing of thy so much desired mercy, since we have so many interceding in our behalf. Through our Lord *Jesus Christ* thy Son, &c.

*Psalm cxvi.\**

**P.** PRAISE the Lord all ye nations, praise him all ye people.

**C.** For his mercy is confirmed unto us, and the truth of the Lord remaineth for ever.

**P.** Glory be to the Father, &c.

**C.** As it was in the beginning, &c.

**II.**—Let us make Acts of the all-necessary virtues of Faith, Hope, Charity, and Contrition.

## AN ACT OF FAITH.

**O** GOD, the eternal truth, I believe, with a firm faith, all those things which thou hast revealed and the

\* This psalm, by way of relief to the priest and people, may be sung (but in the Latin language) where singing is in use.

holy Catholic Church teaches. I believe in thee, the only true and living God, who art one undivided God, in three distinct persons, the Father, the Son, and the Holy Ghost. I believe in thee, O Jesus, the Son of God, and second Person of the adorable Trinity, true God and true Man, who was born of the B. Virgin Mary, and didst die upon the Cross to deliver us from sin and hell. I believe that thou hast left us thy true body and blood in the blessed sacrament of the Eucharist, and that the same are offered up in sacrifice for us in the Holy Mass. I bow down my understanding and my will to adore these, and all thy other sacred truths, how incomprehensible soever they are to my understanding. I believe them because they have been revealed by thee the sovereign truth, who neither canst deceive nor be deceived. I believe in all things as the holy Catholic Church believes. In this faith I now live, in the same, by thy grace, I am resolved to die ; O do thou strengthen and increase this my faith.

*C. In this faith I now live, in the same, by thy grace, I am resolved to die ! O do thou strengthen and increase this my faith.*

### AN ACT OF HOPE.

**O** MOST gracious God, there is nothing that is impossible or difficult to thee, and there is nothing thou art not willing to do, in order to prove thy mercy and goodness to us poor mortals. Thou hast made us to thy own image and likeness, and thou lovest the work of thy hands. Thou hast redeemed us by the precious blood of thy only Son Jesus Christ, and for his sake, thou art for ever pouring down thy graces upon us ; never forsaking those who do not forsake thee, and still calling upon sinners, that have forsaken thee, to return to thee. Thou hast promised mercy to those who sincerely seek it, grace to those who heartily pray for it, and eternal salvation to those who persevere to the end in thy fear and love. Upon these strong grounds I build my hopes.

Accordingly I trust, through thy infinite goodness and the merits of Jesus Christ, to find mercy in the forgiveness of my sins, and grace to pass the remainder of my life in thy service, so as to come hereafter to the enjoyment of thee in a happy eternity. In thee, O Lord, is my hope ; O let me not be confounded for ever.

*C. In thee, O Lord, is my hope ; O let me not be confounded for ever.*

### AN ACT OF THE LOVE OF GOD.

**O** MOST amiable God, thou commandest me to love thee with all my heart, with all my soul, with all my mind, and with all my strength, and it is my sincere desire so to love thee. O enkindle in my breast that sacred fire which thy Divine Son came to cast upon the earth, and let nothing be able to extinguish it. Let nothing in life or death be able to separate me from thy love, which is in Christ Jesus our Lord. Thou art the supreme good, the source of all good, and the abyss of all perfections. Thou art my benefactor, my friend, my father, my God, and my all. O when shall I be so happy as to see thee, to love thee, and to enjoy thee for ever ! In the mean time I do and will love thee above all things, and with all the faculties of my soul : and I earnestly desire that thou mayest be loved and served by all creatures ! O heavenly Father, may thy name be for ever hallowed and adored by all thy creatures ! May the kingdom of thy love here come to be established in all our hearts ; and may the kingdom of thy glory come hereafter, that sin and misery may have an end. May thy just and holy will be ever done by us mortals on earth, as it is by the blessed spirits in heaven. As to myself, behold, I now submit to whatever thou, my all-wise and merciful Father, art pleased to ordain with respect to my soul, my life, and my death : only grant that I may never offend thee, nor ever be separated from thee.

*P. Our Father who art in heaven, hallowed be thy name*



*C. Thy kingdom come. Thy will be done on earth as it is in heaven.*

### AN ACT OF THE LOVE OF OUR NEIGHBOR.

**O** GOD who hast united the love of our neighbor with the love of thee, as branches of the same divine virtue of charity; and who hast appointed the exercise of it as the mark of our being thy disciples, grant me grace to fulfil this essential duty in all its parts. I beseech thee to bestow all those necessities of soul and body which I beg for myself on all my fellow-creatures. I forgive, from the bottom of my heart, every one that has offended me, even as I pray that thou wouldst forgive me my sins. I beseech thee to reclaim all those who are bewildered in error or vice, and to deliver all mankind, equally with myself, from the dangerous occasion of offending thee, and from every evil in this world and the next.

*P. Give us this day our daily bread.*

*C. And forgive us our trespasses as we forgive them that trespass against us. Lead us not into temptation, but deliver us from evil. Amen.*

### AN ACT OF CONTRITION.

**O** OMNIPOTENT and most merciful God, the Creator of us, and all things, who hast made us to serve thee, and to find our happiness in thee, how forgetful have I been of thee, my first beginning and my last end, and of all the innumerable benefits thou hast bestowed upon me. How frequently and how heinously have I offended thee in the whole course of my life! How many sins and negligences have I been guilty of, even during the week [the day] that is just past! I confess, O Lord, my ingratitude and disloyalty to thee. I have deserved to be cut off from thy inestimable graces here, and thy infinite reward hereafter. If thou hadst dealt with me in the rigor of thy justice, my soul would long

since have dwelt in hell. But behold, O merciful Father, I am now by thy grace, sensible of my past folly and wickedness. I am truly sorry for all my sins, and my negligences in thy service. I detest them, from the bottom of my heart, not only for the punishments I have deserved by them, but likewise and above all things, because they are offensive to thy infinite goodness. I resolve, with the assistance of thy grace, to avoid them, and the several occasions of them, for the future. O Father of mercies, as there never was a penitent sinner who called upon thee for mercy in vain, so do thou show me mercy now calling upon thee from the bottom of my heart for it, through the precious blood of my Redeemer Jesus Christ.

*Psalm 1.\**

**P.** **H**AVE mercy on me, O God, according to thy great mercy.

**C.** And according to the multitude of thy tender mercies, blot out my iniquity.

**P.** Wash me yet more from my iniquity, and cleanse me from my sin.

**C.** Because I know my iniquity, and my sin is all ways before me.

**P.** Glory be to the Father, &c.

**C.** As it was in the beginning, &c

III.—Let us endeavor to prepare ourselves for the principal duty of this sacred day, that of assisting worthily at Mass. For this purpose let us raise up our minds to the dignity and efficacy of this great sacrifice of the New Law, and direct our intention to the four great ends for which it was instituted.

## THE LITANY OF THE HOLY MASS.

**P.** **L**ORD have mercy on us.

*C. Lord have mercy on us.*

**P.** Christ have mercy on us.

*C. Christ have mercy on us.*

\* This passage of the psalm may be sung [in Latin] at the consecration of the priest.

**P.** Lord have mercy on us.

**C.** *Lord have mercy on us.*

**P.** Christ hear us.

**C.** *Christ graciously hear us.*

O God the Father, Creator of the world,

O God the Son, Redeemer of mankind,

O God the Holy Ghost, perfecter of the elect,

O Adorable Trinity, in three persons one God,

Jesus, who being from all eternity in the form of God, didst, at thy incarnation, take upon thee the form of a servant, and become like unto man.

*Phil. ii. 7.*

Jesus, who for our sakes didst become obedient unto death, even the death of the cross. *Phil. ii. 8.*

Jesus, who ascending to thy Father wouldst not leave us orphans, but wouldst still continue with us under the sacramental veils. *John, xiv. 18.*

Jesus, the Tree of Life, of which whosoever eateth shall live for ever. *Gen. ii, 22.*

Jesus, the Pascal Lamb, by whose blood we are saved from the sword of the destroying angel.

*Exod. xii. 13.*

Jesus, the bread from heaven, containing in thyself all sweetness. *Wisd. xvi. 20.*

Jesus, the Priest for ever according to the order of of Melchisedech. *Psalms cix.*

Jesus, who having offered up this sacrifice on Mount Calvary, by the effusion of thy blood continuest to offer up the same in an unbloody manner upon our altars until the end of the world,

**P.** Have mercy on us, O Jesus.

**C.** *And pardon our sins.*

**P.** Have mercy on us, O Jesus.

**C.** *And hear our prayers.*

From opposing the uncertain testimony of our senses to the infallible truth of thy word.

From a loathing of this heavenly manna, and from receiving it to our own condemnation,

*Have mercy on us.*

*O Jesus deliver us.*

From slighting this adorable sacrifice, and from as-  
 sisting at it with irreverence and distraction,  
 Through thy irresistible power which changest the  
 course of nature as thou plearest,  
 Through thy infinite goodness, for which no mira-  
 cles are too great to testify thy love for us,  
 Through all the mysteries of thy life and passion,  
 and especially through the sacrifice of thyself on  
 the cross,

*P. We sinners,*

*C. Beseech thee to hear us.*

I. That thou, O Eternal Father of our Lord Jesus  
 Christ, wouldst accept of this *Holocaust* of him-  
 self, which he here offers thee, in testimony of  
 thy being the Master of life and death, the  
 Lord of us and all things,

II. That thou wouldst accept of this *Eucharistic*  
 sacrifice in thanksgiving for thy creating, pre-  
 serving, and sanctifying us; for making us mem-  
 bers of thy holy Catholic Church, and for every  
 other favor thou hast bestowed upon us,

That thou wouldst receive it in commemoration of  
 the incarnation, birth, (*manifestation—transfigu-  
 ration—passion*) life and death, as also of the re-  
 surrection and ascension of our Saviour Jesus  
 Christ, and of his institution of this adorable sa-  
 crament and sacrifice,

That thou wouldst receive it in thanksgiving for thy  
 graces and glory conferred on the B. V. Mary  
 (*whose conception—birth—annunciation—assump-  
 tion—festival*) we celebrate this day, and on all  
 the holy angels and saints in heaven, (*particu-  
 larly of the holy Apostle—Martyr—Confessor—  
 Virgin—Widow St. N., whose festival we cele-  
 brate this day.*)

III. That thou wouldst accept of this *Propitiatory*  
 sacrifice as a sin-offering, to atone for our many  
 grievous sins and our abuse of thy divine graces

*O Jesus deliver us.*

*We beseech thee to hear us.*

and to avert thy heavy judgments which we have thereby provoked,

That thou wouldst accept of it in reparation for all the sacrileges, blasphemies, and other sins, committed throughout the world, and especially for those perpetrated against these adorable mysteries,

That thou wouldst receive it in satisfaction for the sufferings due to thy justice by the faithful departed, especially our deceased parents, relations, and benefactors, (*and more especially for N. N. lately deceased, or whose anniversary we commemorate,*) that they may be released from their torments, and admitted to the blissful sight of thee,

IV. That through this *Impetratory* sacrifice thou wouldst protect and exalt the holy Catholic Church, enlighten the hearts of infidels, heretics, and schismatics, and reclaim all sinners, especially of this congregation, from the ways of death in which they are walking,

That through it thou wouldst pour down thy special graces on the Catholics of this land ; so that leading lives worthy of their faith, they may be a light to direct others into the road that leads to thee,

That by means of it thou wouldst fill us with thy blessings for soul and body, enabling us to repress the vices we are most subject to, and to acquire the virtues we stand most in need of,

That thou wouldst impart the efficacy of this most acceptable oblation, accordingly as they stand in need of it, to our relations, benefactors, friends, and enemies ; to our supreme Pastor N., to our Bishop N. and all his clergy, and the nation in general,

Son of God,

O Lamb of God, that takest away the sins of the world, *Spare us, O Lord.*

O Lamb of God, that takest away the sins of the world, *Hear us, O Lord.*

O Lamb of God, that takest away the sins of the world, *Have mercy on us.*

Lord have mercy on us.

*Christ have mercy on us.*

Lord have mercy on us.

Our Father, &c

Let us pray.

( ) MOST wise and bountiful Lord, who, in this great sacrifice of the New law, hast accumulated thy former mercies, and hast caused it to answer the ends of all the ancient sacrifices; graciously hear the manifold petitions which, through the same, we now present to thee. Look not upon us, O Lord, but upon the divine victim that is presented to thee, even thy beloved Son, in whom thou art always well pleased, and, for his sake, grant us whatever we ask of thee, who with the same Son and Holy Ghost livest and reignest, &c. *Amen.*

ETERNAL God, who by a succession of illustrious types and ceremonies, didst, from the beginning of the world, prefigure this adorable sacrifice, in order to raise in us a suitable idea of its importance, and who didst require so great a preparation and such legal expiations from those who offered up sheep and oxen, to signify the purity and sanctity we ought to bring with us to this oblation of thy divine Son; grant us, we beseech thee, the necessary dispositions for assisting at Mass worthily. Cleanse our consciences from the filth of sin, and clothe them with the robe of charity, that we may not deserve to be cast out from this heavenly feast. Dispel every shadow of infidelity or diffidence from our minds, that no objection of our weak understandings may rise up against thy all-powerful word. Banish all distractions from our imagination, that no concern of the world may draw our attention from the great action performed on

this altar, at which the angels assist with awe. Drive away all tepidity from our hearts, that thy condescension in this wonderful sacrifice may not cause us to look upon it with less veneration, nor thy facility in admitting us so frequently to it, make us assist at it with less devotion. And O that we were, all of us, worthy to partake of this divine Victim, by actually receiving him into our breasts ! Grant at least that we may all spiritually receive him by the communication of his graces ; through the same Christ our Lord. *Amen.*

O spotless Virgin, whose divine Son is at the same time the Victim and the Priest in this adorable sacrifice, pray that our unworthiness may not deprive us of the inestimable benefits contained in it.

*C. Hail Mary full of grace, &c.*

All ye blessed orders of Angelic Spirits, all ye holy Saints, now possessors of the heavenly mansions, once the inhabitants of this our land of exile ; ye Patriarchs and Prophets, ye Apostles and Martyrs, ye Confessors and Virgins, pray for us, that we may in such manner adore Jesus Christ under these sacramental veils, that we may hereafter be admitted with you to the clear sight and the possession of him in eternal felicity ; who with the Father and the Holy Ghost, liveth and reigneth one God world without end. *Amen.*

Let us offer up our most fervent prayers for the repose of the souls of the faithful departed, particularly for those of our deceased parents, relations, friends, and benefactors.

**P.** FROM the depths have I cried to thee, O Lord !  
Lord hear my voice.

*C.* Let thy ears be attentive to the voice of my petition

*P.* If thou wilt observe iniquities, O Lord ! Lord who shall sustain it ?

*C.* Because with thee there is propitiation, and by reason of thy law I have expected thee, O Lord.

*P.* My soul hath relied on his word ; my soul hath hoped in the Lord.

C. From the morning watch, even until night, let Israel hope in the Lord.

P. Because with the Lord there is mercy, and with him plentiful redemption.

C. And he shall redeem Israel from all his iniquities

P. Eternal rest give to them, O Lord.

C. And let perpetual light shine upon them.

Let us pray.

**O** GOD, the giver of pardon, and lover of the salvation of mankind, we beseech thy clemency in behalf of the (parents) brethren, kinsfolk, and benefactors of our congregation, who have departed this life, that, the blessed Mary, ever Virgin, and all the saints interceding for them, they may come to the fellowship of eternal happiness; through Christ our Lord. *Amen.*

Here the Epistle and Gospel may be read in English, and the Sermon or Lecture made.

## A SHORTER EXERCISE,

WHEN TIME IS WANTING FOR THE FORMER.

### A PRAYER

*For the increase of the three divine virtues.*

**O** ALMIGHTY and Eternal God, grant us the increase of Faith, Hope, and Charity, and that we may deserve to obtain what thou promisest, make us love what thou commandest; through Christ our Lord *Amen.*

### AN ACT OF FAITH.

**I** FIRMLY believe there is one God; and that in this one God there are three persons, the Father, the Son, and the Holy Ghost; that the Son took to himself



the nature of man from the womb of the Virgin Mary by the omnipotent power of the Holy Ghost ; and that, in this our human nature, he was crucified and died for us ; that afterwards he rose again, and ascended into heaven, whence he shall come to repay the just everlasting glory, and the wicked everlasting punishment. I believe whatsoever else the Catholic Church proposes to be believed, because God, who is the sovereign truth, which can neither deceive nor be deceived, has revealed all these things to this his Church.

### AN ACT OF HOPE.

**O** MY God, relying on thy almighty power, and thy infinite mercy and goodness, and because thou art faithful to thy promises, I trust in thee that thou wilt grant me the forgiveness of my sins, through the merits of Jesus Christ thy Son ; and that thou wilt give me the assistance of thy grace, with which I may labor and continue to the end in the diligent exercise of all good works, and may deserve to obtain the glory which thou hast promised in heaven.

### AN ACT OF CHARITY.

**O** LORD my God, I love thee with my whole heart, and above all things, because thou, O God, art the sovereign good, and for thy own infinite perfections, art most worthy of all love ; and for thy sake, I also love my neighbor as myself.

### AN ACT OF CONTRITION.

**O** MY God, for the sake of thy sovereign goodness and infinite perfections, which I love above all things, I am sorry from the bottom of my heart for having, by my sins, offended this thy infinite goodness ; and I firmly resolve, by the assistance of thy grace, never more to offend thee for the time to come and carefully to avoid all occasions of sin.

Here may be said the short Litany of our B. Saviour, Jesus Christ, or the Litany of the Holy Name of Jesus, or the Litany of Loretto; or else the following Litany.

## THE SCRIPTURAL LITANY.

*Abridged from the Paradisus Animæ.*

**P. LORD,** have mercy on us.

**C. Lord,** have mercy on us.

**P. Christ,** have mercy on us.

**C. Christ,** have mercy on us.

**P. Lord,** have mercy on us.

**C. Lord,** have mercy on us.

O God the heavenly Father,

O God the Son, Redeemer of the world,

O God the Holy Ghost,

O Sacred Trinity, one God,

O God, from whom, in whom, and by whom are all things. *Rom. xi. 36.*

O God, in whom we live, we move, and we exist. *Acts, xvii. 28.*

O God, who alone hast immortality, and dwellest in inaccessible light. *1 Tim. vi. 16.*

O God, whose majesty filleth the whole earth. *Ps. lxxi. 19.*

O God, whom heaven and the heaven of heavens cannot contain. *2 Kings, viii. 27*

O God, who hast made all things for thyself. *Prov. xvi. 4.*

O God, who dost multiply nations, and destroy them, and restore them again. *Job, xii. 23.*

O God, in whose hand is the soul of every living creature, and the spirit of all flesh. *Job, xii. 10.*

O God, who hast power to cast body and soul into hell. *Matt. x. 28.*

O God, who dost great, unsearchable, and wonderful things without number. *Job, v. 9.*

O God, whose eyes are brighter than the sun, beholding all the ways of men. *Eccl. xxiii. 28.*

*Have mercy on us.*

O God, who catchest the cunning in their deceit, and confoundest the counsel of the wicked. *Job*, v. 13.

O God, who searchest the heart, and triest the reins. *Jer.* xvii. 10.

O God, whose judgments are incomprehensible, and whose ways are unsearchable. *Rom.* xi. 33.

O God, who art merciful and patient, of much compassion, and true. *Num.* xiv. 18.

O God, who art the Father of the poor, and the judge of widows. *Ps.* cxliv. 16.

O God, our Protector, and our Reward exceedingly great. *Gen.* xv. 1.

O God, who art the King of Kings, and the Lord of Lords. *1 Tim.* vi. 13.

O God, who art the King of ages, immortal and invisible. *1 Tim.* i. 17.

Be merciful to us ;—*And spare us, O Lord.*

Be merciful to us ;—*And hear us, O Lord.*

From all sin,

From pride and vain-glory,

From avarice and worldly solicitude,

From anger, resentment, and envy,

From calumny, detraction, and rash judgment,

From gluttony, drunkenness, and impurity,

From spiritual sloth, and the forgetfulness of our salvation,

From the abuse of thy grace, and a reprobate sense,

From the worm that never dieth, and the fire that shall never be extinguished,

From being deprived of the sight and enjoyment of thee,

Through thy almighty power and infinite wisdom,

Through thy incomprehensible majesty and eternal glory,

Through thy ineffable bounty, and superabundant mercy,

Through all the humiliations and sufferings of thy only begotten Son,

*Have mercy on us.*

*O Lord deliver us.*

We sinners—*Beseech thee to hear us.*

That we may love thee, the Lord our God, with all our heart, with all our soul, and with all our mind,  
That we may adore thee alone, and serve thee in holiness and righteousness all the days of our lives,

That we may never profane thy holy name by oaths, curses, or profane words,

That we may remember to keep holy the days consecrated to thy service,

That we may give due honor to our parents and lawful superiors,

That we may not injure our neighbor in body, soul, or peace of mind,

That we may crucify the flesh, with its vices and concupiscences, and be ever clean of heart,

That we may not do to another what we would not have others do to us,

That thou wouldst make every grace of thine abound in us,

That we may exhibit our bodies a living sacrifice, holy and acceptable to thee,

That thou wouldst bring us to the kingdom which thou hast prepared for us from the beginning of the world,

O Lamb of God, that takest away the sins of the world,  
*Spare us, O Lord.*

O Lamb of God, that takest away the sins of the world,  
*Hear us, O Lord.*

O Lamb of God, that takest away the sins of the world,  
*Have mercy on us.*

Glory be to the Father, and to the Son, and to the Holy Ghost.—*As it was in the beginning, is now, and ever shall be, world without end. Amen.*

Let us pray.

**O** ADORABLE Lord, in three distinct and equal Persons one God, who requirest the homage of our rea-

We beseech thee to hear us.

son by the belief of mysteries which are superior to our understanding, and that of our will by the observance of precepts, which are mortifying to our natural inclinations ; give us thy grace to perform this two-fold duty May we never be so presumptuous as to oppose our uncertain reasoning to thy infallible truth ; and may we never be so daring as deliberately to transgress thy most high and holy commands. Thus continuing until death in an entire subjection to thee, may we then come to the clear and perfect enjoyment of thee, who livest and reignest world without end. *Amen.*

Here may be added any of the Prayers at the end of the foregoing Litany of the Holy Mass, or the following Prayer.

**O** ALMIGHTY Lord of heaven and earth, behold I, a wretched sinner, presume to appear before thee this day, to offer up to thee, by the hands of our High Priest, Jesus Christ thy Son, the sacrifice of his body and blood, in union with the sacrifice which he offered to thee on the Cross : 1st, for thy own honor, praise, adoration and glory ; 2dly, in remembrance of his death and passion ; 3dly, in thanksgiving for thy blessings bestowed upon him, and on his whole Church, whether triumphant in heaven, or militant on earth, and especially for those bestowed on me the most unworthy of all . 4thly, for obtaining pardon and remission of all my sins, and those of all others, whether living or dead, for whom I ought to pray ; and lastly, for obtaining all graces and blessings both for myself, and for thy whole Church. O be thou pleased to assist me in such manner by thy grace, that I may so commemorate the death and passion of thy Son, as to partake most plentifully of the fruits thereof . through the same Jesus Christ. *Amen.*

# INSTRUCTIONS AND DEVOTIONS

## FOR

### HEARING MASS.

SECT I.—*What the Mass is, and for what ends it is to be offered.*

1 FROM the beginning of the world the servants of God were always accustomed to offer *sacrifice* to him, by way of acknowledging his sovereignty, and paying their homage to him: and, in all ancient religions, true or false, this worship of *sacrifice* was always looked upon as a most solemn act of religion, due to the deity which they worshipped.

2. In the law of nature, and in the law of Moses, there was a great variety of sacrifices: some bloody, in which the victim was slain, others unbloody: some were called *holocausts*, or *whole burnt-offerings*, in which the whole host or victim was consumed in fire upon God's altar, for his *honor* and *glory*; others were called *sin-offerings*, which were offered for *sins*; others were offerings of *thanksgivings*; others, in fine, were *peace* or *peace-offerings*, which were offered for obtaining favors of God: the word *peace*, in the scripture style, signifying all manner of good and prosperity.

3. All these sacrifices of the law of nature, and of the law of *Moses*, were of themselves but *weak and needy elements*, and only figures of a sacrifice to come, *viz.* that *Jesus Christ*: in consideration of which sacrifice only, and of the *faith* of the offerers, by which they believed in the Redeemer to come, those ancient sacrifices were then accepted by the divine Majesty, when they were accompanied with the inward sacrifice of the heart: but not for any intrinsic worth or dignity of the things offered; for no other blood but the blood of *Christ* could wash away our sins. Hence in the 39th *Psalms* spoken in the person of *Christ* to his Father, we read, *Sacrifice and oblation thou didst not desire, but a body thou hast fitted to me.*—(So St. Paul reads it, *Heb. x. 5.*) *Burnt-offering and sin-offering thou didst not require: then said I, Behold I come.* To give us to understand, that, by reason of the insufficiency of the sacrifices of the old law, *Christ* himself would come

to be our sacrifice, and would offer up his *own* body and blood for us.

4. Accordingly our Saviour *Jesus Christ*, at the time appointed by his Father, having taken flesh for us, was pleased to offer himself a sacrifice for us all, dying upon the cross for the sins of the whole world. By this *one* offering we were completely redeemed, inasmuch as our ransom was paid, and all mercy, grace, and salvation were purchased for us. Neither can there now be any need of his dying any more, or purchasing any other graces for us than those for which he has already paid the price of his blood.

5. Nevertheless, for the daily *application* of this one eternal redemption to our souls, and that the mercy, grace, and salvation, which he has purchased for us, may be actually communicated to us, he not only continually appears in our behalf in the sanctuary of heaven, there representing and offering to his Father his death and passion for us; but has also instituted the *blessed Eucharist*, the night before his passion, in which he has bequeathed us his body and blood, under the sacramental veils, not only to be received by us as a *sacrament*, for the food and nourishment of our souls; but also to be offered and presented by his ministers to his Father (mystically broken and shed) as a sacrifice: not by way of a new death, but by way of a standing *memorial* of his death; a daily celebrating and representing his death to God, and applying to our souls the fruits of it.

6. This eucharistic sacrifice of the body and blood of *Christ*, daily offered under the forms of *bread* and *wine*, in remembrance of his passion, is what we call the *Mass*. This is the solemn liturgy of the catholic church. This is that *pure offering* which is made to God in every place among the Gentiles, according to the prophecy of *Malachi*, i. 10, 11. By this *Christ* is a priest for ever according to the order of *Melchisedec*, *Ps.* cix., whose sacrifice was bread and wine, *Gen.* xv.

7. This sacrifice of the mass is the same in substance with that which *Christ* offered for us upon the cross; because both the *Victim offered*, and the priest, or *principal Offerer*, is the same *Jesus Christ*. The difference is only in the manner of the offering; because upon the cross our Saviour offered himself in such a manner, as really to shed his blood, and die for us: whereas, now he does

not really shed his blood, nor die any more. And therefore this is called an *unbloody sacrifice*; and that of the cross a *bloody sacrifice*.

8. By reason of this near alliance which this sacrifice of the mass has with the sacrifice of the cross, it completely answers all the different ends of sacrifice, and that in a manner infinitely more perfect than any of the ancient sacrifices. *Christ* is here both Priest and Victim representing in Person, and offering up his death and passion to his Father: First, for the *adoration*, praise, honor, and glory of the divine Majesty. Secondly, in *thanksgiving* for all his benefits. Thirdly, for obtaining pardon for our sins. Fourthly, for obtaining *grace* and salvation for us, by the merits of that same death and passion. And therefore this sacrifice, in order to all these ends, must be infinitely beyond all the *holocausts*, *thank-offerings*, *sin-offerings*, and *peace-offerings* of the ancient law.

9. This sacrifice of the mass then is offered up to God, in the catholic church, *First*, as a daily *remembrance* of the passion of *Christ*: *Do this for a commemoration of me*: St. Luke, xxii. *Secondly*, As a most solemn *worship* of the divine Majesty. *Thirdly*, As a most acceptable *thanksgiving* to God, from whence it has the name of *Eucharist*. *Fourthly*, As a most powerful means to move God to show mercy to us in the *forgiveness of our sins*, for which reason we call it *propitiatory*. And *lastly*, As a most effectual way to *obtain* of God all that we want, coming to him (as we here do) with *Christ*, and through *Christ*.

10. For these ends both priest and people ought to offer up the sacrifice of the mass: the priest, as *Christ's* minister, and in his person; and the people by the hands of the priest; and both the one and the other by the hands of the great High Priest *Jesus Christ*. And with this offering of *Christ's*, both the one and the other ought to make a total offering of themselves also by his hands, and in union with him.

11. Hence the best devotion for hearing mass, is that which has for its object the passion of *Christ*, and which tends to unite the soul to *Christ*; and through him to his Father; and which most perfectly answers all the other ends of this sacrifice, *viz.*, the adoration of God, *thanksgiving* for all his benefits, the obtaining pardon for all our sins, and *grace* in all our necessities.



SECT. II.—*The manner of hearing Mass.*

“WHEN you are going to hear mass, let your first care be to endeavor to recollect yourself, as well as you can, by calling home your wandering thoughts, and taking them off from all other business and concerns. Imagine that you hear within you the sweet voice of your Saviour, inviting you to come to his sacrifice, and to unite yourself to him.

“In your way to the church or chapel, put yourself in spirit in the company of the blessed Virgin, and the other pious women going to mount *Calvary*, to be present at the passion and death of our Lord. Represent your Saviour as carrying his cross before you, to be immolated thereon for your sins, and bewail these sins of yours, as the causes of all his sufferings.

“When you enter the church or chapel humble yourself profoundly in the presence of God, whose house you come into; and if the blessed sacrament be kept there, adore your Saviour upon your bended knees. At taking of holy water, make the sign of the cross upon yourself, beg pardon for your sins, and humbly crave that you may be washed and cleansed from them by the blood of the Lamb.

“Choose, as much as you can, a place to kneel in, where you may be most recollected, and least disturbed. There represent to yourself, by a lively faith, the majesty of God, and humbly beg his mercy and grace, that you may assist at this tremendous sacrifice in the manner you ought.

“At the beginning of the mass, the priest at the foot of the altar makes the sign of the cross, saying: *In the name of the Father, and of the Son and of the Holy Ghost, Amen*, and then recites with the clerk the 42d Psalm, *Judica me, Deus, &c. Judge me, O God*, which you may either recite with him or pray as follows.”

*A Prayer at the beginning of the Mass.*

O ALMIGHTY Lord of heaven and earth, behold I, a wretched sinner, presume to appear before thee this day, to offer up to thee by the hands of this thy minister, and by the hands of our High Priest, *Jesus Christ*, thy Son, the sacrifice of

his body and blood, in union with the sacrifice which he offered to thee upon the cross. *1st*, For thy own honor, praise, adoration, and glory. *2dly*, In remembrance of his death and passion. *3dly*, In thanksgiving for all thy blessings bestowed on him and on his whole church, whether triumphant in heaven, or militant on earth; and especially for those bestowed on me, the most unworthy of all. *4thly*, For obtaining pardon and remission of all my sins: and of those of all others, whether living or dead, for whom I ought to pray. And *lastly*, For obtaining all graces and blessings both for myself, and for thy whole church. O, be thou pleased to assist me in such a manner by thy grace, that I may behave myself this day as I ought to do in thy divine presence, and that I may so commemorate the death and passion of thy Son, as to partake most plentifully of the fruits of it. Through the same *Jesus Christ*, thy Son. *Amen*.

“Then the priest bowing down says the *Confiteor*, *I confess to Almighty God, &c.* by way of a general confession to God, to the whole court of heaven, and to all the faithful then present, of his sins and unworthiness: and to beg their prayers to God for him. And the clerk in the name of the people, prays for the priest, that God would have mercy on him, and forgive him his sins, and bring him to everlasting life. Then in the name of all there present, the clerk makes the like general confession to God, to the whole court of heaven, and to the priest, and begs his prayers. And the priest prays to God to show mercy to all his people, and to grant them pardon, absolution, and remission of all their sins. Which is done to the end that both priest and people may put themselves in a penitential spirit, in order to assist worthily at this divine sacrifice. You may either say the *Confiteor*, according to the form which you have above in the morning exercise, page 43, or you may pray as follows.”

*A Prayer at the Confiteor.*

**O** BLESSED Trinity, one God, Father, Son, and Holy Ghost, prostrate in spirit before thee, I here confess, in the sight of the whole court of heaven, and of all thy faithful, my innumerable treasons against thy divine Majesty. I have sinned, O Lord, I have sinned: I have grievously offended thee through the whole course of my life, in thought, word, and deed; and therefore am most unworthy to lift my eyes to heaven, or so much as to name thy sacred name: how much more am I unworthy to appear here in thy sanctuary, and to assist among thy angels at these heavenly mysteries, which require so much purity; because *Jesus Christ* himself is here in person both Priest and Victim! But, O my God, thy mercies are above all thy works, and thou wilt not despise a contrite and humble heart: and therefore I here venture to come into thy temple, and with the poor publican, and, as I hope, with the same penitential spirit, I strike my breast and say, *O God, be merciful to me a sinner.* [Repeat this thrice.] And I humbly hope to find this mercy which I crave, through that passion and death which is here celebrated. O fountain of mercy grant this mercy to me and to all poor sinners. *Amen.*

“After the *Confiteor* the priest goes up to the altar, saying, *Take away from us, we beseech thee, O Lord, our iniquities, that we may be worthy to enter with pure minds into the holy, of holies, through Christ our Lord, Amen.* Say the same with him: and when he kisses the altar as a figure of Christ, and the seat of the sacred mysteries, make an act of love for your divine Saviour, and embrace his feet with an humble and tender affection.

“When the priest is come up to the altar, he goes to the book, and there reads what is called the *Introit* or *Entrance* of the mass which is different every day, and

is generally an anthem taken out of the scripture, with the first verse of one of the Psalms, and the *Glory be to the Father*, &c., to glorify the blessed Trinity."

*A Prayer at the Introit.*

**G**RANT, O Lord, we may be truly prepared for the offering this great sacrifice to thee this day; and because our sins alone can render us displeasing to thee, therefore we cry aloud to thee for mercy.

"The priest returns to the middle of the altar, and says alternately with the clerk, the *Kyrie eleison*, or *Lord have mercy on us*, which is said three times to God the Father; three times *Christe eleison*, or *Christ have mercy on us*, to God the Son; and three times again *Kyrie eleison*, to God the Holy Ghost. Join in this frequent calling for mercy: but let it be with a truly contrite and humble heart.

"After the *Kyrie eleison*, the priest recites the *Gloria in excelsis*, or *Glory to God on high*, &c.; being an excellent hymn and prayer to God, the beginning of which was sung by the angels at the birth of *Christ*. Join in this heavenly hymn, and excite in your soul the affections which it expresses."

*The Gloria in Excelsis.*

**G**LORY be to God on high, and peace on earth to men of good will. We praise thee, we bless thee, we adore thee, we glorify thee, we give thanks for thy great glory. O Lord God, O heavenly King, O God the Father Almighty, O Lord *Jesus Christ*, the only-begotten Son, O Lord God, O Lamb of God, O Son of the Father, O thou who takest away the sins of the world, have mercy on us: O thou who takest away the sins of the world, receive our prayer: O thou who sittest at the right hand of the Father, have mercy on us: for thou alone art holy, thou alone art Lord, thou alone art most high O *Jesus Christ*, together with

the Holy Ghost, in the glory of God the Father.  
*Amen.*

“*N. B.* This being a hymn of joy, is omitted in the masses of *requiem* for the dead, and in the masses of the *Sundays* and *Ferias* of the penitential times of *Advent* and *Lent*, &c.

“At the end of the *Gloria in excelsis*, the priest kisses the altar, and turning to the people, says *Dominus vobiscum*, the Lord be with you: Answer *Et cum spiritu tuo*, And with thy spirit. As often as this salutation is repeated, pray that our Lord may be always with you, with his ministers, and with all his people, by directing and assisting all with his heavenly grace.

“The priest returns to the book, and says, *Oremus*, Let us pray, and then reads the collect or collects of the day, concluding them with the usual termination, *Per Dominum nostrum*, &c. Through our Lord Jesus Christ, &c., with which the Church commonly concludes all her prayers. Whilst the priest is reading the collects you may thus join with him.”

### *A Prayer at the Collects.*

**O** ALMIGHTY and eternal God, we humbly beseech thee mercifully to give ear to the prayers here offered thee by thy servant in the name of thy whole church, and in behalf of us thy people. Accept them, to the honor of thy name, and the good of our souls; and grant to us all mercy, grace, and salvation. Through our Lord *Jesus Christ. Amen.*

### *On the festival of a Saint.*

**G**RANT, we beseech thee, Almighty God, that the examples of thy saints may effectually move us to reform our lives, that while we celebrate their festivals, we may also imitate their actions. Through our Lord *Jesus Christ Amen.*

“The *collects* being ended, the priest lays his hands upon the book, and reads the *epistle* or *lesson* of the day At the end of which the clerk answers, *Deo gratias*

*Thanks be to God*, viz. for the heavenly doctrine there delivered. Then follow some verses or sentences of scripture, called the *Gradual*, which are every day different. During the epistle and gradual you may pray thus.

*A Prayer at the Epistle.*

**T**HOU hast vouchsafed, O Lord, to teach us thy sacred truths by the prophets and apostles: O grant that we may so improve by their doctrine and examples in the love of thy holy name, and of thy holy law, that we may show forth by our lives whose disciples we are; that we may no longer follow the corrupt inclinations of flesh and blood, but master all our passions; that we may be ever directed by thy light, and strengthened by thy grace, to walk in the way of thy commandments, and to serve thee with clean hearts. Through our Lord *Jesus Christ*.

*A Prayer at the Gradual.*

**H**OW wonderful, O Lord, is thy name, through the whole earth! I will bless thee, O Lord, at all times; thy praise shall ever be in my mouth. Be thou my God and Protector for ever; I will put my whole trust in thee; O let me never be confounded.

“After this the book is removed to the other side of the altar, in order to the reading of the gospel of the day: which removal of the book represents the passing from the preaching of the old law (figured by the lesson or epistle) to the gospel of *Jesus Christ*, published by the preachers of the new law. The priest, before he reads the gospel, stands awhile bowing down before the middle of the altar, begging of God, in secret, to cleanse his heart and his lips, that he may be worthy to declare those heavenly words. You may at the same time ask of God, that he would open your ears and heart, that these divine lessons may sink deep into your soul.

“At the beginning of the gospel the priest greets the

people with the usual salutation. *Dominus vobiscum*, *The Lord be with you*, and then tells out of which of the evangelists the gospel is taken, saying, *Sequentia S. Evangelii secundum*, &c., i. e., *What follows is of the Holy Gospel*, &c.. at which words both priest and people make the sign of the cross. *First*, upon their foreheads, to signify that they are not ashamed of the cross of *Christ*, and his doctrine. *Secondly*, upon their mouths, to signify that they will ever profess it in their words. *Thirdly*, upon their breasts, to signify that they will always keep it in their hearts. The clerk answers, *Gloria tibi, Domine, Glory be to thee, O Lord*.

"At the gospel stand up, to declare, by that posture, your readiness to go and do whatsoever you shall be commanded by your Saviour in his gospel: and if you have not the convenience of reading it, or otherwise attending to it, you may pray as follows."

### *A Prayer at the Gospel.*

**O** LORD *Jesus Christ*, who camest down from heaven to instruct us in all truth, and continuest daily to teach us by thy holy gospel, and the preachers of thy word; grant me grace, that I may not be wanting in any care necessary for being instructed in thy saving truths: let me be as industrious in my soul's concern, as I am for my body; that while I take pains in the affairs of this world, I may not, through stupidity or neglect, let my soul starve and perish everlastingly. Let the rules of the gospel be the direction of my life, that I may not only know thy will, but likewise do it; that I may observe thy commandments; and, resisting all the inclinations of corrupt nature, ever follow thee, who art the Way, the Truth, and the Life; for thus only can I be thy true disciple; and thus only, *O Jesus*, canst thou be my master.

"At the end of the gospel the clerk answers, *Laus tibi Christe, Praise be to thee, O Christ*. And the priest kisses the book in reverence to those sacred words he has been

reading out of it. Then upon all *Sundays*, and many other festival days, standing in the middle of the altar, he recites the *Nicene* creed, kneeling down at these words : *He was made man*, in reverence to the great mystery of our Lord's Incarnation.

### *The Nicene Creed.*

I BELIEVE in *one* God, the Father Almighty. Maker of heaven and earth, and all things visible and invisible. And in *one* Lord *Jesus Christ*, the only begotten Son of God, and born of the Father, before all ages ; God of God, Light of Light, true God of true God ; begotten, not made ; consubstantial to the Father ; by whom all things were made. Who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin *Mary*, and *he was made man* : was crucified also for us under *Pontius Pilate* : he suffered and was buried, and the third day he rose again according to the Scriptures. He ascended into heaven, sits at the right hand of the Father, and is to come again with glory to judge the living and the dead : of whose kingdom there shall be no end. And in the Holy Ghost, the Lord and Giver of life, who proceeds from the Father and the Son, who together with the Father and the Son, is adored and glorified, who spoke by the prophets. And *one*, holy, catholic, and apostolic church : I confess *one* baptism for the remission of sins, and I look for the resurrection of the dead, and the life of the world to come. *Amen.*

“Then the priest turns about to the people, and says, *Dominus Vobiscum, The Lord be with you.* And having read in the book a verse or sentence of the scripture which is called the *Offertory*, and is every day different, he uncovers the chalice, and taking in his hand the paten or little plate, offers up the bread to God : then going to the corner of the altar, he takes the wine, and pours it



into the chalice, and mingles with it a *small* quantity of water, in remembrance of the blood and water that issued out of our Saviour's side; after which he returns to the middle of the altar, and offers up the chalice. Then bowing down he begs that this sacrifice, which he desires to offer with a contrite and humble heart, may find acceptance with God; and blessing the bread and wine with the sign of the cross, he invokes the Author of all sanctity to sanctify this offering. During the offertory you may pray thus:—

*A Prayer at the Offertory.*

ACCEPT, O eternal Father, this offering which is here made to thee by thy minister, in the name of us all here present, and of thy whole church. It is as yet only bread and wine, but by a miracle of thy power and grace, will shortly become the body and blood of thy beloved Son. He is our High Priest, and he is our Victim. With him and through him we desire to approach to thee this day, and by his hands to offer thee this sacrifice, for thy own honor, praise, and glory, in thanksgiving for all thy benefits, in satisfaction for all our sins, and for obtaining conversion for all unbelievers, and mercy, grace, and salvation for all thy faithful. And with this offering of thy only begotten Son we offer ourselves to thee, begging, that by the virtue of this sacrifice, we may be happily united to thee, and that nothing in life or death may ever separate us any more from thee. Through *Jesus Christ* our Lord. *Amen.*

“ At the end of the offertory, the priest goes to the corner of the altar, and washes the tips of his fingers, to denote the cleanness and purity of soul with which we ought to approach to these divine mysteries, saying *Lavabo, &c. I will wash my hands among the innocent, and I will encompass thy altar, O Lord, &c., as Psalm xxv. 6* Then returning to the middle of the altar, and there bow-

ing down, he begs of the blessed Trinity to receive this oblation in memory of the passion, resurrection and ascension of our Lord *Jesus Christ*, and for an honorable commemoration of the blessed Virgin, and of the saints, that they may intercede for us in heaven, whose memory we celebrate upon earth. You may thus join with him.

*A Prayer at Lavabo, or washing the Fingers.*

**O** WHAT cleanness and purity of heart ought we to bring with us to this great sacrifice! but, alas! I am a poor unclean sinner. O wash me, dear Lord, from all the stains of sin in the blood of the Lamb, that I may be worthy to be present at these heavenly mysteries.

*A Prayer when the priest stands bowing down at the middle of the altar.*

**O** MOST holy and adorable Trinity, vouchsafe to receive this our sacrifice in remembrance of our Saviour's passion, resurrection, and glorious ascension: and grant that we may die with him to our sins, rise with him to a new life, and ascend with him to thee. Let those saints, whose memory we celebrate on earth, remember us before thy throne in heaven, and obtain mercy for us, through the same *Jesus Christ* our Lord. *Amen.*

"Then the priest, kissing the altar, turns to the people, and says, *Orate Fratres, &c.*, that is, *Brethren, pray that my sacrifice and yours may be made acceptable to God the Father Almighty.* You would do well to pray as he desires, and say with the clerk:"

**M**AY the Lord receive this sacrifice from thy hands, to the praise and glory of his own name, for our benefit, and that of all his holy church.

"Then the priest says, in a low voice, the prayers called *Secreta*, which correspond to the collects of the day, and are different every day. During which you may pray as follows:"

*A Prayer at the Secreta.*

**M**ERCIFULLY hear our prayers, O Lord, and graciously accept this oblation which we thy servants make to thee; and as we offer it to the honor of thy name, so may it be to us here a means of obtaining thy grace, and life everlasting hereafter, through *Jesus Christ*. *Amen*.

*On the festival of a Saint.*

**S**ANCTIFY, O Lord, we beseech thee, these gifts which we offer thee in this solemnity of thy holy servant N., and so strengthen us by thy grace, that both in prosperity and adversity, our ways may be ever directed to thy honor, through our Lord *Jesus Christ*.

“The priest concludes the *Secreta*, by saying aloud, *Per omnia sæcula sæculorum*, that is, *World without end*. Ans. *Amen*. Priest, *Dominus vobiscum*, *The Lord be with you*. Ans. *Et cum spiritu tuo*, *And with thy spirit*. Priest, *Sursum corda*, *Lift up our hearts*. Ans. *Habemus ad Dominum*, *We have lifted them up to the Lord*. Priest, *Gratias agamus Domino Deo nostro*, *Let us give thanks to the Lord our God*. Ans. *Dignum et justum est*, *It is meet and just*. Then the priest recites the *Preface*, (so called because it serves as an introduction to the canon of the mass) in which you may join with him as follows:”

*The Preface.*

**I**T is truly meet and just, right and wholesome that we always, and in all places, should give thanks to thee, O holy Lord, almighty Father, everlasting God; who with thy only begotten Son, and the Holy Ghost, art one God, one Lord; not in the singularity of one person, but in the Trinity of one substance. For what we believe of thy glory, as thou hast revealed it, we believe the same of thy Son, the same of the Holy Ghost, without any dif-

ference. That in the confession of the true and eternal Deity, the propriety in persons, the unity in essence, and the equality in majesty may be adored. Which the angels and archangels, the cherubim and the seraphim praise, who also, cease not to cry out daily, saying with one voice : Holy, holy, holy, Lord God of Sabaoth. The heavens and earth are full of thy glory, *Hosannah* in the highest. Blessed is he that comes in the name of the Lord, *Hosannah* in the highest.

“ After the *Preface* follows the *Canon* of the mass, or the most sacred and solemn part of this divine service, which is read with a low voice, as well to express the silence of *Christ* in his passion, and his hiding at that time his glory and divinity, as to signify the vast importance of that common cause of all mankind, which the priest is then representing as it were in secret to the ear of God ; and the reverence and awe with which both priest and people ought to assist at these tremendous mysteries.

“ The *Canon* begins by the invoking the Father of mercies, through *Jesus Christ* his Son, to accept this sacrifice for the holy catholic church, for the pope, for the bishop, for the government, and for all the professors of the orthodox and apostolic faith throughout the whole world. Then follows the *Memento*, or commemoration of the living, for whom in particular the priest intends to offer up that mass, or who have been particularly recommended to his prayers. To which is added, a remembrance of all there present, with a solemn commemoration of the blessed Virgin, of the apostles, martyrs, and all the saints ; to honor their memory, by naming them in the sacred mysteries, to communicate with them, and to beg of God the help of their intercession through *Jesus Christ* our Lord. During this part of the canon you may say : ”

*A Prayer at the beginning of the Canon.*

**O** ETERNAL and most merciful Father, behold we come to offer thee our homage this day ; we desire to adore, praise, and glorify thee, and to

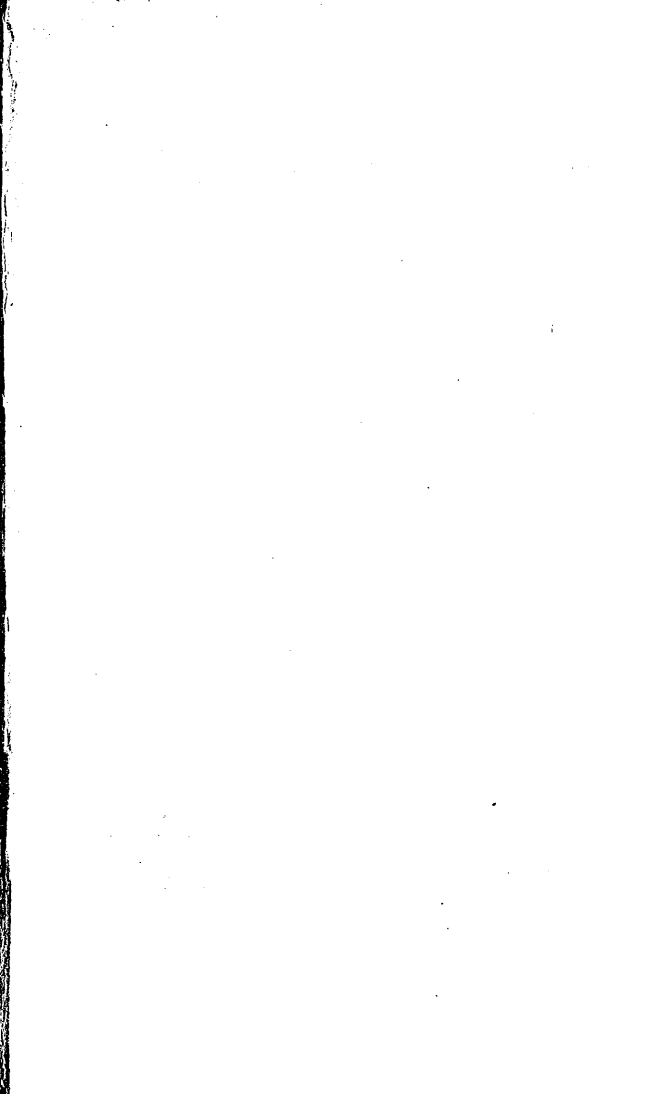
give thee thanks, for thy great glory, joining our hearts and voices with all thy blessed in heaven, and with thy whole church upon earth. But acknowledging our great unworthiness and innumerable sins, for which we are heartily sorry, and humbly beg thy pardon, we dare not venture to approach thee otherwise than in company of thy Son, our Advocate and Mediator *Jesus Christ*, whom thou hast given us to be both our High Priest and Sacrifice. With him, therefore, and through him, we venture to offer thee this sacrifice; to his most sacred intentions we desire to unite ours; and with this offering which he makes of himself, we desire to make an offering of our whole being to thee. With him, and through him, we beseech thee to exalt thy holy catholic church throughout the whole world; to maintain her in peace, unity, holiness, and truth; to have mercy on thy servant N., our chief bishop N., our prelate N., and all that truly fear thee; on our parents, children, friends, and benefactors, &c., on all those whom we have any ways scandalized, injured or offended, or for whom we are any other way bound to pray; on all that are in their agony, or under violent temptations, or other necessities, corporal or spiritual; on all our enemies; and, in a word, on all poor sinners; that we may be all converted to thee, and find mercy, through *Jesus Christ*, thy Son; through whom we hope one day to be admitted into the company of all thy saints and elect, whose memory we here celebrate, whose prayers we desire, and with whom we communicate in these holy mysteries.

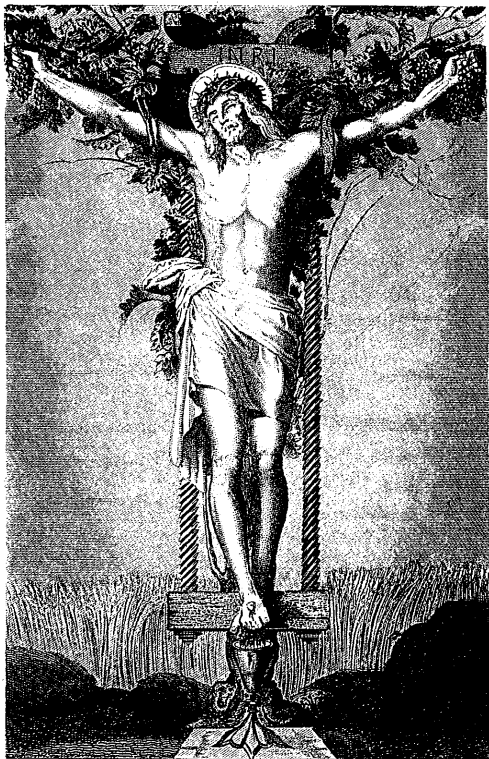
“Then the priest spreads his hands, according to the ancient ceremony of sacrifices, over the bread and wine, which are to be consecrated into the body and blood of *Christ*, and begs that God would accept of this oblation.

which he makes in the name of the whole church, and that he would grant us peace in this life and eternal salvation in the next. After which he solemnly blesses the bread and wine with the sign of the cross, and invokes the Almighty, that they may be made to us the body and blood of his most beloved Son our Lord *Jesus Christ*. And so he proceeds to the consecration, first of the bread into the body of our Lord, and then of the wine into his blood ; which consecration is made by *Christ's* own words, pronounced in his Name and Person by the priest, and is the most essential part of this sacrifice ; because thereby the body and blood of *Christ* are really exhibited and presented to God, and *Christ* is mystically immolated. Immediately after the consecration follows the *Elevation*, first of the host, then of the chalice in remembrance of *Christ's* elevation upon the cross. At the elevation of the chalice, the priest recites these words of *Christ*: *As often as ye do these things, ye shall do them for a commemoration of me.* Then he goes on, making a solemn commemoration of the passion, resurrection, and ascension of *Christ*, and begging of God to accept this sacrifice as he was pleased to accept the oblation of *Abel*, *Abraham*, and *Melchisedec*: and to command, that it may, by his holy angel, be presented upon the altar above, in presence of his divine Majesty, for the benefit of all those that shall partake of these mysteries here below. In the mean time you may pray thus :—

*A Prayer when the Priest spreads his Hands over the Oblation.*

**WE** present to thee, O Lord, this bread and wine, which, being composed of many, reduced into one, are symbols of concord and unity ; that by thy all-powerful blessing they may be made for us the precious body and blood of thy beloved Son ; and that through him, and through his death and passion, applied to our souls by these sacred mysteries we may obtain mercy, grace, and peace in this life and eternal happiness in the next.





"FATHER INTO THY HANDS I COMMEND  
MY SPIRIT"

*Luke XXIII -46.*



*A Prayer at the Elevation of the Host.*

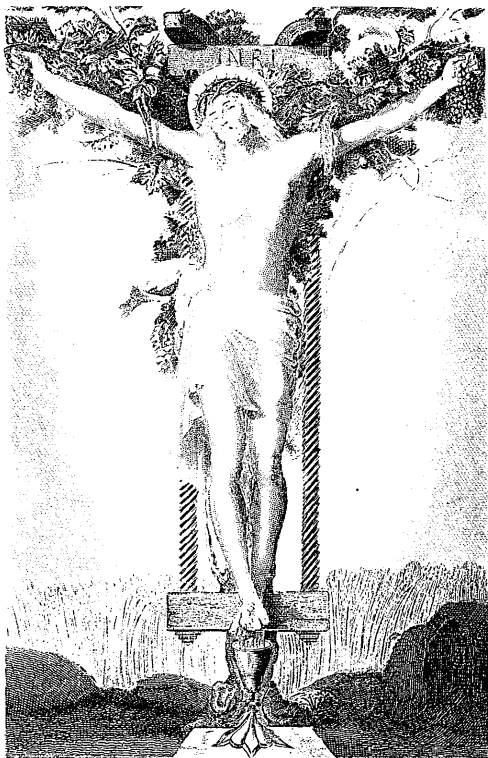
**O** DIVINE Jesus, the Word made flesh for us, true God and true Man, I believe that thou art here present; I adore thee with profound humility; I love thee with my whole heart, and as thou art here for the love of me, I consecrate myself entirely to thee.

*At the Elevation of the Chalice*

**I** ADORE the precious blood which thou, O Jesus, didst shed for all men. Grant, O my God and Saviour, that it may not have been spilt in vain for me; give me the grace to apply the merits of it to my soul. I offer thee my life and being, O amiable Jesus, in grateful return for that infinite love with which thou didst give thy life and blood for me.

*A Prayer after the Elevation.*

**L**OOK down now, O Lord, we beseech thee, upon this sacred victim which was once offered to thee upon the cross, and is now daily offered to thee. Remember that thy only-begotten Son, for us poor sinners, was conceived and born into this world; that he suffered a bitter agony and sweat of blood; for us he was betrayed into the hands of sinners, huffed, spit upon, and many ways abused; for us he was scourged at a pillar, crowned with thorns, and nailed to a cross; for us he died, and for us he triumphed over death by his resurrection, and he opened heaven for us by his ascension. We desire gratefully to commemorate all these mysteries this day, in the oblation of this pure and holy sacrifice. O look not on our sins, but on the infinite ransom paid for them. And whilst we offer it here below upon our altars, do thou receive it upon thy altar above, from the hands of the Angel of the



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great Council, the eternal Priest; and from thence send down thy blessing upon all us, who here below assist at thy divine mysteries, through the same *Jesus Christ* our Lord. *Amen.*

“Then the priest proceeds to the *Memento*, or Commemoration of the dead, saying,

*At the Memento.*

**R**EMEMBER also O Lord, thy servants N. and N., who are gone before us with the sign of faith, and repose in the sleep of peace :

“Praying for all the faithful departed in general, and in particular for those for whom he desires to offer this sacrifice. Do you the same; and during this *Memento*, recommend in particular to God’s mercy, through *Jesus Christ’s* death and passion, the souls of your relations, friends, &c., such as are lately dead, or have been particularly recommended to your prayers; all such as you have any ways injured, or been an occasion of their sins; such as are in the greatest want of prayers, or have none to pray for them : in fine, all such as God would have you particularly to pray for; and conclude with the priest;

**T**O these, O Lord, and to all that rest in *Christ*, grant, we beseech thee, a place of refreshment, light, and peace, through the same *Christ* our Lord. *Amen.*

“After this *Memento*, or Commemoration of the Dead, the priest, raising his voice a little, and striking his breast, says *Nobis quoque peccatoribus, &c., And also to us sinners, &c.,* humbly craving mercy and pardon for his sins, and to be admitted to some part and society with the apostles and martyrs, through *Jesus Christ*. Then kneeling down and taking the sacred host in his hands, he makes the sign of the cross with it over the chalice, saying, *Through him, and with him, and in him, is to thee, O God the Father, in the unity of the Holy Ghost, all honor and glory ;* which last words he pronounces, elevating a little the host and chalice from the altar, and then kneels down, saying, with a loud voice, *Per omnia sæcula sæculorum, For ever and ever. Amen.*

*A prayer at the Nobis quoque peccatoribus.*

WE humbly implore thy mercy, O Lord, for ourselves also ; we beg pardon for all our sins : we desire to detest them and to renounce them forever ; all our hope is in the multitude of thy tender mercies, from which we confidently expect forgiveness, through *Jesus Christ* ; and to be one day through him, admitted into the company of the blessed apostles and martyrs, in thy heavenly paradise. In the mean time we desire to offer thee daily through him, *all honor and glory*.

“ At the *Pater Noster* join with the priest in that sacred prayer ; and at the conclusion of it, beg with him to be delivered from all evils past, present, and to come ; and by the intercession of the blessed Virgin, and all the saints, to be secured from sin, and all disturbances, through *Jesus Christ*, our Lord.

*At the Pater Noster, say,*

OUR Father who art in heaven ; hallowed be thy name ; thy kingdom come ; thy will be done on earth, as it is in heaven ; give us this day our daily bread ; and forgive us our trespasses, as we forgive them that trespass against us ; and lead us not into temptation ; but deliver us from evil. Amen.

Deliver us from those evils which we labor under at present ; from past evils, which can be nothing but our manifold sins ; and from the evils to come, which will be the just chastisement of our offences, if our prayers, and those more powerful ones of thy saints, who intercede for us, intercept not thy justice, or excite not thy bounty.

“ After this the priest breaks the host over the chalice in remembrance of *Christ's* body being broken for us upon the cross ; and he puts a small particle of the host into the chalice, praying that *the peace of the Lord may be always with us.*”

*At the Breaking of the Host, say,*

**T**HY body was broken, and thy blood was shed for us, grant that the commemoration of this holy mystery may obtain for us peace; and that those who receive it may find everlasting rest.

“Then kneeling down, and rising up again, the priest says, *Agnus Dei, &c.*”

*At the Agnus Dei, say,*

**L**AMB of God, who takest away the sins of the world; Have mercy on us. Lamb of God, who takest away the sins of the world; Have mercy on us. Lamb of God who takest away the sins of the world; Grant us thy Peace.

“The priest then says three short prayers, by way of preparation for receiving the blessed sacrament; then kneeling down, and rising again, he takes up the host, and striking his breast, he says thrice, *Domine, non sum dignus, &c.*”

*After the Agnus Dei, say,*

**I**N saying to thy Apostles, my peace I leave you, my peace I give you, thou hast promised, O Lord, to all thy Church, that peace which the world cannot give: peace with thee, and peace with ourselves.

Let nothing, O Lord, ever interrupt this holy peace; let nothing separate us from thee to whom we heartily desire to be united, through this blessed sacrament of peace and reconciliation. Let this food of angels strengthen us in every Christian duty, so as never more to yield under temptations, or fall into our common weakness.

*At the Domine non sum dignus, say thrice,*

**L**ORD, I am not worthy thou shouldst enter under my roof; say only the word, and my soul shall be healed.

\* Here, at the ringing of the bell, go up to the rails, if you are going to communion.—After saying the *Domine non sum dignus*, the priest makes the sign of the cross upon himself with the host, saying, *The body of our Lord Jesus Christ preserve my soul to life everlasting.* Amen. And so receives it. Then after a short pause in mental prayer, he proceeds to the receiving of the chalice, using the like words : *The blood of our Lord Jesus Christ preserve my soul to life everlasting.* Amen.—Then follows the communion of the people, if any are to receive.

“The devotion most proper for the people, from the *Pater noster* till after the priest’s communion, is to make, during that time, a *spiritual communion* ; 1st, By a lively *faith* of the real presence, in the blessed sacrament, of the Lamb of God slain for our sins, and of the abundance of graces, which he brings with him to such as receive him worthily. 2dly, By an ardent *desire* of partaking of this life-giving food. 3dly, By *humbly* acknowledging and heartily *bewailing* their unworthiness and sins, which hinder them from daring to approach to this heavenly table. 4thly, By inflamed affections of love, aspiring after *Jesus Christ*, and an eternal union with him ; inviting him to come at least spiritually into their souls, and to take full possession of all the powers of their souls, and to give them a large share in those graces, which he usually bestows on the worthy communicant, &c. This is a devotion which may be made with great profit, not only as often as a person hears mass, but any other hour in the day ; and the oftener the better. You may, if you please, make use of this form.”

### *A Spiritual Communion.*

O MY sweet Saviour, *Jesus Christ* thou art my Sovereign Good, the Fountain of all good, my God and my All. I most firmly believe, that for us sinners, and for our salvation, thou wast pleased to come down from heaven, to take upon thee, by the mystery of thy incarnation, our human nature, and to become one of us, that so thou mightest be our High Priest and our Victim : I most firmly believe, that thou offeredst thyself upon the cross a sacrifice

for us all, after having suffered many cruel torments for us ; and that, by thy glorious resurrection and admirable ascension, thou hast opened the gates of heaven for us. I most firmly believe, that in these sacred mysteries thou art truly and really present, and that thy sacred body and blood are here offered up in sacrifice, and verily indeed received by the faithful, in remembrance of thy death. O how happy are those souls, who worthily receive thee in this divine sacrament ! O what graces, what sanctity do they receive from this Fountain of all sanctity ! O that I were so happy as to approach this day to thy heavenly banquet, and to feed on the food of life, the bread of angels ! But alas ! I am the most wretched of all sinners, who, from my first coming to the use of reason, till this hour, have, in innumerable ways offended thee, my God. My soul is overspread with an universal leprosy, covered on all sides with ulcers, and unclean and filthy beyond measure, and therefore infinitely unworthy to approach to the Lord of all purity and sanctity. In this lamentable state that I am, I dare not so much as look up to thy altar, much less approach to it ; but with eyes and heart cast down, and with a deep sense of my manifold treasons, and great unworthiness, I humbly beg pardon of thee for all my sins, and implore thy mercy. O Fountain of mercy have compassion on me, and suffer me at least to sigh after thee ; and though I am unworthy of thy embraces, permit me, like the penitent *Magdalen*, to present myself at least before thy feet, and wash them in spirit with my tears ! O may thy sacred blood, which thou hast shed for all sinners, cleanse my poor soul this day from all its filth ! O come to me, dear Lord, in spirit, and take possession of all the powers of my soul ! Recollect my memory in



thee, enlighten my understanding, and inflame my will with thy love. O let me be thine, and thou mine, from henceforth and for ever: and grant that nothing, in life or death, may ever separate me from thee any more! In this one prayer, hear me, O Lord, and in all things else, do with me what thou wilt.

“After the Communion, the Priest takes the *ablution*: of wine and water into the chalice, in order to consume whatever may remain of the consecrated species. Then covering the chalice, he goes to the book, and reads a versicle of holy scripture, called the *Communion*, after which, he turns about to the people with the usual salutation, *Dominus vobiscum*, and returning to the book, reads the collects or prayers, called *The Post Communion*.—After which he again greets the people with *Dominus vobiscum*; and gives them leave to depart with, *Ite missa est*; the clerk answering, *Deo Gratias, Thanks be to God*. Then the priest, bowing down before the altar, makes a short prayer to the blessed Trinity; and then, turning about to the people, gives his blessing to them all in the name of the blessed Trinity: and so concludes the mass, by reading the beginning of the gospel according to St. John, which the people hear *standing* till these words, *Et verbum caro factum est, and the Word was made flesh*; when both priest and people kneel down, in reverence to the mystery of *Christ's* incarnation. At the end the clerk answers *Deo Gratias, Thanks be to God*. And so the priest returns from the altar to the sacristy, and unvests himself, reciting in the mean time the *Benedicite*, or the Canticle of the three children, inviting all creatures in heaven and earth to praise and bless the Lord. After the communion of the priest you may pray as follows:”

### *A Prayer after the Communion.*

[ RETURN thee now most hearty thanks, O my God, through *Jesus Christ* thy Son, that thou hast been pleased to deliver him up to death for us, and to give us his body and blood, both as a sacrament and a sacrifice, in these holy mysteries; at which thou hast permitted me, a most unworthy

sinner, to assist this day. May all heaven and earth bless and praise thee for ever, for all thy mercies. O pardon me, dear Lord, all my distractions, and the manifold negligences, which I have been guilty of this day in thy sight; and let me not depart without thy benediction. Behold, I desire from this moment to give up myself, and all that belongs to me, into thy hands; and I beg that all my undertakings, all my thoughts, words, and actions, may henceforward tend to thy glory, through the same *Jesus Christ* our Lord. *Amen.*

*The Beginning of the Gospel of St. John.*

**I**N the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was made nothing that was made. In him was life, and the life was the light of men; and the light shineth in darkness, and the darkness has not comprehended it. There was a man sent from God, whose name was *John*. This man came for a witness, to give testimony of the light, that all men might believe through him. *He* was not the light, but to give testimony of the light. That was the true light, which enlightens every man that cometh into this world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, he gave them power to be made the sons of God; to them that believe in his name, who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. And *the Word was made flesh*, and dwelt among us. And we saw his glory, the glory as of the only-begotten of the Father, full of grace and truth.

*Prayer after Mass.*

**[** RENDER thee all possible praise and thanks O sovereign Creator, for the favor I have this day received of thy bounty, and of which many better deserving Christians are deprived. Receive O Lord, my unworthy prayers, supply all my defects, pardon all my distractions and indevotions, and grant that, by the strength and virtue of these divine mysteries. I may go on cheerfully in the path of thy commandments, love and service, amidst all the temptations, troubles, and dangers of my life's pilgrimage, till I shall one day happily arrive at thy heavenly kingdom, where, with thy blessed angels and saints, I shall more clearly contemplate thee, more perfectly enjoy thee, and more understandingly celebrate thy infinite goodness and mercy with uninterrupted canticles of eternal praise, admiration and gratitude. *Amen.*

*Let us pray.*

**M**Y loving Lord and merciful Creator, I, miserable sinner, present myself here before thy eyes, humbly beseeching thee, through thy infinite bounty, to vouchsafe me thy assistance, that I may sanctify this day according to thy commandments.—Give me, O Lord, true contrition for all the sins I have committed against thee and my neighbor, by thought, word, or deed, or by omission of such works as I ought to have done.

And I humbly beseech thee, most sweet *Jesus*, not to consider the multitude of my sins; but to remember thy infinite mercy. Grant me grace to spend this week following without offending thee; and for the sake of thy death and passion, give to all sinners knowledge and grace to do penance in

this world : and particularly, I entreat thee, to have mercy on those for whom thy holy Church commands us to offer up our prayers this day : that all of us, together with her, may be made partakers of the infinite merits of thy sacred passion. *Amen.*

For the Collects on Holidays see page 73. For other Prayers after Mass, see page 373.

*N. B.* With regard to the vestments, in which the priest says mass : that as the mass represents the passion of *Christ*, and the priest there officiates in *his* person, so these vestments in which he officiates, represent those, with which *Christ* was ignominiously clothed at the time of his passion. Thus the *Amice* represents the cloth or rag, with which the *Jews* muffled our Saviour's face when at every blow they bid him prophesy who it was that struck him. *St. Luke*, xxii. 64. The *Alb* represents the white garment with which he was vested by *Herod* : The *Girdle*, *Maniple*, and *Stole*, represent the cords and bands with which he was bound in the different stages of his passion. The *Chasuble*, or outward vestment, represents the purple garment, with which he was clothed as a mock king ; upon the back of which there is a cross, to represent that which *Christ* bore on his sacred shoulders : Lastly, the priest's *Tonsure* or crown is to represent the crown of thorns which our Saviour wore.

Moreover, as in the old law, the priests, that were wont to officiate in the sacred functions, had, by the appointment of God, *vestments* assigned for that purpose, as well for the greater decency and solemnity of the divine worship, as to signify and represent the virtues, which God required of his ministers ; so it was proper, that, in the church of the *New Testament*, *Christ's* ministers should in their sacred functions be distinguished, in like manner, from the laity, by their sacred vestments ; which might also represent the virtues which God requires in them : Thus the *Amice*, which is first put upon the head, represents divine *hope*, which the apostle calls the *helmet of salvation* ; the *Alb*, *innocence of life* ; the *Girdle* (with which the loins are begirt) *purity* and *chastity* ; the *Maniple* (which is put on the left arm) *patient suffering* of the labors of this mortal life ; the *Stole*, the sweet *yoke of Christ*, to be borne in this life, in order to a happy im-

mortality ; in fine, the *Chasuble*, which is uppermost, and covers all the rest, represents the *virtue* of *Charity*.

In these vestments the church makes use of five colors, *viz.*, the *white* on the feasts of our Lord, of the B. Virgin, of the angels, and of the saints that were not martyrs ; the *red* on the feasts of Pentecost, of the finding and exaltation of the cross, and of the apostles and martyrs ; the *purple*, which is the penitential color, in the penitential times of *Advent* and *Lent*, and upon *Vigils* and *Ember Days* : the *green* on most of the other *Sundays* and *Ferias* throughout the year ; and the *black* on *Good Friday*, and in the masses for the dead.

We make a reverence to the altar upon which mass is said, because it is the seat of these divine mysteries, and a figure of *Christ*, who is not only our *priest* and *sacrifice*, but our altar too, inasmuch as we offer up our prayers and sacrifices through him. Upon the *altar* we always have a *crucifix*, that as the mass is said in remembrance of *Christ's* passion and death, both priest and people may have before their eyes, during this sacrifice, the image that puts them in mind of his passion and death. And there are always lighted candles upon the altar during mass ; as well to honor the victory and triumph of our great King (which is there celebrated) by these lights, which are tokens of our *joy* and of his *glory*, as to denote the light of *faith*, with which we are to approach to him.

## A METHOD OF HEARING MASS,

*Which may be used by those who are, through necessity, absent from Church.*

**I**T often happens that Christians, through distance of place, indisposition, or other unavoidable impediments, are hindered from being able to be present at the great sacrifice of the Mass ; in which cases it is proper they should endeavor to assist thereat at least in spirit, which may be done with great fruit to their souls in this manner :—

Let them make choice of a proper time in the morning, and either by themselves, or, if they have a family summoning them together, let them go into their ora-

lory, and there present themselves in spirit before the altar of God: after having bewailed their misfortune in being kept from these heavenly mysteries, let them join themselves in heart and affection with all that are offering this sacrifice to God at that time; representing more particularly to themselves that mass which is then offered in the place where they commonly hear mass, and applying themselves to the same devotions they commonly use in time of hearing mass.

Thus, for example. At the *Confiteor*, let them confess their sins with a hearty repentance; at the *Kyrie Eleison*, let them cry out to God for mercy; at the *Gloria in Excelsis*, let them give adoration and glory to God; at the *Collects*, let them recommend to him their own and the church's necessities; at the *Epistle* and *Gospel*, let them beg God's grace, that they may conform their lives to his holy word; and so, in like manner, let them accommodate their devotion to all the other parts of the mass; remembering always the *four intentions* of the sacrifice; the *Passion of Christ*, and a *Spiritual Communion*; uniting themselves in every part of this sacrifice with *Jesus Christ*, and offering themselves to God with him and through him.

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## THE MANNER OF SERVING AT MASS.

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*The Clerk or Servitor kneeling at the left hand of the Priest, shall answer him as follows.*

*Pr.* INTROIBO ad altare Dei.

*Cl.* Ad Deum, qui lætificat juventutem meam.

*Pr.* Judica me, Deus, et discerne causam meam de gente non sancta; ab homine iniquo et doloso erue me.

*Cl.* Quia tu es, Deus, fortitudo mea; quare me repulisti, et quare tristis incedo dum affligit me inimicus?

*Pr.* Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt, et adduxerunt in montem sanctum tuum et in tabernacula tua.

*Cl.* Et introibo ad altare Dei: ad Deum, qui lætificat juventutem meam.

*Pr.* Confitebor tibi in cithara, Deus, Deus meus, quare tristis es anima mea, et quare conturbas me?

*Cl.* Spera in Deo, quoniam adhuc confitebor illi; salutare vultus mei, et Deus meus.

*Pr.* Gloria Patri, et Filio, et Spiritui Sancto.

*Cl.* Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. *Amen.*

*Pr.* Introibo ad altare Dei.

*Cl.* At Deum, qui lætificat juventutem meam.

*Pr.* Adjutorium nostrum in nomine Domini.

*Cl.* Qui fecit cælum et terram.

*Pr.* Confiteor Deo, &c.

*Cl.* Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducatur te ad vitam æternam.

*Pr.* Amen.

*Cl.* Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus sanctis, et tibi, Pater, quia peccavi nimis cogitatione, verbo et opere [*here he strikes his breast thrice*] meâ culpâ, mea culpâ, meâ maximâ culpâ. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes sanctos, et te, Pater, orare pro me ad Dominum Deum nostrum.

*Pr.* Misereatur vestri, &c.

*Cl.* Amen.

*Pr.* Indulgentiam, absolutionem, &c.

*Cl.* Amen.

*Pr.* Deus tu conversus, vivificabis nos.

*Cl.* Et plebs tua lætabitur in te.

*Pr.* Ostende nobis, Domine, misericordiam tuam

*Cl.* Et salutare tuum da nobis.

*Pr.* Domine, exaudi orationem meam.

*Cl.* Et clamor meus ad te veniat.

*Pr.* Dominus vobiscum.

*Cl.* Et cum spiritu tuo.

*Pr.* Kyrie eleison. *Cl.* Kyrie eleison.

*Pr.* Kyrie eleison. *Cl.* Christe eleison.

*Pr.* Christe eleison. *Cl.* Christe eleison.

*Pr.* Kyrie eleison. *Cl.* Kyrie eleison.

*Pr.* Kyrie eleison.

*Pr.* Dominus vobiscum, *or* Flectamus genua.

*Cl.* Et cum spiritu tuo, *or* Levate.

*Pr.* Per omnia sæcula sæculorum.

*Cl.* Amen.

*At the end of the Epistle, say,*

*Cl.* Deo gratias.

The Epistle, Gradual, and *Alleluiah*, *or* Tract, being read, remove the Mass-book to the right hand of the altar, making a reverence as you pass before the middle of the altar. Let the clerk ever kneel or stand on the contrary side to the Mass-book.

*Pr.* Dominus vobiscum.

*Cl.* Et cum spiritu tuo.

*Pr.* Sequentia sancti Evangelii secundum, &c

Making the sign ✝ of the cross, say,

*Cl.* Gloria tibi, Domine.

Make a reverence at the beginning and ending of the Gospel, and at the name of JESUS; and at the end say,

*Cl.* Laus tibi Christe.

*Pr.* Dominus vobiscum.

*Cl.* Et cum spiritu tuo.

Here the clerk is to give wine and water, and prepare the basin, water, and towel for the priest. The priest having washed his fingers, let him kneel in his former place, and answer.

*Pr.* Orate Frates, &c.

*Cl.* Suscipiat Dominus sacrificium de manibus tuis ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque ecclesiæ suæ sanctæ.

*Pr.* Per omnia sæcula sæculorum.

*Cl.* Amen.

*Pr.* Dominus vobiscum.

*Cl.* Et cum spiritu tuo.

*Pr.* Sursum corda.

*Cl.* Habemus ad Dominum.



*Pr.* Gratias agamus Domino Deo nostro.

*Cl.* Dignum et justum est.

*At* Sanctus, Sanctus, Sanctus, &c. *ring the little bell where this is customary.*

And again, when you see the priest spread his hands over the chalice, give warning by the bell, of the consecration which is about to be made. Then holding up the vestment with your left hand, and having the bell in your right, ring during the elevation of the Host; which being ended, you must kiss the vestment; and presently do the same at the elevation of the Chalice. As often as you pass by the blessed Sacrament, adore on your knees.

*Pr.* Per omnia sæcula sæculorum.

*Cl.* Amen.

*Pr.* Et ne nos inducas in tentationem.

*Cl.* Sed libera nos a malo.

*Pr.* Per omnia sæcula sæculorum.

*Cl.* Amen.

*Pr.* Pax Domini sit semper vobiscum.

*Cl.* Et cum spiritu tuo.

The priest's communion being ended, be ready to give him first wine, and then wine and water. But if there be communicants first provide them with a towel, and say the *Confiteor*. Then remove the book to the left hand of the altar, take away the towel from the communicants, if these were any, and return to your former place.

*Pr.* Dominus vobiscum.

*Cl.* Et cum spiritu tuo.

*Pr.* Per omnia sæcula sæculorum.

*Cl.* Amen.

*Pr.* Ite, Missa est; or Benedicamus Domino

*Cl.* Deo gratias.

*In Masses for the Dead.*

*Pr.* Requiescant in pace. *Cl.* Amen.

Remove the book, if it be left open, kneel and receive the priest's blessing.

*Pr.* Pater, et Filius, et Spiritus Sanctus.

*Cl.* Amen.

*At the beginning of the last Gospel.*

*Pr.* Dominus vobiscum.

*Cl.* Et cum spiritu tuo.

*Pr.* Initium, or Sequentia Sancti Evangelii, &c

*Cl.* Gloria tibi, Domine.

*At the end, say,*

*Cl* Deo gratias.

Put out the candles, and lay all up carefully.

## OTHER DEVOTIONS FOR SUNDAYS AND HOLYDAYS.

*The Benedicite : or Canticle of the three children,  
Daniel iii.*

**A**LL ye works of the Lord, bless the Lord, praise and exalt him above all for ever.

O ye angels of the Lord, bless the Lord : O ye heavens, bless the Lord.

O all ye waters that are above the heavens, bless the Lord : O all ye powers of the Lord, bless the Lord.

O ye sun and moon, bless the Lord : O ye stars of heaven, bless the Lord.

O every shower and dew, bless ye the Lord ; O all ye spirits of God, bless the Lord.

O ye fire and heat, bless the Lord ; O ye cold and heat, bless the Lord.

O ye dews and hoary frosts, bless the Lord ; O ye frost and cold, bless the Lord.

O ye ice and snow, bless the Lord ; O ye nights and days, bless the Lord.

O ye light and darkness, bless the Lord ; O ye Lightnings and clouds, bless the Lord.

O let the earth bless the Lord ; let it praise and exalt him above all for ever.

O ye mountains and hills, bless the Lord ; O all ye things that spring up in the earth, bless the Lord.

O ye fountains, bless the Lord ; O ye seas and rivers, bless the Lord.

O ye whales, and all that move in the waters, bless the Lord ; O all ye fowls of the air, bless the Lord.

O all ye beasts and cattle, bless the Lord ; O ye sons of men, bless the Lord.

O let *Israel* bless the Lord ; let them praise him, and exalt him above all for ever.

O ye priests of the Lord, bless the Lord ; O ye servants of the Lord, bless the Lord.

O ye spirits and souls of the just bless the Lord ; O ye holy and humble of heart, bless the Lord.

O *Ananias*, *Azarias*, and *Misael*, bless ye the Lord, praise and exalt him above all for ever.

Let us bless the Father and the Son, with the Holy Ghost : let us praise him and magnify him for ever.

Blessed art thou, O Lord, in the firmament of heaven ; and worthy of praise, and glorious, and magnified for ever.

#### PSALMS OF ADORATION, PRAISE AND THANKSGIVING.

##### *Psalm xciv.*

COME, let us praise the Lord with joy ; let us joyfully sing to God our Saviour.

Let us come before his presence with thanksgiving, and make a joyful noise to him with psalms.

For the Lord is a great God, and a great King above all gods. *For the Lord will not reject his people.*

For in his hands are the ends of the earth, and the heights of the mountains are his.

For the sea is his, and he made it ; and his hands have formed the dry land.

Come let us adore and fall down *before God* ; let us weep before the Lord that made us.

For he is the Lord our God : and we are the people of his pasture, and the sheep of his hand.

To day, if you shall hear his voice, harden not your hearts.

As in the provocation, according to the day of tempt

ation in the wilderness, where your fathers tempted me they proved me and saw my works.

Forty years long was I offended with that generation and I said, *These men* always err in their hearts.

And *they* have not known my ways ; so I swore in my wrath, that they should not enter into my rest.

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. *Amen.*

*Psalm xcix.*

**S**ING joyfully to God, all the earth ; serve ye the Lord with gladness.

Come in before his presence with exceeding great joy.

Know ye that the Lord is God ; he made us and not we ourselves.

We are his people, and the sheep of his pasture. Go ye into his gates with praise, into his courts with hymns, and give glory to him.

Praise ye his name, for the Lord is sweet ; his mercy endureth for ever, and his truth to generation and generation.

Glory be to the Father, &c.

*Psalm cii.*

**B**LESS the Lord, O my soul, and let all that is within me *praise* his holy name.

Bless the Lord, O my soul, and never forget all he hath done for thee.

Who *mercifully* forgiveth all thy iniquities, who healeth all thy diseases.

Who redeemeth thy life from destruction : who crowneth thee with mercy and compassion.

Who satisfieth thy desire with good things ; thy youth shall be renewed like the eagles.

The Lord doth mercies, and judgment for all that suffer wrong.

He hath made his ways known to *Moses*, his wills to the children of *Israel*

The Lord is compassionate and merciful ; long-suffering, and plenteous in mercy.

He will not always be angry ; nor will he threaten for ever.

He hath not dealt with us according to our sins, nor rewarded us according to our iniquities.

For according to the height of the heaven above the earth, he hath strengthened his mercy towards them that fear him.

As far as the east is from the west, so far hath he removed our iniquities from us.

As a father hath compassion upon his children, so hath the Lord compassion on them that fear him.

For he knoweth our frame : he remembereth that we are dust.

Man's days are as grass ; as the flower of the field, so shall he flourish.

For the spirit shall pass in him ; and he shall not be, and he shall know his place no more.

But the mercy of the Lord is from eternity, and unto eternity upon them that fear him.

And his justice unto children's children, to such as keep his covenant,

And are mindful of his commandments to do them.

The Lord hath prepared his throne in heaven : and his kingdom shall rule over all.

Bless the Lord all ye angels ; you that are mighty in strength, and execute his word, hearkening to the voice of his orders.

Bless the Lord all ye his hosts ; you ministers of his who do his will.

Bless ye the Lord all his works, in every place of his dominions, O my soul, bless thou the Lord.

Glory be to the Father, &c.

*Psalm cxvi.*

**O** PRAISE the Lord all ye nations : praise him all ye people.

Because his mercy is confirmed upon us : and the truth of the Lord remaineth for ever.

Glory be to the Father, &c.

*Psalm cxxxvii.*

**I** WILL praise thee, O Lord, with my whole heart for thou hast heard the words of my mouth.

I will sing praise to thee in the sight of the angels ; I will worship towards thy holy temple, and I will give glory to thy name.

For thy mercy and for thy truth ; thou hast magnified thy holy name above all.

In what day soever I shall call upon thee, hear me : thou shalt multiply strength in my soul.

May all the kings of the earth give glory to thee, O Lord ; for they have heard all the words of thy mouth.

And let them sing in the ways of the Lord, for great is the glory of the Lord.

For the Lord is high and looketh on the low ; and the high he knoweth afar off.

If I shall walk in the midst of tribulation, thou wilt quicken me ; and thou hast stretched forth thy hand against the wrath of my enemies ; and thy right hand hath saved me.

The Lord will repay for me. Thy mercy, O Lord, endureth for ever : O despise not the works of thy hands.

Glory be to the Father, &c.

*Psalm cxlviii. Alleluia.*

**P**RAISE ye the Lord from the heavens : praise ye him in the high places.

Praise ye him all his angels : praise ye him all his hosts.

Praise ye him, O sun and moon : praise him all ye stars and light.

Praise him ye heavens of heavens : and let all the waters that are above the heavens praise the name of the Lord.

For he spoke the word, and they were made: he commanded, and they were created.

He hath established them for ever, and for ages of ages: he hath made a decree and it shall not pass away.

Praise the Lord from the earth, ye dragons and all ye deeps.

Fire, hail, snow, ice; stormy winds which fulfil his word.

Mountains and all hills; fruitful trees and all cedars. Beasts and all cattle; serpents and feathered fowls.

Kings of the earth, and all people; princes and all judges of the earth.

Young men and maidens: let the old with the younger praise the name of the Lord; because his name along is exalted.

The praise of him is above heaven and earth; and he hath exalted the horn of his people.

A hymn to all his saints; to the children of *Israel*. a people approaching to him.

Glory be to the Father, &c.

*Psalm cl.*

**P**RAISE ye the Lord in his holy places, praise ye him in the firmament of his power.

Praise ye him for his mighty acts; praise ye him according to the multitude of his greatness.

Praise him with sound of trumpet; praise him with psaltery and harp.

Praise him with timbrel and choir: praise him with strings and organs.

Praise him on high-sounding cymbals; praise him on cymbals of joy: let every spirit praise the Lord.

Glory be to the Father, &c.

*The Benedictus, or Canticle of Zacharias. St. Luke, i.*

**B**LESSED be the Lord God of *Israel*, because he hath visited, and wrought the redemption of his people;

And hath raised up a horn of salvation to us, in the house of *David* his servant ;

As he spoke by the mouth of his holy prophets, who are from the beginning ;

Salvation from our enemies, and from the hand of all that hate us ;

To perform mercy to our fathers, and to remember his holy testament.

The oath which he swore to *Abraham* our father, that he would grant us ;

That, being delivered from the hand of our enemies, we may serve him without fear,

In holiness and justice before him all our days.

And thou, Child, shalt be called the Prophet of the Highest ; for thou shalt go before the face of the Lord to prepare his ways ;

To give knowledge of salvation to his people, unto the remission of their sins ;

Through the bowels of the mercy of our God, in which the Orient from on high hath visited us.

To enlighten them that sit in darkness, and in the shadow of death ; to direct our feet into the way of peace.

Glory be to the Father, &c.

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### A LITANY FOR SUNDAY.



**I**N the name of the Father, and of the Son, and of the Holy Ghost, *Amen.*

Blessed be the Holy and Undivided Trinity, now and for ever. *Amen.*

*Our Father, &c. Hail Mary, &c. I believe, &c.*

Lord have mercy on us.

*Christ* have mercy on us.

Lord have mercy on us.

*Jesus* receive our prayers.

Lord *Jesus* grant our petitions.



O God the Father, Creator of the world,  
O God the Son, Redeemer of mankind,  
O God the Holy Ghost, Perfecter of the elect  
O sacred Trinity, three persons, and one God,  
Behold we were conceived in sin, and in iniquity our  
mothers brought us forth.

As we have grown in years, we have multiplied  
the number of our offences; and every day thy  
goodness adds to our lives, our wickedness in-  
creases the number of our transgressions.

The law of our body makes war against the law of  
our mind, and brings us into subjection to sin;  
so that the good which we would, we do not;  
and the evil which we would not, that we do.

We have sinned in vain thoughts and unlawful de-  
sires of our hearts, in the idle talk and perverse  
words of our mouths, in the wicked works and  
fruitless course of our lives.

We have sinned against thee, by our ingratitude for  
thy blessings, and by our impatience under thy  
chastisements; by preferring ourselves, and the  
satisfaction of our own inordinate appetites and  
desires, before thee and the observance of thy  
holy commandments.

We have sinned against others, in not doing to them,  
as we would have them do to us; and against our  
own souls, in pursuing more eagerly the things  
of this life, than those which belong to our eternal  
felicity.

We have sinned, in delaying our repentance, and  
breaking the solemn promises of amending our  
lives; in exposing ourselves to the danger of  
temptation, and often omitting the opportunities of  
serving thee; and even our best endeavors are  
full of imperfections.

We have sinned, in not profiting ourselves by the  
talents of grace and nature, which thy bounty  
hath committed to us for our improvement; and

idly spending that precious time, and unthankfully neglecting those gracious means, which thy goodness allows us for the work of our salvation.

Have mercy  
on us.

Here call to mind the particular sins of the present day, or such as have been lately committed; and also such as you desire more especially to repent of and amend, then say,

**H**ave mercy on us, most merciful Father; and according to the greatness of thy tender compassion, pardon the multitude of our grievous offences. Remember what our substance is, that we are but as the grass in the field, or a vapor that passeth away and returneth not again. Remember what *thou* art, infinitely glorious in thyself, and infinitely good to the least of thy creatures. Remember the gracious promises of *Jesus Christ*; and for the merits of his sacred passion, from all our sins, From the evils of this present world; from war, pestilence, and famine; from all disastrous mischances in our bodies, minds, or estates; from sudden death, and all other thy heavy judgments, From the evils of the world to come, from the dreadful sentence of condemnation, and the chains of everlasting darkness; from the worm that dies not, and the fire that shall never be quenched, From the evil of sin, which is the only cause of all misery; from the temptations to which, by nature or custom, we are most exposed; from ignorance of thy will, and neglect of what we know to be our duty, From pride, covetousness, and lust; from envy, gluttony, and anger; from a slothful coldness in what concerns our salvation; and from those enormous sins, that cry to heaven for vengeance, From slander, rash judgment, and flattery; from self-love, vain-glory, and hypocrisy; from stubbornness and irreverence towards those that are above us; from the disdain and oppression of such as are below us; from the great guilt of in-

O Lord, deliver us

ducing others to sin, and from the unhappiness of being perverted ourselves

From error, schism, and heresy ; from denying thee before men for worldly respects ; from new and factious interpretations of thy word ; and from proudly preferring our private conceits before the judgment of thy Church,

From relapsing into the sins of which we have repented, or contracting any customary habit of vice ; from provoking thy justice by presumption, or offending thy mercy by despair ; from murmuring and repining against the orders of thy providence, and from an obstinate and impenitent heart,

In the first motions to sin, and the repeated assaults of any temptation ; in time of our trial, when thou seemest to withdraw thy grace from us ; in health and prosperity ; in sickness and adversity ; in the hour of death, and in the day of judgment,

From . . . . . *Recite here the particular sin or danger, from which you desire to be delivered ; then say, O Lord, deliver us.*

Deliver us, O Lord ; and in all our necessities, when we call on thee, in the name of thy beloved Son, and for the merits of our only Saviour, *Jesus Christ*, who sits at thy right hand to make intercession for us sinners,

That it would please thee to govern and defend thy Catholic Church ; to bless and preserve the supreme bishop thereof, and all ecclesiastical persons, in unity of truth, and holiness of life,

That it would please thee to endue all Christian princes and magistrates with the spirit of justice, piety, and wisdom ; and subjects with a true reverence for their superiors, and cheerful obedience to their just commands ; that all the world may live in the beauty of order, and the blessings of peace,

That it would please thee to reduce into the union of thy Church all those, whom malice, passion,

*O Lord, deliver us.*

*We beseech thee to hear us.*

or *interest* have divided from thy faith; and, with a more particular tenderness, to compassionate all simple and unlearned people, who, by misinstruction, are seduced into error, and by unhappy education, are settled in a prejudice against thy truth,

That it would please thee to convert all Jews, Turks, and Infidels, to thy holy faith, and all dissolute Christians to a virtuous life; that none of those, whom thou hast made, may perish; but that all the nations of the earth may adore thee here, and be happy with thee hereafter,

That it would please thee to have compassion on the miseries of human life, and, especially on the afflictions of such as suffer for their conscience: let thy pity lighten their burdens, and thy grace strengthen their weakness; that every sad dejected soul may either praise thee for being released from their pressures, or being enabled to bear their crosses,

That it may please thee to enlarge our hearts, with true charity one towards another: to feed the hungry, and clothe the naked; to visit the sick, and comfort the distressed; to forgive our enemies, and pray for our persecutors; and on all occasions to do good to every one according to our capacities,

That it would please thee to assume into thy glory all the faithful departed in thy grace; that as with patience they expect the satisfaction of thy justice, they may with gladness receive the deliverance of thy mercy.

That it would please thee to open thy full hand, and mercifully bestow on us the necessities of this life, with grace so to use all thy temporal blessings, that we rest not in the convenience or pleasure proceeding from any creature; but apply

*We beseech thee to hear us.*

them as instruments to cultivate our minds, and prepare them for thee, and thy eternal joys,

That thou wouldst vouchsafe us the grace of knowing thee, that we may both fear thee, and hope in thee, as the absolute Master of punishment and reward; that we may serve and worship thee, as the sovereign Lord of life and death; that we may love and praise thee, as a most indulgent Father and bountiful Benefactor,

That thou wouldst vouchsafe us the grace of knowing ourselves, that remembering ourselves to be dust and ashes, and subject to a thousand infirmities, temptations, and miseries, we may humble our proud thoughts, and sincerely acknowledge our own unworthiness; yet, being created after thy own image, and capable of eternal happiness, we may aspire after heaven, and value our souls above all the transitory enjoyments of the earth,

That thou wouldst vouchsafe us the grace frequently to examine, and clearly to see the state of our consciences; humbly to confess, and earnestly to repent of our sins; carefully to avoid all occasions of relapse, and diligently to practise such virtues as conduce most to the cure of our infirmities,

That thou wouldst vouchsafe us the grace to keep a strict watch over our senses, lest they solicit our hearts to sin; to remember continually that thou art present, wheresoever we are, especially in prayer; that we may offer up the same with, a reverent gesture of our bodies, and a devout attention of our minds,

That thou wouldst vouchsafe us the grace to attend with diligence to the employments of our calling; yet every day to set apart some time for thy service, and our soul's good; to live in peace and charity with all the world; freely forgiving

*We beseech thee to hear us.*

their injuries to us, and readily satisfying for our trespasses against them.

That thou wouldst vouchsafe us the grace always to call to mind the end of our creation, and the vanity of this world; the shortness of our lives, and the uncertainty of the time of our death; the misery of such as die in their sins, and the unspeakable joys of those, who, with their last breath, give up their souls into the hands of thy angels,

That thou wouldst vouchsafe us the grace to live and die in the faith and communion of thy Catholic Church; to enjoy the benefit of thy holy sacraments, and participate in the prayers and good works of all thy servants throughout the world,

That thou wouldst vouchsafe us the grace, in the last hour of our lives, willingly to render our bodies to the earth, from whence they came, and joyfully to return our souls to thee who gavest them; that, in the blissful visions of thy glory, we may for ever adore thy Majesty; and, in the happy company of thy saints and angels, for ever sing praises to thy name,

Son of God,

O Lamb of God, that takest away the sins of the world, *Spare us, O Lord.*

O Lamb of God, that takest away the sins of the world, *Hear us, O Lord.*

O Lamb of God, that takest away the sins of the world, *Have mercy on us.*

O Lord, hear my prayer; *and let my cry come unto thee*

*We beseech thee to hear us.*

**M**OST gracious God, the fountain of all mercy and blessing, who desirest not the death of a sinner nor despisest the tears of the penitent, favorably receive this free confession of our sins, and effectually move our hearts to a true contrition of all our offences; that,

being pardoned the evils we have presumed to do, we may be delivered from the evils we deserve to suffer, and obtaining of thy bounty such graces as we petition for in our prayers, we may spend the short remainder of our days in a more perfect denial of our own corrupt inclinations, and more constant progress towards the enjoyment of thy glorious promises, through our Lord and Saviour, *Jesus Christ*, who, with thee and the Holy Ghost, liveth and reigneth, one God, world without end, *Amen*.

The blessing of God Almighty, Father, Son, and Holy Ghost, descend upon us, and remain on us for ever. *Amen*

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## ACTS OF FAITH, HOPE, LOVE, AND CONTRITION,

PROPER TO BE MADE EVERY DAY.

### *An Act of Faith.*

**O** ETERNAL Truth, who hast revealed thyself to men, one God in three persons, Father, Son, and Holy Ghost, I believe in thee. O *Jesus Christ*, the Son of God, true God and true Man, my Saviour and Redeemer, who hast died for us all, I believe in thee. I believe all the divine truths, which thou, my God, hast taught us, by thy word, and by thy Church; because *thou* hast taught them, who art the Sovereign Truth: and I had rather die than call in question any of these truths.

### *An Act of Hope.*

**O** MY God, who art infinitely powerful, and infinitely good and merciful, who hast made me for thyself, and redeemed me by the blood of thy Son, and promised all good through him, I firmly hope for mercy, grace, and salvation from thee, through the same *Jesus Christ* my Saviour; resolving on my part, to do all that thou requirest of me.

*An Act of the Love of God.*

O MY God, and my All, infinitely good in thyself, and infinitely good to me, I desire to praise thee, bless thee, glorify thee, and love thee for ever. O take thou possession of my whole soul, and make me for ever a servant of thy love.

*An Act of the Love of our Neighbors.*

O MY God, thou hast commanded me to love every neighbor as myself, for *thy* sake. O give me grace to fulfil this commandment. I desire to love every neighbor, whether friend or enemy, in thee and for thee. I renounce every thought, word, or deed, that is contrary to this love. I forgive all that have any way offended me; and I beg thy mercy, grace, and salvation for all the world.

*An Act of Contrition.*

O MY God, who art infinitely good, and always hatest sin, I beg pardon, from the bottom of my heart, for all my offences against thee. I detest them all, and am heartily sorry for them, because they offend thy infinite goodness; and beg I may rather die, than be guilty of them any more.

Our most holy father Pope Clement XIV, embracing with his paternal charity all the faithful, and intending to promote amongst them the most pious and wholesome use of making very frequent acts of the theological virtues of faith, hope, and charity, has been pleased to grant an indulgence of seven years, and of as many forty days, to all the faithful of Christ, every time, being disposed at least by contrition of heart, they shall attentively and devoutly recite the said acts.—Which grant is to stand good for all future times.

## AN UNIVERSAL PRAYER,

FOR ALL THINGS NECESSARY TO SALVATION.

O MY God, I *believe* in thee, do thou strengthen my *faith*. All my *hopes* are in thee, do thou secure them. I *love* thee with my whole heart, teach me to



love thee daily more and more. I am *sorry* that I have offended thee, do thou increase my sorrow.

I adore thee as my first beginning. I aspire after thee as my last end. I give thee thanks as my constant Benefactor. I call upon thee as my sovereign Protector.

Vouchsafe, O my God, to conduct me by thy wisdom, to restrain me by thy justice, to comfort me by thy mercy, to defend me by thy power.

To thee I desire to consecrate all my thoughts, words, actions, and sufferings; that henceforward I may think of thee, speak of thee, willingly refer all my actions to thy greater glory, and suffer willingly whatever thou shalt appoint.

Lord, I desire that in all things thy will may be done, because it is thy will, and in the manner thou wilt.

I beg of thee to enlighten my understanding, to inflame my will, to purify my body, and to sanctify my soul.

Give me strength, O my God, to expiate my offences, to overcome my temptations, to subdue my passions and to acquire the virtues proper for my state.

Fill my heart with a tender affection for thy goodness, a hatred for my faults, a love for my neighbor, and a contempt of the world.

Let me always remember to be submissive to my superiors, condescending to my inferiors, faithful to my friends, and charitable to my enemies.

Assist me to overcome sensuality by mortification, avarice by alms-deeds, anger by meekness, and tepidity by devotion.

O my God, make me prudent in my undertakings, courageous in danger, patient in afflictions, and humble in prosperity.

Grant that I may be ever attentive at my prayers temperate at my meals, diligent at my employments, and constant in my good resolutions.

Let my conscience be ever upright and pure, my

exterior modest, my conversation edifying, and my comportment regular.

Assist me that I may continually labor to overcome nature, to correspond with thy grace, to keep thy commandments, and to work out my salvation.

Discover to me, O my God, the nothingness of this world, the greatness of heaven, the shortness of time, and the length of eternity.

Grant that I may prepare for death, that I may fear thy judgments, that I may escape hell, and in the end obtain heaven, through the merits of our *Lord Jesus Christ*. Amen.

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### A PARAPHRASE ON THE LORD'S PRAYER.

*Our Father, who art in heaven.*

**O** ALMIGHTY Lord, and Maker of heaven and earth, infinite in Majesty, is it possible that thy love and goodness for us should be so great, as to suffer such poor worms as we are to call thee *Father*! O make us ever dutiful children to such a parent; O my soul, ever remember this dignity to which thou art raised, of being a child of God; and see thou never degenerate, by making thyself a slave to sin and the devil. O most holy Father, who dwellest in heaven, and heavenly souls, raise my heart to thee: and teach me, by thy interior grace, to pray to thee this day with due attention, devotion, humility, and faith.

*Hallowed be thy name.*

**T**HE first thing I beg of thee, O heavenly Father, is the greater honor and glory of thy name. I rejoice with all my soul, that in thyself thou art infinitely happy and infinitely glorious, and that thou art eternally adored, praised, and glorified, by all thy angels and saints. But, alas! O Lord, how little art thou known in this miserable world, how little art thou loved here, how little art thou

served! how is thy name blasphemed all the day, even by those that call themselves christians! How many millions of souls in all parts of the world, though made to thy own image and likeness, and redeemed by the precious blood of thy only Son, live and die in infidelity, error, and vice, to the great dishonor of thy holy name? O when shall so great an evil be remedied? O that I could do any thing to remedy it! O that I could worthily promote the honor and glory of thy name! O that I could make it known to all nations! O that, like the blessed in heaven, we were all happily united in praising, blessing, and loving thee! but this must be the work of thy grace, O Lord: and this grace I beg of thee this day, that so both I and all the world may ever adore, praise, and love thee: and not only in words, but much more in our lives, show forth the glory of thy name.

*Thy kingdom come.*

**H**EAVEN is the seat of thy eternal kingdom, O Lord, there thou livest and reignest for ever. But whilst we are here in this mortal life, thy *Kingdom is within us*, as often as thou reignest within our souls by thy grace, and by thy love. I earnestly beg both for myself and *for all others*, a share in thy eternal kingdom; that we may there be witnesses of thy glory, and see, love, praise, and enjoy thee for ever. In the mean time I beg, that the kingdom of thy grace, and of thy love, may come into our souls; that thou mayest ever reign in us without control; and make us all according to thy own heart, that nothing in us may any more presume to rebel against thee, the true King of hearts: but that we may be ever faithful servants and subjects of thy love.

*Thy will be done on earth, as it is in heaven.*

**T**HE blessed in heaven have no other will, O Lord, but thine; this will they ever adore; this they eternally embrace and love; this they readily and cheerfully obey. O that we, poor banished children of *Adam* here upon earth, did in like manner, adore, embrace, and love

thy will! O that we obeyed in like manner! Lord it is my sincere desire and hearty prayer, that from henceforward thy holy will may be done by us in all things. O grant, that from this moment, thy will may be the rule of our actions; and that in all our deliberations, like the convert *St. Paul*, we may ever cry out to thee, *Lord, what wouldst thou have me to do?* O grant, that in all our sufferings we may ever have a perfect conformity to thy holy will.

*Give us this day our daily bread.*

THE bread of our souls, which is to support us during this day of our mortality, and to feed and nourish us to life everlasting, is no other, O Lord, than thy only Son, who has said, *I am the living bread that came down from heaven; he that eateth of this bread shall live for ever; and the bread that I will give, is my flesh for the life of the world.* This bread of life, we earnestly beg of thee; this we desire often to receive sacramentally; this we desire daily to receive spiritually, for the nourishing of our souls, with thy heavenly grace, from this fountain of grace. O come, dear *Jesus*, into our poor famished souls, satisfy our hunger here this day with this heavenly bread, till we come to the more happy day of eternity, where all veils being withdrawn, we shall forever feed upon thy divinity. In the mean time, as to the necessities of this life, grant us what, in thy wisdom, thou seest best for us, and most conducing to thy honor and our eternal welfare.

*And forgive us our trespasses, as we forgive them that trespass against us.*

OUR sins, O Lord, are innumerable; the debt that we owe thee is infinite; and we are poor and miserable, unable of ourselves to discharge the least part of this debt, or to make satisfaction for the least of these sins. But, prostrate in spirit before thee, we humbly implore thy mercy. We desire to offer thee the sacrifice of a contrite and humble heart.—We offer thee the death and

passion of thy only Son, which he has made over to us for the discharge of our debts. And as he has promised *forgiveness* to those that *forgive*, we here from our hearts forgive all that have offended us, and hope, through him, to find forgiveness from thee.

*Lead us not into temptation.*

**A**LAS! O Lord, man's life upon earth is a continual temptation. We are encompassed on all sides with mortal enemies: the world, the flesh, and the devil, are ever attacking us with united forces.—Our only hope, in all these dangers and conflicts, is in thy strength and protection. O stand thou for us, and we care not who is against us. We believe that thou art faithful, and wilt not suffer us to be tempted above our strength. O never suffer us to forsake thee. Let not the devil circumvent us by his frauds and deceits, nor ever glory that he has prevailed over us; arm us both against the terrors and flatteries of the world, and all the dangers of our passions and concupiscences. And whatever trials thou art pleased to send us, let thy supporting grace ever carry us through them with advantage to our souls; that, by thy favor and mercy, we may be faithful unto death, and so receive the crown of life.

*But deliver us from evil. Amen.*

**O** SOVEREIGN Good, the fountain of all our good, deliver us from all our evils; from our sins, and the punishments we deserve for them, from wars, plagues, famines, and such like scourges, which we have too much reason to apprehend hanging over our heads, from thy justice and our impenitence: from heresy and schism, and all that blindness of soul which self-conceit and pride exposes us to. In fine, from a hardened heart, from final impenitence, and everlasting damnation; from all these evils for thy own goodness' sake. O Lord deliver us, through *Jesus Christ* thy Son our Lord. *Amen.*

*The Symbol, or Creed, of St. Athanasius.*

WHOSOEVER will be saved, before all things, it is necessary that he hold the Catholic faith.

Which faith, except every one do keep entire and un-  
solated, without doubt he shall perish everlastingly.

Now the *Catholic* faith is this; that we worship one  
God in Trinity, and Trinity in Unity.

Neither confounding the Persons, nor dividing the  
substance.

For one is the Person of the Father, another of the  
Son, and another of the Holy Ghost.

But the Godhead of the Father, and of the Son, and  
of the Holy Ghost, is all one, the Glory equal, the majesty  
eternal.

Such as the Father is; such is the Son, and such is  
the Holy Ghost.

The Father is uncreated, the Son is uncreated, and the  
Holy Ghost is uncreated.

The Father is incomprehensible, the Son is incompre-  
hensible, and the Holy Ghost is incomprehensible.

The Father is eternal, the Son is eternal, and the Holy  
Ghost is eternal.

And yet they are not three Eternals, but one Eternal.

As also they are not three Uncreateds, nor three In-  
comprehensibles; but one Uncreated, and one Incompre-  
hensible.

In like manner the Father is Almighty, the Son is  
Almighty, and the Holy Ghost is Almighty.

And yet they are not three Almighties, but one  
Almighty.

So the Father is God, the Son is God, and the Holy  
Ghost is God; and yet there are not three Gods, but one  
God.

So likewise the Father is Lord, the Son is Lord, and  
the Holy Ghost is Lord; and yet there are not three  
Lords, but one Lord.

For as we are compelled by the Christian truth, to

acknowledge every person by himself to be God and Lord :

So are we forbidden by the Catholic religion to say there are three Gods, or three Lords.

The Father is made of no one, neither created, nor begotten.

The Son is from the Father *alone*, not made, nor created, but *begotten*.

The Holy Ghost is from the Father *and* the Son, not made nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers ; one Son, not three Sons ; and one Holy Ghost, not three Holy Ghosts.

And in this Trinity there is nothing before or after, nothing greater or lesser : but the whole three persons are coeternal to one another, and coequal.

So that in all things, as has been already said above, the Unity is to be worshipped in Trinity, and the Trinity in Unity.

He therefore that would be saved must *thus* think of the Trinity.

Furthermore it is necessary to everlasting salvation, that he also believe rightly the incarnation of our Lord Jesus Christ.

Now the right faith is that we believe and confess, that our Lord Jesus Christ, the Son of God, is both God and Man.

He is God of the substance of his Father, begotten before the world ; and he is Man of the substance of his Mother, born in the world ;

Perfect God and perfect Man : subsisting of a rational soul, and human flesh.

Equal to the Father according to his Godhead ; and lesser than the Father according to his manhood.

Who, although he be both God and Man, yet he is not two, but one Christ.

One, not by the conversion of the Godhead into flesh, but by the taking of the Manhood unto God.

One altogether, not by confusion of substance, but unity of person.

For as the rational soul and the flesh is one man, so God and Man is one Christ.

Who suffered for our salvation, descended into hell, rose again the third day from the dead.

He ascended into heaven ; he sitteth at the right hand of God the Father Almighty ; from thence he shall come to judge the living and the dead.

At whose coming all men shall rise again with their bodies, and shall give an account of their own works.

And they that have done good shall go into life everlasting ; and they that have done evil into everlasting fire.

This is the *Catholic* faith, which except a man believe faithfully and steadfastly, he cannot be saved.

Glory be to the Father, &c.





# VESPER.



Burt, sc.

"I WILL PRAISE THEE O LORD WITH MY WHOLE HEART"

*Psal. CX.*

New York, D. & J. Sadler.

# THE VESPERS,

OR

## EVENING SONG FOR SUNDAYS.

---

*Our Father, &c.*

**I.** DEUS in adiutorium meum intende.

*R.* Domine, ad adiuvandum me festina.

*V.* Gloria Patri, et Filio, et Spiritui Sancto.

*R.* Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. *Amen. Alleluia.*  
Or, Laus tibi, Domine, Rex æternæ gloriæ.

*Hail Mary, &c.*

*V.* Incline unto my aid, O God.

*R.* O Lord, make haste to help me.

*V.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*R.* As it was in the beginning, is now and ever shall be, world without end. *Amen, Alleluia.*  
Or, Praise be to thee, O Lord, King of eternal glory.

*Psalm cix.*

DIXIT Dominus Domino meo : \* sede a dextris meis ;

Donec ponam inimicos tuos \* scabellum pedum tuorum.

Virgam virtutis tuæ emittet Dominus ex *Sion* : \* Dominare in medio inimicorum tuorum.

Tecum principium in die virtutis tuæ in splendoribus sanc-

THE Lord said unto my Lord, sit thou on my right hand ;

Until I make thy enemies the footstool of thy feet.

The Lord will send forth the sceptre of thy power out of *Sion* : Be thou the ruler in the midst of thy enemies.

With thee is the principality in the day of thy strength, in

# (VESPER.)



1812

"THE SONG OF THE LUTE, A LUTE SONG, A LUTE SONG, A LUTE SONG"

1812

THE SONG OF THE LUTE

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*THE Lord said unto my Lord, sit thou on my right hand;*

*Until I make thy enemies the footstool of thy feet.*

*The Lord will send forth the sceptre of thy power out of Sion: Be thou the ruler in the midst of thy enemies.*

*With thee is the principality in the day of thy strength, in*

lorum: \* ex utero ante luciferum genui te.

Juravit Dominus, et non pœnitebit eum: \* tu es Sacerdos in æternum, secundum ordinem Melchisedech.

Dominus a dextris tuis: \* confregit in die iræ suæ reges.

Judicabit in nationibus: implebit ruinas: \* conquassabit capita in terra multorum.

De torrente in via bibet; \* propterea exaltabit caput.

Gloria Patri, &c.

the brightness of holy things: From the womb before the day-star I begot thee.

The Lord hath sworn; and it shall not repent him. Thou art a priest for ever, according to the order of Melchisedech.

The Lord at thy right hand hath broken kings in the day of his wrath.

He shall judge among nations: he shall fill ruins: he shall crush the heads in the land of many.

He shall drink of the torrent in the way; Therefore he shall lift up his head.

Glory be to the Father, &c

### *Psalm cx.*

CONFITEBOR tibi, Domine, in toto corde meo, \* in consilio justorum et congregatione.

Magna opera Domini: \* exquisita in omnes voluntates ejus;

Confessio et magnificentia opus ejus; \* et justitia ejus manet in sæculum sæculi.

Memoriam fecit mirabilium suorum misericors et miserator Dominus: \* escam dedit timētibus se.

Major erit in sæculum testamenti sui: \* virtutem operum suorum annuntiabit populo suo.

Ut det illis hæreditatem Gentium; \* opera manuum ejus veritas et judicium.

Fidelia omnia mandata ejus;

I WILL praise thee, O Lord, with my whole heart: In the counsel of the just, and in the congregation.

The works of the Lord are great: Sought out according to all his wills.

His work is worthy of praise and magnificence; and his justice remaineth for ever and ever.

He hath made a remembrance of his wonderful works, a merciful and compassionate Lord. He hath given food to them that fear him.

He will be mindful for ever of his covenant: he will show forth to his people the power of his works.

That he may give them the inheritance of the Gentiles: The works of his hands are verity and judgment.

Faithful are all his com-

confirmata in sæculum sæculi;  
\* facta in veritate et æquitate.

Redemptionem misit populo suo: \* Mandavit in æternum testamentum suum.

Sanctum et terribile nomen ejus: \* initium sapientiæ timor Domini.

Intellectus bonus omnibus facientibus eum: \* Laudatio ejus manet in sæculum sæculi.

Gloria Patri, &c.

mandments, confirmed for ever and ever; made in truth and equity.

He hath sent redemption to his people: He hath commanded his covenant for ever.

Holy and terrible is his name. The fear of the Lord is the beginning of wisdom.

A good understanding to all that do it: His praise remaineth for ever and ever!

Glory, &c.

*Psalm cxi.*

BEATUS vir qui timet Dominum, \* in mandatis ejus volet nimis.

Potens in terra erit semen ejus: \* Generatio rectorum benedicetur.

Gloria et divitia in domo ejus: \* et justitia ejus manet in sæculum sæculi.

Exortum est in tenebris lumen rectis: \* misericors, et miserator, et justus.

Jucundus homo qui miseretur et commodat, disponet sermones suos in judicio: \* quia in æternum non commovebitur.

In memoria æterna erit justus: \* ab auditione mala non timebit.

Paratum cor ejus sperare in Domino; confirmatum est cor ejus; \* non commovebitur donec despiciat inimicos suos.

Dispersit, dedit pauperibus: justitia ejus manet in sæculum sæculi: cornu ejus exaltabitur in gloria.

BLESSED is the man that feareth the Lord, he shall delight exceedingly in his commandments.

His seed shall be mighty upon earth. The generation of the righteous shall be blessed.

Glory and riches in his house: And his justice abideth for ever and ever.

A light is risen in darkness to the righteous: He is merciful, and compassionate, and just.

That man is acceptable that showeth mercy and lendeth: he shall dispose his words in judgment: Because he shall not be moved for ever.

The just shall be in eternal memory; He shall not fear from the evil hearing.

His heart is ready to hope in the Lord; his heart is strengthened: He shall not be moved till he overlook his enemies.

He has distributed, he has given to the poor: his justice remaineth for ever and ever: his horn shall be exalted in glory

*Peccator videbit, et irascetur : dentibus suis fremet et tabescet ; \* desiderium peccatorum peribit.*

Gloria Patri, &c.

The sinner shall see, and shall be angry : he shall gnash with his teeth and pine away : the desire of sinners shall perish.

Glory, &c.

*Psalm cxii.*

*LAUDATE* pueri Dominum :  
\* laudate nomen Domini.

Sit nomen Domini benedictum, \* ex hoc nunc et usque in sæculum.

A solis ortu usque ad occasum, \* laudabile nomen Domini.

Excelsus super omnes gentes Dominus, \* et super cœlos gloria ejus.

Quis sicut Dominus Deus noster, qui in altis habitat, \* et humilia respicit in cœlo et in terra ?

Ascitans a terra inopem, \* et de stercore erigens pauperem :

Ut collocet eum cum principibus, cum principibus populi sui.

Qui habitare facit sterilem in domo, \* matrem filiorum lætatem.

Gloria Patri, &c.

PRAISE ye the Lord, O children : praise the name of the Lord.

Let the name of the Lord be blessed, from henceforth, now and for ever.

From the rising of the sun, to the going down of the same, the name of the Lord is worthy of praise.

The Lord is high above all nations : and his glory above the heavens.

Who is the Lord our God, who dwelleth on high and beholdeth the low things in heaven and earth ?

Raising up the needy from the earth and lifting up the poor from the dung :

To place him with princes with the princes of his people.

Who maketh the barren woman to dwell in a house, a joyful mother of children.

Glory be to the Father &c.

*Psalm cxiii.*

IN exitu Israel de Ægypto, \* domus Jacob de populo barbaro :

Facta est Judæa sanctificatio ejus, \* Israel potestas ejus.

Mare vidit, et fugit ; Jordanis conversus est retrorsum.

WHEN Israel came out of Egypt, the house of Jacob from among a barbarous people :

Judea was made his sanctuary, Israel his dominion.

The sea saw, and fled away Jordan was turned backward.



Montes exultaverunt ut arieles: \* et colles sicut agni ovium.

Quid est tibi, mare, quod fugisti? \* et tu, Jordanis, quia conversus es retrorsum?

Montes exultastis sicut arietes, \* et colles sicut agni ovium?

A facie Domini mota est terra— \* a facie Dei Jacob:

Qui convertit petram in stagna aquarum, \* et rupem in fontes aquarum.

Non nobis, Domini, non nobis: \* sed nomini tuo da gloriam.

Super misericordia tua, et veritate tua: \* ne quando dicant gentes; ubi est Deus eorum?

Deus autem nos'er in cœlo: \* omnia, quæcumque voluit, fecit.

Simulachra Gentium argentum, et aurum, \* opera manuum hominum.

Os habent, et non loquentur: \* oculos habent, et non videbunt.

Aures habent, et non audient; \* nares habent, et non odorabunt.

Manus habent, et non palpabunt: pedes habent, et non ambulabunt: \* non clamabunt in gutture suo.

Similes illis fiant, qui faciunt ea— \* et omnes qui confidunt in eis.

Domus Israel speravit in Domino: \* adjutor eorum et protector eorum est.

Domus Aaron speravit in Do-

The mountains skipped like rams, and the hills like the lambs of the flock.

What aileth thee, O thou sea, that thou didst flee? and thou, O Jordan, that thou turnedst backward?

Ye mountains, that ye skipped like rams? and ye little hills, like the lambs of the flock?

The earth was moved at the presence of the Lord—at the presence of the God of Jacob:

Who turned the rock into pools of waters, and the stony hills into fountains of waters.

Not to us, O Lord, not to us; but to thy name give glory.

For thy mercy and for thy truth: lest at any time the Gentiles say: Where is their God?

But our God is in heaven: he hath done all things whatsoever he would.

The idols of the Gentiles are silver and gold, the works of the hands of men.

They have mouths and speak not; they have eyes, and see not.

They have ears, and hear not: they have noses, and smell not.

They have hands, and feel not: they have feet, and shall not walk: neither shall they cry out through their throats.

Let those that make them, be come like to them, and all such as put their trust in them.

The house of Israel hath hoped in the Lord; he is their helper and their protector.

The house of Aaron hath

mino: \* adjutor eorum et protector eorum est.

Qui timent Dominum, speraverunt in Domino: \* adjutor eorum et protector eorum est.

Dominus memor fuit nostri; \* et benedixit nobis.

Benedixit domui Israel: \* benedixit domui Aaron.

Benedixit omnibus qui timent Dominum; \* pusillis cum maioribus

Adjiciat Dominus super vos — \* super vos et super filios vestros.

Benedicti vos a Domino, \* qui fecit cælum et terram

Cælum cæli Domino: \* terram autem dedit filiis hominum.

Non mortui laudabunt te, Domine; \* neque omnes qui descendunt in infernum.

Sed nos qui vivimus benedicimus Domino— \* ex hoc nunc et usque in sæculum.

Gloria Patri, &c.

hoped in the Lord: he is their helper and their protector.

They that fear the Lord, have hoped in the Lord: he is their helper and their protector.

The Lord hath been mindful of us: and hath blessed us.

He hath blessed the house of Israel; he hath blessed the house of Aaron.

He hath blessed all that fear the Lord; both little and great

May the Lord add blessings upon you; upon you and upon your children.

You are blessed of the Lord, who made heaven and earth.

The heaven of heaven to the Lord: but the earth he hath given to the children of men.

The dead shall not praise thee, O Lord, nor all they that go down to hell.

But we that live, do bless the Lord, from this time, now and for ever.

Glory, &c.

*The following Psalm is to be sung on sundry Festivals, in places of the foregoing.*

*Psalm cxvi.*

LAUDATE Dominum omnes gentes: \* laudate eum omnes populi.

Quoniam confirmata est super nos misericordia ejus: \* et veritas Domini manet in æternum.

Gloria Patri, &c.

O PRAISE the Lord, all ye nations: praise him all ye people.

For his mercy is confirmed upon us; and the truth of the Lord remaineth for ever.

Glory, &c.

*Capitulum, 2 Cor. i.*

*Little Chant, 2 Cor. i.*

BENEDICTUS Deus et Pater Domini nostri Jesu Christi, Pater misericordiarum, et Deus totius consolationis, qui consoatur nos in omni tribulatione nostra.

R. Deo gratias.

BLESSED be God and the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforts us in all our tribulations.

R. Thanks be to God.

THE HYMN.

LUCIS Creator optime,  
Lucem dierum proferens,  
Primordiis lucis novæ,  
Mundi parans originem.  
Qui mane junctum vesperi,  
Diem vocari præcipis;  
Illabitur tetrum chaos:  
Audi preces cum fletibus,  
Ne mens gravata crimine,  
Vitæ sit exul munere:  
Dum nil perenne cogitat,  
Seseque culpis illigat:  
Cœleste pulset ostium,  
Vitale tollat præmium:  
Vitemus omne noxium:  
Purgeinus omne pessimum.  
Præsta, Pater piissime,

O GREAT Creator of the light,  
Who from the darksome womb of night,  
Brought'st forth new light at nature's birth,  
To shine upon the face of the earth.  
Who by the morn and evening ray,  
Hast measured time, and called it day;  
Vouchsafe to hear our pray'rs and tears,  
Whilst sable night involves the spheres,  
Lest our frail mind with sin defil'd,  
From gift of life should be exil'd,  
Whilst on no heavenly thing she thinks,  
But twines herself in satan's links.  
O may she soar to heaven above,  
The happy seat of life and love:  
Meantime all sinful actions shun,  
And purge the foul ones she hath done.  
This pray'r next gracious Father, hear,

Patrique compar unice,

Cum Spiritu Paraclito

Regnans per omne sæculum.

*Amen.*

V. Dirigatur, Domine, oratio mea,

R. Sicut incensum in conspectu tuo.

Thy equal Son incline his ear;

Who with the Holy Ghost and thee

Doth live and reign eternally.

*Amen.*

V. May my prayer, O Lord, be directed,

R. As incense in thy sight.

*The Magnificat, or the Canticle of the Blessed Virgin. St. Luke i.*

MAGNIFICAT\*anima mea Dominum.

Et exultavit Spiritus meus \* in Deo Salutari meo.

Quia respexit humilitatem ancillæ suæ; \* ecce enim ex hoc beatam me dicent omnes generationes.

Quia fecit mihi magna qui potens est, \* et sanctum nomen ejus;

Et misericordia ejus a progenie in progenies \* timentibus eum.

Fecit potentiam in brachio suo \* dispersit superbos mente cordis sui.

Deposuit, potentes de sede: \* et exaltavit humiles.

Esurientes implevit bonis: \* et divites dimisit inanes.

Suscepit Israel puerum suum \* recordatus misericordiæ suæ.

Sicut locutus est ad patres nostros— \* Abraham et semini ejus in sæcula.

Gloria Patri, &c.

MY soul doth magnify the Lord.

And my spirit hath rejoiced in God my Saviour.

Because he hath regarded the humility of his handmaid: for behold from henceforth all generations shall call me blessed.

Because he that is mighty hath done great things to me: and holy is his name.

And his mercy is from generation to generations to them that fear him.

He hath showed power in his arm; he hath scattered the proud in the conceit of their heart.

He hath deposed the mighty from their seat; and hath exalted the humble.

The hungry he hath filled with good things; and the rich he hath sent empty away.

He hath received Israel his child: being mindful of his mercy.

As he spoke unto our fathers; to Abraham and his seed for ever.

Glory, &c.

*The Prayer is the collect of the day; which is different every Sunday. You may say this that follows.*

*Let us Pray.*

LOOK down, we beseech thee, O Lord, upon this thy family, for which our Lord Jesus Christ did not hesitate to be delivered into the hands of sinners, and to undergo the torment of the cross. Who liveth and reigneth with thee in the unity of the Holy Ghos., God, world without end. *Amen.*

*A Commemoration of the Blessed Virgin Mary.*

ANTHEM.

O Holy *Mary*, succor the miserable, help the faint-hearted, comfort the afflicted; pray for the people; intercede for the clergy; make supplication for the devout female sex: Let all experience thy help, who celebrate thy holy commemoration.

*V.* Pray for us, O holy mother of God;

*R.* That we may be made worthy of the promises of Christ.

*Let us Pray.*

GRANT, we beseech thee, O Lord God, that we thy servants may enjoy perpetual health of mind and body; and by the glorious intercession of blessed *Mary*, ever Virgin, may be delivered from present sorrows, and come to eternal joys, through our Lord Jesus Christ.

*A Commemoration of the holy Apostles Peter and Paul.*

ANTHEM.

THE apostle Peter, and Paul the doctor of the Gentiles, were they that taught us thy law, O Lord.

*V.* Thou shalt establish them rulers over the whole earth.

*R.* They shall be mindful of thy name, O Lord.

*Let us Pray.*

O God, whose right hand raised up St. Peter walking on the waters, that he might not be drowned and delivered his fellow

postle Paul from the depth of the sea, when he was thrice shipwrecked; mercifully hear us, and grant that by the merits of them both, we may obtain the glory of eternity.

*Here comes in a commemoration also of the Patron of the place, or titular saint of the church; with a proper anthem and prayer out of the office of the saint.*

*For peace.*

ANTHEM.

**GIVE** peace, O Lord, in our days: For there is no other to fight for us but thou our God.

*V.* Let peace be made in thy strength;

*R.* And plenty in thy towers.

*Let us Pray.*

O God, from whom proceed holy desires, right counsels, and just works: Give to us thy servants that peace which the world cannot give: that both our hearts may be addicted to thy commandments: and the fear of enemies being taken away, the times may be quiet by thy protection. Through our Lord Jesus Christ, &c. *Amen.*

*V.* The Lord be with you.

*R.* And with thy spirit.

*V.* Let us bless the Lord.

*R.* Thanks be to God.

*V.* May the souls of the faithful through the mercy of God, rest in peace.

*R.* Amen. Our Father, &c.

*When Complin is not said immediately after Vespers, after the verse Fidelium animæ, &c. May the souls, &c., and our Father, is said.*

*V.* Dominus det nobis suam pacem,

*R.* Et vitam æternam. *Amen.*

*V.* Our Lord grant us his peace,

*R.* And life everlasting *Amen.*

*Then is said one of the following Anthems according to the time.*

*The Anthem from the first Sunday of Advent, to the Purification, inclusive.*

ALMA Redemptoris mater,  
quæ pœrvia cœli,  
Porta manes, et stella maris,  
succurre cadenti,  
Surgere qui curat populo; tu  
quæ genuisti,  
Natura mirante, tuum sanctum  
genitorem,  
Virgo prius ac posterius: Gabrielis  
ab ore,  
Sumens illud Ave, peccatorum  
miserere.

MOTHER of Jesus, heaven's  
open gate,  
Star of the sea, support the  
fallen state,  
Of mortals; thou whose  
womb thy maker bore,  
And yet, strange thing, a virgin  
as before;  
Who didst from Gabriel's  
hail, this news receive,  
Repenting sinners by thy  
prayers relieve.

*In Advent.*

V. Angelus Domini nuntiavit  
Mariæ.

R. Et concepit de Spiritu  
Sancto.

V. The angel of the Lord declared  
his message to Mary.

R. And she conceived by the  
Holy Ghost.

*Oremus.*

*Let us pray.*

GRATIAM tuam, quæsumus,  
Domine, mentibus nostris  
infunde; ut qui, angelo nuntian-  
te, Christi Filii tui incarnationem  
cognovimus. per passionem ejus  
et crucem ad resurrectionis gloriam  
perducamur. Per eundem Christum  
Dominum nostrum.

R. Amen.

POUR thy grace into our  
souls, O Lord we beseech thee;  
that we, who by the angel's  
message came to the knowledge  
of the incarnation of Christ thy  
Son, may, by his cross and pas-  
sion, be brought to the glory  
of resurrection. Through the  
same Christ our Lord.

R. Amen.

*After Advent.*

V. Post partum virgo inviolata  
permansisti.

R. Dei genitrix, intercede pro  
nobis.

V. After child-birth, thou  
didst remain an inviolate virgin.

R. Mother of God, make in-  
tercession for us.

*Oremus.**Let us pray.*

DEUS, qui salutis æternæ  
 creatæ Mariæ virginitate fecun-  
 dæ humano generi præmia præ-  
 stitisti: tribue, quæsumus, ut ip-  
 sam pro nobis intercedere, sen-  
 tiamus, per quam meruimus,  
 Auctorem vitæ suscipere Domi-  
 num nostrum Jesum Christum  
 filium tuum.

*R. Amen.*

O GOD, who by the fruitful  
 virginity of the blessed virgin  
 Mary, hast given to mankind  
 the rewards of eternal salvation;  
 grant, we beseech thee, that we  
 may be sensible of the benefits  
 of her intercession, by whom we  
 have received the Author of life.  
 our Lord Jesus Christ thy Son.

*R. Amen.**From the Purification till Easter.*

AVE Regina cœlorum;

Ave, Domina angelorum:

Salve, radix, salve, porta.

Ex qua mundo lux est orta.

Gaude, virgo gloriosa,

Super omnes speciosa;

Vale, o valde decora.

Et pro nobis Christum exora,

V. Dignare me laudare te,  
 virgo sacrata.

R. Da mihi virtutem contra  
 hostes tuos.

HAIL Mary, queen of hea-  
 venly spheres,Hail, whom the angelic host  
 reveres.Hail, fruitful root, hail, sacred  
 gate,Whence the world's light de-  
 rives its date.O glorious maid, with beauty  
 blest,May joys eternal fill thy  
 breast;Thus crown'd with beauty  
 and with joy.Thy pray'rs with Christ for  
 us employ.V. Vouchsafe, O sacred vir-  
 gin, to accept of my praises.R. Give me power against  
 thy enemies.*Oremus.**Let us pray.*

CONCEDE, misericors De-  
 us, fragilitati nostræ præsidium;  
 ut qui sanctæ Dei genetricis me-  
 moriam agimus, intercessionis  
 ejus auxilio a nostris iniquitati-  
 bus resurgamus. Per eundem  
 Christum Dominum nostrum.

*R. Amen.*

GRANT us, O merciful God,  
 strength against all our weak-  
 ness; that we, who celebrate  
 the memory of the holy mother  
 of God, may, by the help of her  
 intercession, rise again from our  
 iniquities. Through the same  
 Christ our Lord.

*R. Amen.*



*From Easter to Trinity Eve.*

REGINA cœli lætare, Alleluia ;

Quia quem meruisti portare, Alleluia ;

Resurrexit, sicut dixit, Alleluia.

Ora pro nobis Deum, Alleluia.

V. Gaude et lætare, Virgo Maria, Alleluia.

R. Quia surrexit Dominus vere, Alleluia.

O QUEEN of heaven, rejoice, Alleluia ;

For he whom thou didst deserve to bear, Alleluia ;

Is risen again as he said, Alleluia.

Pray for us to God, Alleluia.

V. Rejoice and be glad, O Virgin Mary, Alleluia.

R. Because our Lord is truly risen, Alleluia.

*Oremus.*

*Let us pray.*

DEUS, qui, per resurrectionem Filii tui Domini nostri Jesu Christi, mundum lætificare dignatus es, præsta, quæsumus, ut per ejus genitricem virginem Mariam perpetuæ capiamus gaudia vitæ. Per eundem Christum Dominum nostrum.

R. Amen.

O GOD, who, by the resurrection of thy Son, our Lord Jesus Christ, hath been pleased to fill the world with joy ; grant, we beseech thee, that by the virgin Mary, his mother, we may receive the joys of eternal life. Through the same Christ our Lord.

R. Amen.

*From Trinity Sunday to Advent.*

SALVE, regina, mater misericordiæ ! vita, dulcedo, et spes nostra, salva.

Ad te clamamus, exules filii Evæ. Ad te suspiramus, gementes et flentes, in hac lacrymarum valle.

Eia ergo advocata nostra, illos tuos misericordes oculos ad nos converte.

Et Jesum benedictum fructum ventris tui nobis post hoc exilium ostende :

O clemens, O pia, O dulcis Virgo Maria.

HAIL, O Queen, O mother of mercy ! hail, our life, our comfort, and our hope.

We, the banished children of Eve, cry out unto thee. To thee we send up our sighs, groaning and weeping in this vale of tears.

Come, then, our advocate, and look upon us with those thy pitying eyes.

And after this our banishment, show us Jesus, the blessed fruit of thy womb ;

O merciful, O pious, O sweet Virgin Mary.

*V. Ora pro nobis, Sancta Dei Genitrix :*

*R. Ut digni efficiamur promissionibus Christi.*

*Oremus.*

OMNIPOTENS sempiternæ Deus, qui gloriosæ Virginis Mariæ corpus et animam, ut dignum Filii tui habitaculum effici mereretur. Spiritu Sancto cooperante, præparasti; da ut cujus commemoratione lætatur ejus pia intercessione ab instantibus malis, et morte perpetua liberemur. Per eundem Christum Dominum nostrum.

*R. Amen.*

*V. Divinum auxilium mereat semper nobiscum.*

*R. Amen.*

*V. Pray for us, O holy mother of God :*

*R. That we may be made worthy of the promises of Christ.*

*Let us Pray.*

ALMIGHTY and eternal God, who by the cooperation of the Holy Ghost, didst prepare the body and soul of the glorious Virgin Mother, Mary, that she might become a worthy habitation for thy Son; grant that as with joy we celebrate her memory, so by her pious intercession we may be delivered from present evils and eternal death. Through the same Christ our Lord.

*R. Amen.*

*V. May the divine assistance always remain with us.*

*R. Amen.*

#### THE BENEDICTION OF THE BLESSED SACRAMENT

*What we call the Benediction, is a devotion practised by the church, in order to give adoration, praise, and blessing, or Benediction, to God; for his infinite goodness and love, testified to us in the institution of the blessed sacrament, and to receive, at the same time, the benediction, or blessing of our Lord, there present.*

*When the blessed sacrament is taken out of the tabernacle, and set up to be seen by the people, the choir sings, O salutaris hostia, &c., i. e., O saving victim, which openest the gates of heaven; lo, the wars of our enemies press upon us: do thou give us strength and aid. To the great Lord, who is three in one, be everlasting glory. O, may he grant us life without end, in our heavenly country.*

After this is usually sung some psalm, or pious metre, according to the order of superiors, or discretion of the officiant, or exigence of the times. Then follows the hymn of the blessed sacra-

ment, *Pange, Lingua*, or at least the latter part of it, *Tantum ergo*.

THE HYMN, PANGE LINGUA.

PANGE lingua gloriosi,  
 Corporis mysterium  
 Sanguinisque pretiosi,  
 Quem in mundi pretium,  
 Fructus ventris generosi,  
 Rex effudit gentium.  
 Nobis datus, nobis natus,  
 Ex intacta virgine.  
 Et in mundo conversatus,  
 Sparso verbi, semine;  
 Sui moras incolatus  
 Miro clausit ordine.  
 In supremæ nocte cænæ,  
 Recumbens cum fratribus,  
 Observata lege plene,  
 Cibis in legalibus,  
 Cibum turbæ duodenæ  
 Se dat suis manibus.  
 Verbum caro, panem verum  
 Verbum carnem efficit:  
 Fitque sanguis Christi me-  
 ritum,  
 Et si sensus deficit;

SING, O my tongue adore  
 and praise,  
 The depth of God's mysteri-  
 ous ways:  
 How Christ, the world's great  
 king bestow'd  
 His flesh conceal'd in human  
 food,  
 And left mankind the blood  
 that paid  
 The ransom for the souls he  
 made.  
 Giv'n from above, and born  
 for man,  
 From virgin's womb his life  
 began:  
 He liv'd on earth, and  
 preach'd to sow  
 The seeds of heav'nly truth  
 below;  
 Then seal'd his mission from  
 above,  
 With strange effects of pow'r  
 and love.  
 'Twas on that evening when  
 the last,  
 And most mysterious supper  
 past;  
 When Christ with his disci-  
 ples sat,  
 To close the law with legal  
 meat;  
 Then to the twelve himself  
 bestow'd,  
 With his own hands to be  
 their food.  
 The word made flesh for love  
 of man.  
 By his word turns bread to  
 flesh again;  
 And wine to blood, unseen by  
 sense,  
 By virtue of omnipoten e

|                                                             |                                                                            |
|-------------------------------------------------------------|----------------------------------------------------------------------------|
| <i>Ad flammandum cor sincerum</i>                           | And here the faithful rest secure,                                         |
| <i>Sola fides sufficit.</i>                                 | Whilst God can vouch, and faith insure.                                    |
| <i>Tantum ergo Sacramentum<br/>Veneremur, cernui :</i>      | To this mysterious table now,<br>Our knees, our hearts, and sense we bow ; |
| <i>Et antiquam documentum</i>                               | Let ancient rights resign their place,                                     |
| <i>Novo cedat ritui,<br/>Præstet fides supplementum</i>     | To nobler elements of grace :<br>And faith for all defects supply,         |
| <i>Sensuum defectui.</i>                                    | While sense is lost in mystery.                                            |
| <i>Genitori, Genitoque</i>                                  | The God the Father born of none,                                           |
| <i>Laus et jubilatio,<br/>Salus, honor, virtus quoque</i>   | To Christ, his co-eternal Son,<br>And Holy Ghost whose equal rays          |
| <i>Sit et benedictio :</i>                                  | From both proceed, one equal praise ;                                      |
| <i>Procedenti ab utroque<br/>Compar sit Laudatio. Amen.</i> | One honor, jubilee, and fame,<br>For ever bless his glorious name. Amen.   |
| <i>V. Panem de cœlo præstitisti<br/>is, Alleluia ;</i>      | <i>V. Thou hast given them<br/>bread from heaven, Alleluia.</i>            |
| <i>R. Omne delectamentum in<br/>se habentem. Alleluia.</i>  | <i>R. Replenished with all<br/>sweetness and delight. Alleluia.</i>        |
| <i>V. Ora pro nobis sancta Dei<br/>genetrix :</i>           | <i>V. Pray for us : O holy mother of God.</i>                              |
| <i>R. Ut digni efficiamur pro<br/>missionibus Christi.</i>  | <i>R. That we may be made<br/>worthy of the promises of Christ</i>         |

*Let us Pray.*

O God, who hast left us in this wonderful sacrament a perpetual memorial of thy passion: Grant, we beseech thee, so to reverence the sacred mysteries of thy body and blood, that we may continually find in our souls the fruit of thy redemption, who livest and reignest, &c.

Defend, we beseech thee, O Lord, by the intercession of blessed Mary, ever virgin, this thy family from all adversity ; and being prostrate before thee, with our whole hearts, protect us in thy mercy from the snares of our enemies, through Jesus Christ our Lord

*When the priest gives the benediction with the blessed sacrament, bow down, and profoundly adore your Saviour there present. Give him thanks for all his mercies; offer your whole self to him, to be his for ever; and earnestly beg his blessing upon you and yours, and upon his whole church.*

ON THE FESTIVALS OF THE BLESSED VIRGIN MARY.

*The Psalms are, Dixit Dominus, page 135. Laudate pueri, page 138.*

*Psalm cxxi.*

LÆTATUS sum in his quæ dicta sunt mihi \* in domum Domini ibimus.

Stantes erant pedes nostri \* in atriis tuis Jerusalem.

Jerusalem, quæ ædificatur ut civitas: \* cujus participatio ejus in idipsum.

Illuc enim ascenderunt tribus, tribus Domini, \* testimonium Israel, ad confitendum nomini Domini.

Quia illic sederunt sedes in iudicio, \* sedes super domum David.

Rogate quæ ad pacem sunt Jerusalem: et abundantia diligentibus te.

Fiat pax in virtute tua: \* et abundantia in turribus tuis.

Propter fratres meos et proximos meos, \* loquebar pacem de te.

Propter domum Domini Dei nostri, \* quæsi vi bona tibi.

I REJOICE in those things which were said to me: we shall go into the house of the Lord.

Our feet were standing in thy courts, O Jerusalem.

Jerusalem, which is built as a city: whose participation is together in itself.

For thither ascended the tribes, the tribes of the Lord, by a precept to Israel, to confess the name of the Lord.

Because there the seats for judgment were established, the seats upon the house of David.

Ask ye for the things that are for the peace of Jerusalem: and abundance to them that love thee.

Let peace be made in thy strength: and abundance in thy towers.

For the sake of my brethren and my neighbors, I have spoken peace of thee.

For the sake of the house of the Lord our God, I have sought good things for thee.

*Psalm cxxvi*

NISI Dominus ædificaverit domum, \* in vanum laboraverunt qui ædificant eam.

Nisi Dominus custodierit civitatem, \* frustra vigilat qui custodit eam.

Vannum est vobis ante lucem surgere: \* surgite postquam sederitis, qui manducatis panem doloris.

Cum dederit dilectis suis somnum: ecce hæreditas Domini, filii; merces fructus ventris.

Sicut sagittæ in manu potentis, \* ita filii excussorum.

Beatus vir qui implevit desiderium suum ex ipsis: non confundetur cum loquetur inimicis suis in porta.

UNLESS the Lord shall build the house, they have labored in vain that build it.

Unless the Lord shall guard the city, he watches in vain that guards it.

It is vain for you to rise before light: rise after ye have rested, ye that eat the bread of sorrow.

When he has given sleep to his beloved: behold the inheritance of the Lord are children; his reward is the fruit of the womb.

As arrows in the hands of a strong man, so are the children of them that are shaken.

Blessed is the man that has filled his desire of them: he shall not be confounded when he shall speak to his enemies in the gate.

*Psalm cxlvii.*

LAUDA, Jerusalem, Dominum: \* lauda Deum tuum, Sion.

Quoniam confortavit seras portarum tuarum: \* benedixit filiis tuis in te.

Qui posuit fines tuos pacem. \* et adipe frumenti satiat te.

Qui emittit eloquium suum terræ: \* velociter currit sermo ejus.

Qui dat nivem sicut lanam: nebulam sicut cinerem spargit:

Mittit crystallum suam sicut buccellas: \* ante faciem frigidus ejus quis sustinebit?

Emittet verbum suum et li-

O Jerusalem praise the Lord; praise thy God, O Sion.

Because he hath strengthened the locks of thy gates: he hath blessed thy children in thee.

Who has placed peace in thy borders, and fills thee with the very best of wheat.

Who sends forth his speech to the earth: his word runs swiftly.

Who sends down snow like wool: scatters a mist like ashes:

Sends his ice like morsels: before the face of his cold who shall abide?

He will say the word and

quefacie ea: flabit spiritus ejus  
et fluent aquæ

Qui annuntiat verbum suum  
Jacob: \* justitias et judicia sua  
Israel.

Non fecit taliter omni nationi:  
\* et judicia sua non manifestavit eis.

melt them: his wind will blow  
and waters shall run.

Who declares his word to  
*Jacob*: his justice and judgments to *Israel*.

He has not done in like manner to every nation; and his judgments he has not manifested to them.

*A Prayer for the Public Authorities, said before Mass in the United States of America.*

**WE** pray thee, O almighty and eternal God, who, through Jesus Christ, hast revealed thy glory to all nations, to preserve the works of thy mercy; that thy Church, being spread through the whole world, may continue with unchanging faith, in the confession of thy name.

We pray thee, who alone art good and holy, to endow

with heavenly knowledge, sincere zeal, and sanctity of life, our chief bishop, N. N. the vicar of our Lord, Jesus Christ, in the government of his church ; our own bishop, N. N. [*or, if he be not consecrated, "our bishop elect ;"*] all other bishops, prelates, and pastors of the church, and especially those who are appointed to exercise amongst us the functions of the holy ministry, and conduct the people into the ways of salvation.

We pray thee, O God of might, wisdom, and justice through whom authority is rightly administered, laws are enacted, and judgment decreed, assist, with thy Holy Spirit of counsel and fortitude the President of these United States ; that his administration may be conducted in righteousness, and be eminently useful to thy people over whom he presides, by encouraging due respect for virtue and religion ; by a faithful execution of the laws in justice and mercy ; and by restraining vice and immorality. Let the light of thy divine wisdom direct the deliberations of Congress, and shine forth in all their proceedings and laws framed for our rule and government ; so that they may tend to the preservation of peace, the promotion of national happiness, the increase of industry, sobriety, and useful knowledge, and may perpetuate to us the blessings of equal liberty.

We pray for his excellency, the governor of this state, for the members of assembly, for all judges, magistrates, and other officers who are appointed to guard our political welfare ; that they may be enabled by thy powerful protection, to discharge the duties of their respective stations with honesty and ability.

We recommend, likewise, to thy unbounded mercy, all our brethren and fellow-citizens, throughout the United States, that they may be blessed in the knowledge, and sanctified in the observance of thy most holy law : that they may be preserved in union, and that peace which the world cannot give ; and after enjoying the blessings of this life, be admitted to those which are eternal.

Finally, we pray thee, O Lord of mercy to remember



the souls of thy servants departed, who are gone before us, with the sign of faith, and repose in the sleep of peace; the souls of our parents, relations and friends; of those, who, when living, were members of this congregation; and particularly of such as are lately deceased; of all benefactors, who, by their donations or legacies to this church, witnessed their zeal for the decency of divine worship, and proved their claim to our grateful and charitable remembrance. To these, O Lord, and to all that rest in Christ, grant, we beseech thee, a place of refreshment, light, and everlasting peace—through the same Jesus Christ, our Lord and Saviour. *Amen.*

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### THE SEVEN PENITENTIAL PSALMS.

*Proper to be recited on Fasting Days, and other Penitential times.*

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Anthem.

Remember not, O Lord, *our* offences, nor those of our parents, and take not revenge on our sins.

*Psalm vi. Domine ne in furore.*

**O** LORD, rebuke me not in thy indignation, nor chastise me in thy wrath.

Have mercy on me, O Lord, for I am weak: heal me.

O Lord, for my bones are troubled.

And my soul is troubled exceedingly: but thou, O Lord, how long?

Turn to me, O Lord, and deliver my soul, O save me for thy mercy's sake.

For there is no one in death that is mindful of thee and who shall confess to thee in hell?

I have labored in my groanings; every night I will wash my bed, I will water my couch with my tears.

My eye is troubled through indignation: I have grown old among all my enemies.

Depart from me all ye workers of iniquity : for the Lord hath heard the voice of my weeping.

The Lord hath heard my supplication : the Lord hath received my prayer.

Let all my enemies be ashamed, and be very much troubled : let them be turned back and be ashamed very speedily.

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. *Amen.*

*Psalm xxxi. Beati quorum.*

**BLESSED** are they whose iniquities are forgiven, and whose sins are covered.

Blessed is the man, to whom the Lord hath not imputed sin, and in whose spirit there is no guile.

Because I was silent, my bones grew old ; whilst I cried out all the day long.

For day and night thy hand was heavy upon me : I am turned in my anguish, whilst the thorn is fastened.

I have acknowledged my sin to thee ; and my injustice I have not concealed.

I said, I will confess against myself my injustice to the Lord ; and thou hast forgiven the wickedness of my sin.

For this shall every one that is holy pray to thee, in a seasonable time.

And yet in a flood of many waters they shall not come nigh unto him.

Thou art my refuge from the trouble which hath encompassed me : my joy, deliver me from them that surround me.

I will give thee understanding, and I will instruct thee in the way in which thou shalt go : I will fix my eyes upon thee.

Do not become like the horse and the mule which have no understanding.

With bit and bridle bind fast their jaws, who come not near unto thee.

Many are the scourges of the sinner, but mercy shall encompass him that hopeth in the Lord.

Be glad in the Lord, and rejoice, ye just, and glory all ye right of heart.

Glory be to the Father, &c.

*Psalm xxxvii. Domine ne in furore.*

**R**EBUKE me not, O Lord, in thy indignation, nor chastise me in thy wrath.

For thy arrows are fastened in me, and thy hand hath been strong upon me.

There is no health in my flesh, because of thy wrath, there is no peace for my bones, because of my sins.

For my iniquities are gone over my head ; and as a heavy burden are become heavy upon me.

My sores are putrified and corrupted, because of my foolishness.

I am become miserable, and am bowed down even to the end : I walked sorrowful all the day.

For my loins are filled with illusions ; and there is no health in my flesh.

I am afflicted and humbled exceedingly ; I roared with the groaning of my heart.

Lord, all my desire is before thee ; and my groaning is not hid from thee.

My heart is troubled, my strength has left me ; and the light of my eyes itself is not with me.

My friends and my neighbors have drawn near, and stood against me.

And they that were near me, stood afar off ; and they that sought my soul, used violence.

And they that sought evils to me, spoke vain things : and studied deceits all the day.

But I, as a deaf man, heard not ; and was as a dumb man, not opening his mouth.

And I became as a man that heareth not ; and that hath no reproofs in his mouth.

For in thee, O Lord, have I hoped ; thou wilt **nean** me, O Lord my God.

For I have said, let not at any time my **enemies** rejoice over me : and whilst my feet are moved, they speak great things against me.

For I am ready for scourges ; and my sorrow is **con-**tinually before me.

For I will declare my iniquity ; and I will think for my sin.

But my enemies live, and are grown stronger than I . and they that hate me wrongfully are multiplied.

They that render evil for good have detracted me because I followed goodness.

Forsake me not, O Lord, my God ; do not thou depart from me.

Attend unto my help, O Lord, the God of my salvation.

Glory be to the Father, &c.

*Psalm l. Miserere.*

**H**AVE mercy on me, O God, according to thy great mercy.

And according to the multitude of thy tender mercies, blot out my iniquity.

Wash me yet more from my iniquity, and cleanse me from my sin.

Because I know my iniquity, and my sin is always before me.

To thee only have I sinned and have done evil before thee, that thou mayest be justified in thy words, and mayest overcome when thou art judged.

For behold I was conceived in iniquities, and in sin did my mother conceive me.

For behold thou hast loved truth ; the uncertain and hidden things of thy wisdom thou hast made manifest to me.

Thou shalt sprinkle me with hyssop, and I shall be cleansed, thou shalt wash me, and I shall be made whiter than snow.

To my hearing thou shalt give joy and gladness, and the bones that have been humbled shall rejoice.

Turn away thy face from my sins, and blot out all my iniquities.

Create a clean heart in me, O God; and renew a right spirit within my bowels.

Cast me not away from thy face; and take not thy Holy Spirit from me.

Restore unto me the joy of thy salvation, and strengthen me with a perfect spirit.

I will teach the unjust thy ways; and the wicked shall be converted to thee.

Deliver me from blood, O God, thou God, of my salvation, and my tongue shall extol thy justice.

O Lord, thou wilt open my lips; and my mouth shall declare thy praise.

For if thou hadst desired sacrifice, I would indeed have given it; with burnt-offerings thou wilt not be delighted.

A sacrifice to God is an afflicted spirit; a contrite and humble heart, O God, thou wilt not despise.

Deal favorably, O Lord, in thy good will, with *Sion*, that the walls of *Jerusalem* may be built up.

Then shalt thou accept the sacrifice of justice, oblations, and whole burnt-offerings; then shall they lay calves upon thy altar.

Glory be to the Father, &c.

*Psalm ci. Domine exaudi.*

**H**EAR, O Lord, my prayer, and let my cry come to thee.

Turn not away thy face from me, in the day when I am in trouble, incline thy ear to me.

In what day soever I shall call upon thee, hear me speedily.

For my days are vanished like smoke; and my bones are grown dry like fuel for the fire.

I am smitten as grass, and my heart is withered, because I forgot to eat my bread.

Through the voice of my groaning, my bone hath cleaved to my flesh.

I am become like a pelican of the wilderness ; I am like a night-raven in the house.

I have watched, and am become as a sparrow all alone on the housetop.

All the day long my enemies reproached me, and they that praised me did swear against me.

For I did eat ashes like bread, and mingled my drink with weeping.

Because of thy anger and indignation, for having lifted me up thou hast thrown me down.

My days have declined like a shadow, and I am withered like grass.

But thou, O Lord, endurest for ever ; and thy memorial to all generations.

Thou shalt arise and have mercy on *Sion* ; for it is time to have mercy on it, for the time is come.

For the stones thereof have pleased thy servants, and they shall have pity on the earth thereof.

And the Gentiles shall fear thy name, O Lord, and all the kings of the earth thy glory.

For the Lord hath built up *Sion* ; and he shall be seen in his glory.

He hath regard to the prayer of the humble ; and he hath not despised their petition.

Let these things be written unto another generation ; and the people that shall be created shall praise the Lord.

Because he hath looked forth from his high sanctuary ; from heaven the Lord hath looked upon the earth.

That he might hear the groans of them that are in fetters ; that he might release the children of the slain.

That they may declare the name of the Lord in *Sion* and his praise in *Jerusalem*.

When the people assemble together, and kings to serve the Lord.

He answered him in the way of his strength ; declare unto me the fewness of my days.

Call me not away in the midst of my days : thy years are unto generation and generation.

In the beginning, O Lord, thou didst found the earth ; and the heavens are the works of thy hands.

They shall perish but thou remainest ; and all of them shall grow old like a garment.

And as a vesture thou shalt change them, and they shall be changed : but thou art always the self same, and thy years shall not fail.

The children of thy servants shall continue, and their seed shall be directed for ever.

Glory be to the Father, &c.

*Psalm cxxix. De profundis.*

**F**ROM the depths I have cried to thee, O Lord ; Lord, hear my voice.

Let thy ears be attentive to the voice of my supplication.

If thou shalt observe iniquities, O Lord ; Lord, who shall endure it ?

Because with thee there is propitiation : and by reason of thy law I have expected thee, O Lord.

My soul hath relied on his word ; my soul hath hoped in the Lord.

From the morning watch even until night, let *Israel* hope in the Lord.

Because with the Lord there is mercy, and with him plentiful redemption.

And he shall redeem *Israel* from all his iniquities.

Glory be to the Father, &c.

*Psalm cxlii. Domine exaudi.*

**H**EAR, O Lord, my prayer ; give ear to my supplication in thy truth ; hear me in thy justice.

And enter not into judgment with thy servant ; for in thy sight shall no man living be justified.

For the enemy hath persecuted my soul, he hath brought down my life to the earth.

He hath made me to dwell in darkness, as those that have been dead of old; and my spirit is in anguish with me, my heart within me is troubled.

I remembered the days of old, I meditated on all thy works; I mused upon the works of thy hands.

I stretched forth my hands to thee; my soul is as earth without water unto thee.

Hear me speedily, O Lord; my spirit hath fainted away.

Turn not away thy face from me, lest I be like them that go down into the pit.

Cause me to hear thy mercy in the morning, for in thee have I hoped.

Make the way known to me wherein I should walk; for I have lifted up my soul to thee.

Deliver me from my enemies, O Lord: to thee have I fled; teach me to do thy will, for thou art my God.

Thy good Spirit shall lead me into the right land: for thy name's sake, O Lord, thou wilt quicken me in thy justice.

Thou wilt bring my soul out of trouble; and in thy mercy thou wilt destroy my enemies.

And thou wilt cut off all them that afflict my soul; for I am thy servant.

Glory be to the Father, &c.

*Anthem.* Remember not, O Lord, our offences, nor those of our parents; and take not revenge of our sins.

## EVENING DEVOTIONS FOR FAMILIES, &c.

### *The Litany.*

**R**EMEMBER not O Lord, our offences, nor those of our parents, and take not revenge on our sins.

Lord, have mercy on us.

*Christ have mercy on us.*

Lord have mercy on us.

Christ hear us.

*Christ graciously hear us.*



God the Father of heaven,  
 God the Son Redeemer of the world,  
 God the Holy Ghost,  
 Holy Trinity, one God.

Holy Mary,  
 Holy Mother of God,  
 Holy Virgin of Virgins,

St. Michael,

St. Gabriel,

St. Raphael,

All ye holy angels and archangels,

All ye holy orders of blessed spirits,

St. John Baptist,

St. Joseph,

All ye holy patriarchs and prophets,

St. Peter,

St. Paul,

St. Andrew,

St. James,

St. John,

St. Thomas

St. James,

St. Philip,

St. Bartholomew

St. Matthew,

St. Simon,

St. Thadde,

St. Matthei

St. Barnab

St. Luke,

St. Mark,

All ye holy apostles and evangelists,

All ye holy disciples of our Lord,

All ye holy innocents,

St. Stephen,

St. Laurence,

St. Vincent,

SS. Fabian and Sebastian.

*Have mercy on  
us*

*Pray for us.*

SS. John and Paul,  
 SS. Cosmas and Damian,  
 SS. Gervase and Protase,  
 Al. ye holy martyrs,  
 St. Sylvester,  
 St. Gregory,  
 St. Ambrose,  
 St. Augustin,  
 St. Jerome,  
 St. Martin,  
 St. Nicholas,  
 All ye holy bishops and confessors,  
 All ye holy doctors,  
 St. Anthony,  
 St. Benedict,  
 St. Bernard,  
 St. Dominic,  
 St. Francis,  
 All ye holy priests and levites,  
 All ye holy monks and hermits,  
 St. Mary Magdalen,  
 St. Agatha,  
 St. Lucy,  
 St. Agnes,  
 St. Cecily,  
 St. Catharine,  
 St. Anastasia,  
 All ye holy virgins and widows,  
 All ye men and women, saints of God, *make interces-  
 sion for us.*  
 Be merciful to us. *Spare us, O Lord.*  
 Be merciful to us. *Graciously hear us, O Lord*  
 From all evil,  
 From all sin,  
 From thy wrath,  
 From sudden and unprovided death,  
 From the deceits of the devil,  
 From anger, hatred, and all ill-will,

*Pray for us*

*O Lord deliver us.*

From the spirit of fornication,  
 From lightning and tempest,  
 From everlasting death,  
 Through the mystery of thy holy incarnation,  
 Through thy coming,  
 Through thy nativity,  
 Through thy baptism and holy fasting,  
 Through thy cross ✠ and passion,  
 Through thy death and burial,  
 Through thy holy resurrection,  
 Through thy admirable ascension,  
 Through the coming of the Holy Ghost, the Com-  
 forter,  
 In the day of judgment,  
 We sinners, *do beseech thee to hear us.*  
 That thou spare us,  
 That thou pardon us,  
 That thou vouchsafe to bring us to true penance,  
 That thou vouchsafe to govern and preserve thy  
 holy church,  
 That thou vouchsafe to preserve our apostolic pre-  
 late, and all ecclesiastical orders in holy religion,  
 That thou vouchsafe to humble the enemies of thy  
 holy church,  
 That thou vouchsafe to give peace and true concord  
 to Christian kings and princes,  
 That thou vouchsafe to grant peace and unity to all  
 Christian people,  
 That thou vouchsafe to confirm and preserve us in  
 thy holy service,  
 That thou lift up our minds to heavenly desires,  
 That thou render eternal good things to all our be-  
 nefactors,  
 That thou deliver our souls, and those of our breth-  
 ren, kinsfolks, and benefactors, from eternal dam-  
 nation,  
 That thou vouchsafe to give and preserve the fruits  
 of the earth,

*O Lord, deliver us.*

*We beseech thee to hear us.*

That thou vouchsafe to give eternal rest to all the  
 faithful departed,  
 That thou vouchsafe graciously to hear us,  
 O Son of God,  
 Lamb of God, who takest away the sins of the world  
*Spare us, O Lord.*

in answer  
 to hear us.

Lamb of God, who takest away the sins of the world  
*Graciously hear us, O Lord.*

Lamb of God, who takest away the sins of the world  
*Have mercy on us.*

Christ, hear us.  
 Christ, graciously hear us.  
 Lord, have mercy on us.  
 Christ, have mercy on us.  
 Lord, have mercy on us.  
 Our Father, &c. (*in secret*).  
 V. And lead us not into temptation.  
 R. But deliver us from evil. *Amen.*

*Psalm lxi.*

**I**NCLINE unto my aid, O God; O Lord make haste  
 to help me.

Let them be confounded and ashamed that seek my  
 soul.

Let them be turned backward, and blush for shame,  
 that desire evils to me.

Let them be presently turned away, blushing for shame,  
 that say to me, 't is well, 't is well.

Let all that seek thee rejoice, and be glad in thee;  
 and let such as love thy salvation say always, the Lord  
 be magnified.

But I am needy and poor, O God help me.  
 Thou art my Helper and my Deliverer, O Lord  
 make no delay.

Glory be to the Father, &c.  
 V. Save thy servants.  
 R. Trusting in thee, O my God.  
 V. Be unto us, O Lord, a tower of strength

- R. From the face of the enemy.  
 V. Let not the enemy prevail against us at all.  
 R. Nor the son of iniquity have any power to hurt us.  
 V. O Lord, deal not with us according to our sins.  
 R. Nor reward us according to our iniquities.  
 V. Let us pray for our chief bishop N.  
 R. Our Lord preserve him, and give him life, and  
 make him blessed upon earth, and deliver him not to the  
 will of his enemies.  
 V. Let us pray for our benefactors.  
 R. Vouchsafe, O Lord, for thy name's sake, to re-  
 ward with eternal life all them that have done us good.  
 V. Let us pray for the faithful departed.  
 R. Eternal rest give to them, O Lord; and let per-  
 petual light shine upon them.  
 V. May they rest in peace.  
 R. Amen.  
 V. For our absent brethren.  
 R. O my God, save thy servants trusting in thee.  
 V. Send them help, O Lord, from thy holy place.  
 R. And from *Sion* protect them.  
 V. O Lord, hear my prayer.  
 R. And let my cry come unto thee.

Let us pray.

**O** GOD, whose property is always to have mercy, and to spare, receive our petition: that *we* and *all* thy servants who are bound by the chain of our sins, may, by the compassion of thy goodness, mercifully be absolved.

HEAR, we beseech thee, O Lord, the prayers of the suppliants, and pardon the sins of them that confess to thee, that, in thy bounty, thou mayest give us pardon and peace.

OUT of thy clemency, O Lord, show thy unspeakable mercy to us, that so thou mayest both acquit us of our sins, and deliver us from the punishments we deserve for them.

O GOD, who by sin art offended, and by penance pacified, mercifully regard the prayers of thy people making supplication to thee, and turn away the scourges of thy anger which we deserve for our sins.

O ALMIGHTY and eternal God, have mercy on thy servant N, our chief bishop, and direct him according to thy clemency, in the way of everlasting salvation; that, by thy grace, he may desire those things that are agreeable to thee, and perform them with all his strength.

O GOD, from whom are holy desires, right counsels, and just works, give to thy servants *that* peace which the world cannot give; that both our hearts may be disposed to keep thy commandments, and the fear of enemies being removed, the times, by thy protection, may be peaceable.

INFLAME, O Lord, our reins and hearts with the fire of thy holy Spirit, that we may serve thee with a chaste body, and please thee with a clean heart.

O GOD, the Creator and Redeemer of all the faithful, give to the souls of thy servants departed the remission of all their sins; that, through pious supplications, they may obtain the pardon which they have always desired.

PREVENT, we beseech thee, O Lord, our actions by thy holy inspirations, and carry them on by thy gracious assistance; that every prayer and work of ours may *begin* always from thee, and by thee be happily ended.

O ALMIGHTY and eternal God, who hast dominion over the living and the dead, and art merciful to all, who, thou foreknowest, shall be thine by faith and good works: we humbly beseech thee, that they, for whom we have determined to offer up our prayers, whether this present world still detain them in the flesh, or the world to come hath already received them out of their bodies, may, by the clemency of thy goodness. (all thy saints interceding for them,) obtain pardon and full remission of their sins, through our Lord *Jesus Christ*, thy Son, who liveth and reigneth, one God, with thee and the Holy Ghost, world without end. *Amen*

*V.* O Lord, hear my prayer.

*R.* And let my cry come unto thee.

*V.* May the almighty and most merciful Lord graciously hear us.

*R.* Amen.

*V.* And may the souls of the faithful, through the mercy of God, rest in peace.

*R.* Amen.

## PRAYERS FOR NIGHT.



**I**N the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Blessed be the holy and undivided Trinity, now and for ever. *Amen.*

Our Father, &c. Hail Mary, &c. I believe in God, &c

Invoke the assistance of Holy Ghost, saying,

**C**OME, O Holy Spirit! fill the hearts of thy faithful, and kindle in them the fire of thy love.

*V.* Send forth thy Spirit, and our hearts will be regenerated.

*R.* And thou shalt renew the face of the earth.

Place yourself in the presence of God, and give him thanks for all the benefits you have received from him, particularly this day.

**O** MY God, I firmly believe thou art here, and perfectly seest me, and that thou observest all my actions, all my thoughts, and the most secret motions of my heart. Thou watchest over me with an incomparable love, every moment bestowing favors, and preserving me from evil. Blessed be thy holy name, and may all creatures bless thy goodness for the benefits I have ever received from thee, and particularly *this day*. May the saints and angels supply my defect in rendering thee due thanks. Never permit me to be so base and wicked, as to repay thy bounties with ingratitude, and thy blessings with offences and injuries.

Ask our Lord *Jesus Christ* grace to discover the sins you *have* committed this day; and beg of him a true sorrow for them, and a sincere repentance.

**O** MY Lord *Jesus Christ*, judge of the living and the dead, before whom I must appear one day to give an exact account of my whole life; enlighten me, I beseech thee, and give me an humble and contrite heart, that I may see wherein I have offended thy infinite Majesty: and judge myself *now* with such a just severity, that *then* thou mayest judge me with mercy and clemency.

Here examine what sins you have committed this day, by thought, word, deed, or omission. But if nothing occur to your mind, wherein you have offended, reflect again on the chief sins of your life past. Then conceive a great sorrow for having offended God, and say,

**O** MY God, I detest *these* and *all other* sins, which I have committed against thy divine Majesty, I am extremely sorry that I have offended thee, because thou art infinitely good, and sin displeases thee. I love thee with my whole heart, and firmly purpose, by the help of thy grace, never more to offend thee. I resolve to avoid the occasions of sin; I will confess my sins, and will endeavor to make satisfaction for them. Have mercy on me, O God, have mercy, and pardon me, a wretched sinner. In the name of thy beloved Son, *Jesus*, I humbly beg of thee, so to wash me with his precious blood, that my sins may be entirely remitted.

Endeavor, as much as possible, to put yourself in the dispositions you desire to be found in at the hour of death.

**O** MY God! I accept of death as a homage and adoration which I owe to thy divine Majesty, and as a punishment, justly due to my sins; in union with the death of my dear Redeemer, and as the only means of coming to thee, my beginning and last end.

I firmly believe all the sacred truths the Catholic Church believes and teaches, because thou hast revealed them And, by the assistance of thy holy grace, I am



resolved to live and die in the communion of this thy church.

Relying upon thy goodness, power, and promises, I hope to obtain pardon of my sins, and life everlasting, through the merits of thy Son, Jesus Christ, my only Redeemer, and by the intercession of his blessed mother, and all the saints.

I love thee with all my heart and soul, and desire to love thee as the blessed do in heaven. I adore all the designs of thy Divine Providence, resigning myself entirely to thy will.

I also love my neighbor for thy sake, as I love myself; I sincerely forgive all that have injured me, and ask pardon of all I have injured.

I renounce the devil with all his works; the world, with all its pomps; the flesh, with all its temptations.

I desire to be dissolved, and to be with Christ. Father, into thy hands I commend my spirit: Lord Jesus receive my soul.

May the blessed Virgin Mary, St. Joseph, and all the saints pray for us to our Lord, that we may be preserved this night from sin and all evils. *Amen.*

Blessed St. Michael, defend us in the day of battle, that we may not be lost at the dreadful judgment. *Amen.*

O my good Angel, whom God, by his divine mercy has appointed to be my guardian, enlighten and protect me, direct and govern me this night. *Amen.*

Almighty God, have mercy on us, and our sins being forgiven, bring us to life everlasting. *Amen.*

The almighty and merciful Lord give us pardon, absolution, and remission of our sins. *Amen.*

Vouchsafe, O Lord, to keep us this night without sin. Have mercy on us, O Lord! have mercy on us.

Let thy mercy, O Lord! be poured upon us, according to the hopes we have placed in thee.

Lord hear my prayer. And let my supplications come to thee.

Let us pray.

**V**ISIT, we beseech thee, O Lord, this house and family, and drive far from it all snares of our enemy ; let thy holy angels dwell herein, who may keep us in peace, and may thy blessing be always upon us : Through our Lord Jesus Christ. *Amen.*

May our Lord bless us, and preserve us from all evil, and bring us to life everlasting : And may the souls of the faithful departed, through the mercy of God, rest in peace. *Amen.*

Before you go to bed, read a chapter in the Scripture, or some spiritual book ; forecast with yourself the subject of the next morning's meditation, and think upon it whilst you are undressing yourself ; when you compose yourself in your bed, think on your grave, and how quickly death, of which sleep is an image, will be with you ; and what your sentiments will then be of all worldly vanities.

Offer up to God your sleep, submitting to it with a pure intention of his holy will ; and that by this repose of nature you may recover new vigor to serve him. Wish that every breath you are to take this night might be an act of praise and love of the Divine Majesty, like the happy breathings of the angels and saints, who never sleep : and so compose yourself to rest in the arms of your Saviour. If you wake in the night, renew the offering of yourself to God, and aspire to him ; *My soul hath desired thee in the night.* Isaiah xxvi, 9.

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## OF THE ORDINARY ACTIONS OF THE DAY, AND THE SPIRIT WITH WHICH THEY OUGHT TO BE PERFORMED.

Whether ye eat or drink, or whatever else ye do, do all to the glory of God. 1 Cor. x, 31.

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*Of your Work, or ordinary Employment.*

**O**FTEN call to mind that sentence passed upon all mankind, *Genesis*, iii, 19. *In the sweat of thy face thou shalt eat thy bread, till thou return to the earth. out of which thou wast taken : for dust thou art, and into dust thou shalt return.* In consequence of this sentence, submit yourself to the labors of your calling as a penance laid upon you by the Almighty, and go through

hem with a penitential spirit, offering them up daily to God for your sins.

Fly idleness as the mother of all mischief; and, if your condition of life does not oblige you to any work or employment, by way of seeking your bread, yet choose always something of this nature for your soul's sake, that the devil may never find you idle.

In the beginning of your work direct your intention to God; consider what you are taking in hand as a business allotted you by him, and let your design in doing it be to please him. God Almighty most certainly appoints to every one in his family his respective employment: embrace then yours in consequence of the will of God; and offer up both yourself and your work, from time to time to him, in union with the works in which your Saviour was employed in his mortal life.

In the midst of your work, let your *interior* as much as possible, be taken up with God by *recollection*: make a closet in your heart for *Jesus Christ*, invite him thither, and entertain him as well as you can: seat yourself with *Magdalen* at his feet, and make frequent aspirations of love to him.

If in your work you would amuse yourself with singing, instead of profane and lewd songs, sing hymns and praises to God; and if you work in the company of worldlings, set a particular guard over your heart, that it draw not in the infection of their vain and wicked discourse.

Perform all your works with due care to do them well, not as pleasing the eyes of men, but the eyes of God; in whose presence, and for whom, you ought to do all that you do. And when by his will you are called away from your work, as you are to be willing to do it for him, so you must be willing to leave it for him.

Take care to mortify that over great eagerness with which you sometimes find yourself set upon your work, and do all with calmness and peace, if you would have God be with you.

*Of your Meals.*

**G**O to your meals with a pure intention to take that support of nature, because it is the will of God ; that you may thereby maintain your strength for his divine service. Look upon your meat and drink as medicines, necessary for your health ; and take them as such, and not merely for your pleasure, or to satisfy your appetite.

Always say *grace* both before and after your meals, with a serious attention to God, and a grateful sense of your receiving all from him. During your meals, keep yourself, as much as possible, in God's presence ; often aspire after the true bread, which is *Jesus Christ*, and long after that happy hour, when you shall come to drink at his fountain of life eternal, and shall have no need of any other eating or drinking.

Offer up your meals to God, in union with those of *Jesus Christ* : observe a due modesty at them, and be watchful against all intemperance and sensuality. Study rather to mortify than to gratify your appetite ; and let not a meal pass without offering up to God some bit which you have most inclination to, depriving yourself of it to give it him : but take care to do this so as not to be taken notice of.

Endeavor to shun eating and drinking between meals, where there is no necessity for it ; and remember that the saints of God allowed not, without regret, even the most necessary satisfaction to their bodies, which they looked upon as their greatest enemies.

*Grace before Meals.*

**B**LESS us, O Lord, and *these* thy gifts, which we are to receive of thy bountiful hands, through *Christ* our Lord. *Amen.*

*Grace after Meals.*

**W**E give thee thanks, Almighty God, for all thy benefits, who livest and reignest world without end. *Amen.*

*Of your Recreations.*

**L**ET your intention be pure in your recreations; ~~as~~ far as they are necessary for the health of your body, or the relaxation of your mind, they are agreeable to the will of God, and no further; and this will of God ought to be your rule, both in the choice of them, and in the measure of time you allow for them.

Fly then all such recreations as are sinful or dangerous; all such as tend to soften the soul, and fill it with the spirit and love of this world; all such as savor of the pomps of Satan, which you have renounced; all such, in fine, as, instead of being really serviceable for the relaxation of the mind, or the health of the body, are prejudicial either to the one or to the other, or to both.

Allow no more time for your recreations than is necessary for those ends for which recreations are allowable. It is an intolerable abuse to make them, as some do, the *chief* business of life. Alas! what an account will such Christians be able to give one day of the use of their precious time.

As in the beginning of your recreations you ought to offer them up for the honor and glory of God, so you ought also frequently in the midst of them to recollect yourself in God, inviting *Jesus Christ* into your heart, and making aspirations of love to him.

*Of your Conversation.*

**I**F any man offend not in word the same is a perfect man, St. James, iii, 2. There is no time in which a christian is obliged to be more upon his guard, than in his *conversation*: by reason of the many ways we are liable to offend by the tongue, and the great prejudices we are apt to do others, or receive from others in *conversation*. Upon which account also we ought to call God to our assistance as often as we go into company. Be as careful as you can in the choice of the company with whom you converse; and much more in the choice of the persons whom you intend to make your more

familiar friends ; and let virtue and christian **prudence** be the first and chief qualifications you seek for in them.

Let your discourse be edifying, and choose as much as you can to speak of God and good things, but this without *ostentation*, or seeming to take too much upon yourself. Speak not of what passes in your own interior, only to your director, and do not affect either to praise or dispraise yourself ; there is danger of vanity and self-love in both one and the other.

Banish as much as you can from your conversation unprofitable curiosity, and all such subjects as are vain and worldly : and when these things are treated of in your company, turn a deaf ear to them, as to the things that regard you not.

In all your conversation remember the presence of God, and make frequent aspirations to him ; and let his presence be a powerful restraint upon you, to keep you from detraction, immodest jests, and other sins so common in conversation.

When you come into any company salute in secret the guardian angels of the company ; and beg that they would drive away the enemy, that he may have no share in your conversation.

Never contradict any one in the company, except the importance of the matter, and the danger of persons receiving prejudice from the malice or ignorance of others, require it of you. Be as civil as you can, but without flattery, or condescending to any thing that is evil ; and be modestly cheerful, with the fear of God.

In all your conversation have a charitable regard to the company you are in ; taking particular care that no word or action of yours may give occasion to any other's sin.

Often meditate in what manner *Christ* and his saints conversed here upon earth, that you may imitate them ; often aspire to their happy conversation in heaven.

Endeavor not to make more visits than are of necessity or charity ; and remember that solitude and silence

are the best means to obtain recollection in God, and the spirit of prayer.

*Of Reading Good Books or Hearing the Word of God.*

LET not a day pass without employing at least one quarter of an hour in *reading the Scripture*, or some spiritual books; and a more considerable time on *Sundays* and holidays; advise with your director what books may be most proper, and endeavor to procure them for yourself and family.

Begin your reading by an humble invocation of the Holy Ghost, that you may profit by it: read leisurely and attentively, so as to let the lessons you read have time to make proper impressions upon you, and to sink deep into your heart. Pause awhile upon such places as touch you most; and from time to time excite affections and resolutions in your soul, suitable to the subject you are reading.

Look upon it, that, as when you are praying you are speaking to God, so when you are reading or hearing his word, he is speaking to you. As then you desire he should hear you when you speak to him, so take you care to hearken faithfully to him when he speaks to you; and lay up carefully in your heart the seed of his divine word, that it may not be picked up by the fowls of the air, your internal foes, or carelessly trodden under your feet.

*Hear the word of God, as often as you have an opportunity:* call upon God in the beginning, and purify your souls as much as you can from all vain curiosity: mind not the *eloquence* or *actions* of the preacher, but attend to the *truths* he delivers; do not say within yourself, how well does this or that suit with *this* or *that* person; but consider what suits with *yourself*, and lay it up in your mind, for the rule of your comportment for the time to come.

After reading or hearing the word of God, give thanks to his divine Majesty for the instructions he has

given you therein; single out some one or more particular points for your practice that very day, and beg of God that he would imprint them in your soul, that you may remember them, and put them in execution. Remember that the word of God heard or read, *and not put in practice*, will one day rise in judgment against you.

If you are the master or mistress of a family, see that those under your charge want not the advantage of frequent reading or hearing what is good. It is a care your great Master expects from you.

Take care to banish from yourself and family all lewd and irreligious books; and such as may be of dangerous consequence, either to faith or morals; as romances, play books, novels, fortune books, &c. It is not to be imagined what harm young people especially receive from such books.

## INVOCATIONS OF THE HOLY GHOST.

PROPER BEFORE READING, OR ANY OTHER SPIRITUAL  
UNDERTAKING.

The HYMN, *Veni Creator*.

COME, Holy Ghost, Creator come,  
From thy bright heavenly throne,  
Come, take possession of our souls,  
And make them all thy own.

Thou who art called the Paraclete,  
Best gift of God above;  
The living Spring, the living Fire,  
Sweet Unction and true Love;

Thou who art sev'nfold in thy grace,  
Finger of God's right hand;  
His promise teaching little ones  
To speak and understand;



O! guide our minds with thy blest light,  
 With love our hearts inflame;  
 And with thy strength, which ne'er decays,  
 Confirm our mortal frame.

Far from us drive our hellish foe,  
 True peace into us bring;  
 And through all perils lead us safe  
 Beneath thy sacred wing.

Through thee may we the Father know  
 Through thee th' eternal Son,  
 And thee the Spirit of them both,  
 Thrice blessed Three in One.

All glory to the Father be,  
 With his co-equal Son,  
 The like to thee, great Paraclete,  
 Till time itself is done. *Amen.*

The HYMN, *Veni Sancte Spiritus.*

(COME, Holy Ghost, send down those beams  
 Which sweetly flow in silent streams,  
 From thy bright throne above.

O come, thou Father of the poor,  
 O come, thou Source of all our store;  
 Come fill our hearts with love.

O thou of Comforters the best,  
 O thou, the soul's delightful guest,  
 The pilgrim's sweet relief.

*Thou* art true rest in toil and sweat,  
 Refreshment in th' excess of heat,  
 And solace in our grief.

Thrice blessed light, shoot home thy darts,  
 And pierce the centres of those hearts.

Whose faith aspires to thee;  
 Without thy Godhead nothing can  
 Have any price or worth in man.  
 Nothing can harmless be

Lord, wash our sinful stains away,  
 Water from heaven our barren clay ;  
 Our wounds and bruises heal.  
 To thy sweet yoke our stiff necks bow ;  
 Warm with thy fire our hearts of snow ;  
 Our wand'ring feet repeal.

Grant to thy faithful, dearest Lord,  
 Whose only hope is thy sure word,  
 The seven gifts of the Spirit ;  
 Grant us in life thy helping grace ;  
 Grant us at death to see thy face,  
 And endless joy inherit. *Amen.*

*Anth.* Come, Holy Spirit, fill the hearts of thy faithful, and kindle in them the fire of thy love.

*V.* Send forth thy Spirit, and our hearts will be regenerated ;

*R.* And thou shalt renew the face of the earth.

Let us pray.

**O** GOD, who hast taught the hearts of the faithful by the light of the Holy Spirit, grant that we may, by the gift of the same Spirit, be always truly wise, and ever rejoice in his consolations. Through *Jesus Christ* our Lord, *Amen.*

## NECESSARY VIRTUES.

TO BE EXERCISED EVERY DAY.

1. **HUMILITY**: By keeping yourself always little, and as a mere nothing in the sight of God, looking upon him as the Author of all your good, and humbling yourself to every neighbor. In order to this, always remember what you have deserved by your sins: that it is a mercy of God you are not in hell: and if you had your due, all God's creatures ought either to fly and abhor you, for your foul treasons against their Maker; or revenge his cause, by joining together in

persecuting you : and, therefore, the least service you receive from any of them is more than you deserve, and that affronts and contempt are your just due.

2. *Penance* : By frequent acts of repentance for your past sins, and calling continually upon God to show you mercy ; often presenting yourself at his feet in prayer like *St. Mary Magdalen*, or striking your breast with the publican. Offer up also to God, in a penitential spirit, whatever pains, crosses, or sufferings you daily meet with, and death itself, with all its agonies, whensoever it shall come ; and make it your study, by frequent mortifications and self-denials, to chastise yourself, and to offer up daily some satisfaction to God, acceptable through *Jesus Christ*, for the many injuries you have done him by your sins.

3. *Resignation and Conformity* to the will of God in all events ; ever remembering, that nothing happens without his pleasure or permission : and that this or that cross is what God, in his infinite wisdom and goodness, from all eternity designed for you. And as in all your sufferings you must embrace the will of God, and cheerfully submit to it : so in all your undertakings you must consult his holy will, and in all your actions conform to it as the rule and motive of all you do.

4. *Recollection* : By calling to mind, as often as you can in the day, the presence of God, represented as in the very centre of your soul ; making frequent aspirations and ejaculations of love to him ; offering frequently in the day your whole being, all the powers of your soul, all your senses, and faculties, with all your thoughts, words, and actions to him ; and banishing, as much as you can from you, all vain amusements, anxious cares, and irregular affections : that so your heart may easily find him, freely embrace him, and quietly repose in him.

## ASPIRATIONS AND EJACULATIONS

WHAT MAY BE MADE IN THE MIDST OF OUR DAILY  
ACTIONS.

**L**ORD, increase my faith. Lord, I believe, help thou my unbelief. O let me rather die than consent to the least doubt of thy sacred truths.

In thee, O Lord, is all my hope. O let me never be confounded.

Hide me, dear *Jesus*, in thy wounds, bathe my soul in thy precious blood.

O Fountain of mercy, have mercy on me,

O let nothing in life or death ever separate me from thee.

Lord be merciful to me a sinner.

Lord, be thou my keeper, and keep me from sin. Lord, look well to me, or I shall betray thee.

O rather let me die a thousand deaths than offend thee mortally. O when shall sin have an end?

O my God, teach me to love thee, teach me to serve thee as I ought.

O that I had the hearts and tongues of all the world, that I might worthily praise thee, and love thee.

O divine Love, how little art thou loved in this wicked world! O take possession at least of *my* heart, and let thy sacred flames ever burn there.

Too late have I known thee, O ancient Truth! too late have I loved thee, O ancient Beauty!

O the God of my heart, and my portion for ever. My God and my all! I desire to be dissolved, and to be with thee.

Who will give me the wings of the dove? and I will fly and repose in thee.

As the hart pants after the fountains of waters, so my soul pants after thee, my God.

My soul hath thirsted after my God, the Fountain of life eternal. O! when shall I come and appear in the presence of my God!

My heart and flesh rejoice exceedingly in the living God.

O Lord, enlighten my eyes, that I may never sleep in death.

The sins of my youth and my ignorances remember not, O Lord.

From my secret sins cleanse me, O Lord : and for the sins of others, spare thy servant.

Not unto us, O Lord, not unto us, but to thy name give glory.

Into thy hands, O Lord, I recommend my spirit. Lord save me or I perish. Lord make haste to help me.

Let God arise, and his enemies be put to flight. Say to my soul, I am thy salvation.

I hope to see the good things of the Lord in the land of the living.

Let the name of the Lord be ever blessed.

Glory be to the Father, and to the Son, and to the Holy Ghost.

Lord, what wilt thou have me to do ?

My heart is ready, O God, my heart is ready. I have desired thy law in the midst of my heart.

I will keep my strength, O Lord, for thee.

Turn away my eyes, that they may not look on vanity. Thou art just, O Lord, and thy judgment is right.

Lord, I have said, now I begin ; let this be the change of the right hand of the Most High. The mercies of our Lord I will sing for ever.

Come, let us adore the Lord that made us.

All ye works of our Lord, bless our Lord, praise him and magnify him for ever.

These and such like short acts of virtue, may be proper, in the midst of your ordinary actions and employments, to be secretly repeated in your hearts, sometimes of one sort, sometimes of another, as occasion shall require, and the Spirit of God shall suggest.

## PRESERVATIVES AND REMEDIES AGAINST SIN.

**T**HE most general prescriptions against all kinds of sin, are frequent and fervent prayer; meditation and consideration of the four last things, and of the other great christian truths: frequenting the sacraments with due preparation; reading spiritual books; daily examining your conscience; devotion to the passion of *Christ*, to his blessed Mother, and to the saints; a continual watchfulness over yourself; giving alms according to your ability; daily mortifying your own inclinations, and chastising the flesh: and particularly taking care to fly the occasions of sin, and resist the first emotions of evil.

*Against PRIDE.*

**A** GAINST the sin of *Pride*, (which consists in an inordinate love of one's own excellence, and in thinking too well of one's self, as if one took one's self to be somebody, which makes us refer all to ourselves. instead of referring to God) divines prescribe the following remedies: 1. To study to know one's self, and often to consider the meanness of our extraction (as to the body, from dirt and corruption, and as to the soul from nothing;) the infection of sin; the many miseries of our present condition; our perpetual repugnance to good, and inclination to evil; the certainty of death, and uncertainty of our eternal lot; and above all, to consider what a deplorable figure a soul in mortal sin makes in the sight of God; and how often this has been our case, if it be not so at present. Ah! what confusion, then, what horror, what an eternal damnation, have we deserved? and after all, dare we lift up our heads by *pride*?

2. To set before our eyes the example of *Christ*, who humbled himself to the death of the cross, to cure our pride; and who particularly calls upon all his followers to learn of him to be *meek and humble of heart*, Matt. xi. 29, and declares that except they become as *little*

mes, they shall not enter into the kingdom of heaven, Matt xviii. 3.

3. To meditate often upon the manifold damages which the soul receives from pride, which corrupts its very vitals, and lays it open to all evils; because God resists the proud, and withdraws his graces from them.

4. To consider the dreadful punishments which *Lucifer*, and his companions, which our first parents, &c. have incurred by pride.

5. To accustom one's self both to interior and exterior acts of *humility*, and contempt of ourselves; highly to prize and daily to beg of God this necessary virtue; and willingly to embrace *humiliations*, as often as they are offered.

6. With regard to the things which most commonly nourish our pride, to consider how little reason we have to be proud of them: that they are generally things empty and vain, and perishable: such as worldly honors, riches, beauty, fine clothes, &c. which give no intrinsic value or worth to *them* that enjoy them, nor make them one whit the better; but, on the contrary, if they are proud of them, make them odious and contemptible both to God and man. And as for any real and solid goods that we may have, we must ever remember *whose* gifts they are, what a strict account we must one day give of them, that humility is the best ornament and guardian of them; and that pride will not only make them useless, but even pernicious both to ourselves and others.

7. 'Tis also a great help towards overcoming pride, that we should be thoroughly sensible of our corruption in this kind. For many will not believe that they are proud, and such as these are in the most dangerous way of all: for how shall persons be persuaded to seek remedies, who will not believe they are sick?

#### *Against VAIN-GLORY.*

**A** GAINST the sin of *vain-glory*, which is near akin to *pride*, and consists in an inordinate desire and love

of being praised and esteemed by others, divines prescribe. 1. That we should seriously consider how short, how inconstant, how empty and vain is all human glory and all the praise and esteem of men; which adds nothing to us in the sight of God, the just and true and eternal Judge of all merit: and what we are in his sight that we only are, and nothing more.

2 That we should consider how great and how pernicious is an evil *vain-glory* is: which robs God of his glory, and man of the reward of his good works: which corrupts the best of actions, and makes the actors liable to the divine vengeance: besides the cursed brood of vices which ordinarily are the offspring of *vain-glory*; such as envy, detraction, contention, hypocrisy, love of novelty, disobedience, &c.

3. That we should often repeat to ourselves those words of the apostle, *What hast thou, that thou hast not received? And if thou hast received, why dost thou glory as if thou hadst not received it?* 1 Cor. iv. 7.

### Against COVETOUSNESS.

**A** GAINST *Avarice* and *Covetousness*, which is an inordinate love and desire of riches, or worldly goods, divines prescribe. 1. That we should often meditate on the danger and pernicious consequences of this vice, which St. Paul, 1 Tim. vi. calls *the roots of all evil*; where also he affirms, that such as have a mind to *become rich fall into temptation, and the snares of the devil, and into many unprofitable and hurtful desires, which drown men in destruction and perdition*. Hence the wise man tells us, Eccles. x. 10, that *there is not a more wicked thing than to love money; for such a one setteth his own soul to sale*. And our Saviour himself assures us, that *no man can serve God and Mammon*, St. Matt. vi. 24.

2. That we should consider, that those riches (which worldlings so much covet) if we make a judgment of them by the light of faith, and the maxims of the gospel,



are more to be feared than desired, by reason of the many occasions of sin, to which they commonly expose the soul. Hence our Saviour, *Luke vi. 24*, pronounces *a wo to the rich, for they have their consolation here*. And *Matt. xix. 24*, declares, that it is *easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of heaven*.

3. That we should set before our eyes the example of *Christ*, who chose to be born in poverty, and die in poverty, though he was the Lord of all; whose chief favorites have generally been such as were the most poor and despised in this world; and who pronounces such *blessed*, *St. Luke, vi.*

4. That we should often think of the treasures of a happy eternity, prepared for the *poor in spirit*, *Matt. v. 3*. And often reflect upon that sentence of *Christ*, *Matt. xvi. 26*. *What doth it profit a man, if he gain the whole world, and lose his own soul?*

5. That we should have death always before our eyes, which will quickly strip us of all; and give so much the more pain, in violently separating us from our riches, by how much the more our heart has cleaved to them. *They have slept their sleep, and all the men of riches have found nothing in their hands*, *Ps. lxxv*. *We brought nothing into this world, and certainly we can carry nothing out*. *Having then food and wherewith to be covered, with these we are content*. *Tim. vi. 7, 8*.

6. That we should consider that the riches of this world, which the gospel calls *deceitful*, *St. Matt. xiii*, are *thorns*, which prick and gore the soul with many cares, anxieties and solitudes, which, instead of satisfying, increase the thirst. Whereas a small matter is really sufficient for this transitory life; and this may be had without all this solicitude. Truth itself having engaged his word, *Seek first the kingdom of God and his justice, and all things shall be added unto you*, *St. Matt. vi. 33*. Hence, *Heb. xii. 5*. *Let your manners*, says the apostle, *be without covetousness, contented with such things*

as you have, for he has said, *I will not leave thee, neither will I forsake thee.*

7. The rich, that are hard and unmerciful to the poor, ought to be put in mind of the last judgment, and of the sentence that shall then be pronounced against such as have not done alms: that mercy is promised to the merciful; but *judgment without mercy to such as have not done mercy*, St. James, ii. 13. That the poor are the members of *Christ*, and that what we do to *them* he takes as done to himself, St. Matt. xxv.

8. On the other side, the poor, who are uneasy under their condition, and are tempted to covet what the world calls a better fortune, ought often to set before their eyes their Saviour, either in the crib of *Bethlehem*, or on the cross upon Mount *Calvary*; and contemplating his poverty, embrace their own as the livery of *Christ*.

9. But, as it is the common misfortune of such as are covetous, whether they be rich or poor, that they do not believe, and will not be persuaded, that they are covetous, but delude themselves under the specious cover of a pretended necessity, and of the prudent care that every one ought to have of the *main chance*, as they very *improperly* call it; therefore the first and most necessary prescription against avarice is, that a person should study and know himself, and by humble and fervent prayer obtain this self-knowledge of God, without which, it is to be feared, all other remedies will prove ineffectual.

### *Against Lust.*

**A** GAINST the sin of *lust* (which is an inordinate love of carnal pleasures) divines prescribe. 1. To fly the *occasions*; such as immodest books and plays, wanton dalliances, indiscreet freedoms, &c., and most particularly *bad company*, and all conversation with such persons as one has sinned with in this kind.

2. To avoid idleness, and to be very temperate in eating and drinking.

3. To keep a watch over the eyes, that death may not

enter in by those windows : and to resist with vigor the first beginnings of those temptations.

4. To be diligent in all spiritual exercises, such as meditation, prayer, spiritual reading, frequenting the sacraments, &c.

5. To think often upon the passion of *Christ* ; and particularly in the time of temptation, to have recourse to this meditation.

6. To be devout to the blessed Virgin and to the saints.

7. To remember that God sees us, and that our guardian angels are present with us ; and be ashamed to do before them, what we should be ashamed to do in the sight of any man.

8. To think of the dreadful punishments which God has so often inflicted, upon account of this vice : the many mischiefs it causes both to soul and body : the blindness and hardness of heart it usually produces ; and, in fine, the everlasting torments of hell, which such sinners without repentance, will be plunged into.

9. To be very humble : since it is a common judgment of God to suffer persons to fall into these shameful sins in punishment of their pride.

10. In time of temptation to turn away the eyes of the soul as much as possible from the temptation, and to run to *Christ* crucified ; to hide one's self in his wounds, and with fervor to implore his mercy, &c.

### Against ANGER.

**A** GAINST *anger*, *hatred*, and desire of *revenge*, divines prescribe. 1. That we should endeavor to humble and to despise ourselves : for anger springs from *pride* : and that we should often remember what our sins have deserved, and how little reason we have to take it ill, that any of God's creatures should offend us, who have so often and so grievously offended our Creator : and who, if we had our just deserts, should be trampled on by devils to all eternity.

2. That we should set before our eyes the meekness and charity of *Jesus Christ* ; who particularly calls upon all his followers to learn these virtues of him : *Learn of me, because I am meek and humble of heart*, St. *Matt.* xi. 29. *I give you a new commandment, that ye love one another as I have loved you*, St. *John*, xiii. 34. And who so often declares, that except we forgive injuries from our hearts, God will never forgive us.

3. That we should forecast, in the morning, what occasions may probably occur in the day, in which we shall be in danger of being provoked to anger ; that so we may either decline the occasions ; or, if this cannot be, may prepare and arm ourselves against them by good resolutions, grounded upon God, and by hearty prayers for his divine assistance.

4. That when one finds the motions of wrath arising in one's heart, one should resist them without delay, and strive to bridle and keep down one's passion, calling upon God to this purpose : and if possible, that one should go out of the company, or hold one's peace, or at least speak nothing but what may be mild and humble.

5. That in all events we should not so much consider the *man*, from whom we think we have received an injury or provocation, as *God*, ever good and ever just, without whose pleasure or permission nothing happens in this world ; and who, upon these occasions, is pleased that we should be thus tried or chastised for our sins.

6. That we should often consider the many motives christians have to love one another, and to bear with one another. We are children of the same Father, the God of love and peace, and of the same mother, the church of God ; we are all brethren in *Christ* ; and he has loved us all to that degree, as to shed his blood for us in return for which love he desires that we should love one another : we all partake of his body and blood, the sacrament of unity and love : we all aspire to the same heavenly country, the place of everlasting peace and love. And therefore it is with reason that our dying

Lord has made his love the true test, by which it is to be known, whether we are his disciples or not : *By this shall all men know that you are my disciples, if you have loved one for another*, St. John, xiii. 35.

### Against IMPATIENCE.

**A** GAINST *impatience* in poverty, sickness, pains, labors, and afflictions, of what kind soever, 1. It is proper to set before our eyes the poverty, labors, and passion of *Jesus Christ*, who by his patience redeemed us ; the sufferings of the martyrs, and the examples of all the saints, who through many tribulations have entered into the kingdom of heaven : and to remember that there is no other way to that kingdom of everlasting rest and joy, but the way of the cross : that the sufferings of this life bear no proportion to the happiness of the next : that these light and momentary troubles, borne with patience, work in us an eternal weight of glory.

2. To consider that these sufferings are sent from God ; and that it is vain to resist his holy will, and foolish and simple to repine at it. His infinite wisdom knows what is best for us ; and his infinite goodness sends us that which he knows to be the best : impatience will only make our cross the heavier, and make us lose the reward of it.

3. To consider the great advantages of temporal afflictions, inasmuch as they wean us from the love of the world : teach us to have recourse to God, and to put our trust in him alone ; make us enter into ourselves ; and give us an opportunity of exercising the great virtues of humility, patience, and resignation, and of doing penance for our sins. How many are now saints in heaven, who would never have come thither, but by the occasion of afflictions !

4. To meditate often, in the time of our sufferings, upon the multitude and enormity of our sins, and what we have deserved for them : upon the eternal torments of hell ; upon the shortness of the sufferings of this life

and the everlasting joys of heaven, which patient suffering will bring us to; whereas we cannot have our heaven both here and hereafter.

5. Under all sufferings to have recourse to *Christ* crucified; to beg of him the grace of patience; to offer up all we suffer to him; to be united to his sufferings, and to be sanctified and accepted through him. Lord give me grace to suffer with patience what thou sendest and send what thou pleasest.

### *Against GLUTTONY and DRUNKENNESS.*

**A** GAINST the sins of *gluttony* and *drunkenness*, divines prescribe. 1. That such sinners should often consider the many evils that are the consequences of these sins, which change men into brutes, rob them of their reason, destroy their health, shorten their lives, consume their substance, disturb the peace of their families, withdraw from their wives and children their necessary subsistence, give scandal and ill example to their neighbors, foment their passions, set open the gate to all other sins, make their souls dull and insensible to all that is good, unfit for prayer and contemplation, and perfect slaves to their sensual inclinations. So that, as we daily see, of all vices there are none more *difficult to be cured*: for these sins when once come to a habit, generally follow men to their graves, and plunge them into hell, where, with the rich glutton, they will thirst for all eternity, and never obtain so much as one drop of water to refresh them.

2. That they should often meditate upon the following sentences of holy writ: *Isaiah*, v. 21. *Wo to you that are mighty to drink wine, and stout men at drunkenness.* *Luke*, xxi. 34. *Take heed to yourselves, lest your hearts be overcharged with surfeiting and drunkenness—and that day come upon you suddenly.* *Rom.* xxi. 13. *Let us cast off the works of darkness, and put on the armor of light. Let us walk honestly as in the day, not in rioting and drunkenness.* *1 Cor.* vi. 9. *Be not deceived.*

*unmen fornicators—nor drunkards—shall possess the kingdom of God. Gal. vi. 19. The works of the flesh are manifest, which are fornication—drunkenness, revelings and such like; of which I foretell you, as I have foretold you, that they who do such things shall not obtain the kingdom of God. Philip. iii. 18. Many walk, of whom I have told you often (and now I tell you weeping) that they are enemies of the cross of Christ, whose end is destruction, whose god is their belly*

3. That they should carefully fly the occasions of their sins, such as taverns and other public houses, feasts, drunken companions, &c., and should stint themselves to a certain quantity, and not to be exceeded: penancing themselves with fasting and abstinence, if they should transgress.

4. That by daily prayers and tears they should beg of God, through *Jesus Christ's* thirst upon the cross, and the gall and vinegar that he took for us, to show mercy to them, and to deliver them from so wicked and pernicious a habit.

### *Against ENVY.*

**E**NVY is a repining at another's good, which the envious man conceives to be an evil to himself, lessening the excellence and esteem which he aims at: so that envy, though commonly reckoned amongst the capital sins, because of the many other sins that spring from it, is indeed a daughter of pride and vainglory. Against envy divines prescribe. 1. To consider the heinousness of this sin directly opposite to charity, the queen of virtues: for charity is a joy in the glory of God, and the good of our neighbor; whereas, envy grieves at both the one and the other.

2. To consider the dreadful consequence of this sin, when once it has got the mastery of the heart. It was envy that made *Cain* murder his brother *Abel*; it was envy that made the brethren of *Joseph* sell him into *Egypt*; and that made *Saul* so often seek the life of

*David* ; it was through envy that the *Jews* crucified *Christ* ; it is the devil's sin, who continually seeks our ruin, out of pure envy, without any advantage to himself.

3. To consider that the nature of this sin is such, as to yield no manner of pleasure or profit to the sinner ; but only to gnaw and torture his soul, and to make him miserable both here and hereafter. Ah ! how unhappy are they, who become evil themselves by the occasion of another's good ! and how wilfully blind to prefer the bitterness and racking pains of envy before the joy and sweetness of charity.

4. To lay the axe to the root of the evil, by applying proper remedies to pride and vainglory, from which envy springs, and to learn to despise this transitory world, and its petty honors, and to aspire after eternal glory.

5. To watch and pray continually against so dangerous an enemy. To pray also for those whom we are tempted to envy, and to speak well of them upon all occasions.

### Against SLOTH.

**SLOTH**, in the sense in which it is numbered by the divines among the capital sins, is a certain laziness of mind, opposite to the love of God and devotion ; loathing, as it were, the beginning or going on with such things as appertain to God's glory and our soul's salvation. Against *sloth* it is proper to consider, 1. How very *short* the time of this life is, which is given us in order to *labor* for eternity, and to send before us a stock of good works, on which we may live for eternity : how precious then is every moment of this short time, upon the good use of which an endless eternity depends ! Ah ! let us not then lose one moment of it : every moment is worth an eternity : because in every moment we may purchase an additional degree of eternal glory ; but when once the time is passed, it never more returns.

2. To remember the strict account that will be one day demanded of us, by an all-seeing Judge, of the em-



ployment of the whole time of our lives; and to reflect seriously upon the sentence that was passed upon the barren fig tree, and upon the slothful servant that hid his talent in the ground.

3. To set before our eyes the examples of *Christ*, and of his saints; and often to read and meditate on their lives.

4. To meditate also upon such other subjects as may help to move us to the love of God, and to fervor in his service: such as the considerations of the divine perfections; of the love of God to us, and of his benefits; of the passion of our Redeemer; and of the glory of his heavenly kingdom, prepared to reward our short labors here.

5. To reflect upon the pains that worldlings take, and the danger they go through for a little dirt of the earth; and shall we not do much more for a happy eternity?

6. To remember in all our actions, that our great Master's eye is ever upon us: and therefore to labor to perform them all with perfection, in order to please him.

7. To prescribe to one's self a regulation of one's time, and a variety in one's good exercises, and so, by the help of good custom, to make that easy and agreeable, which otherwise would be tedious and distasteful.

## INSTRUCTIONS AND DEVOTIONS FOR CONFESSION.

**I**N order to prepare yourself to make a good confession, endeavor in the first place to recommend the matter earnestly to God; and for some days beforehand frequently and fervently beg his divine grace and assistance; and this more especially, if you have for a long time lived in a habit of sin: in which case it is most proper to prepare yourself by a spiritual retreat of some days; during which time you may seriously enter into yourself, and perform the ten meditations, (which we have transcribed before from St. *Francis de Sales*) or such like devotions, by which you may be sufficiently disposed for so great a work, which otherwise, it is to be feared, might be ill done, by being done too hastily.

“Examine your conscience with care and diligence, yet without too much anxiety and scrupulosity. Consult the table of sins to

assist your memory; and reflect in particular on the evil inclinations you are most subject to, on the places and companies you have been in, on your usual employments, on the duties of your calling, and how you have discharged them, &c. And in every sin, whether of commission or omission, strive to call to your remembrance the number of times you have been guilty.

“When you have duly examined your conscience, do not think this is all you have to do to be rightly prepared for confession: the greatest part of the work remains still to be done; and that is to take proper time and care to procure a hearty sorrow and detestation of all your sins by which you have offended so good a God, with a full determination, by the grace of God, to avoid the like sins for the future, and to fly the occasions that usually bring you to sin; and to take proper measures to begin a *new* life.

“In order to obtain this hearty sorrow for your sins, and this firm purpose of amendment, you must earnestly beg it of God, whose gift it is; and you must make use of such prayers, considerations, and meditations, as may be most proper to move you to it. Particularly reflect on the four last things, on the enormity of sin, on the goodness of God, and his benefits to you; on the death and passion of *Christ*, &c. And when you have obtained this hearty sorrow and resolution, then you may hope that you are sufficiently prepared for confession, and *not till then*.

“If you have any thing upon your conscience, which you have a particular difficulty of confessing, cease not with prayers and tears to importune your heavenly Father to assist you, till he gives you the grace to overcome that difficulty: and be sure never to go to confession with a design of telling a lie to the Holy Ghost. Ah! what a comfort it will be to you to ease your conscience of its load! and what a rack and torture sacrilegiously to conceal it.

✓ “Let your confession be *humble*, without seeking excuses for your sins, or flinging the fault on others: let it be *entire* as to the kind and *number* of your sins, and such *circumstances* as quite change the *nature* of the sin, or greatly increase its guilt. Be modest in your expressions, and take care not to name any *third* person.”

*A Prayer to implore the Divine Assistance, in order to make a good Confession.*

**O** ALMIGHTY and most merciful God, who hast made me out of nothing, and redeemed me by the precious blood of thy only Son; who hast, with so much patience, borne with me to this day, notwithstanding all my sins and ingratitude; ever calling after me to return to thee from the ways of vanity and iniquity, in which I have been quite wearied out in the pursuit of empty toys and

mere shadows ; seeking in vain to satisfy my thirst with muddy waters, and my hunger with husks of swine : behold, O most gracious Lord, I now sincerely desire to leave all these my evil ways, to forsake the region of death, where I have so long lost myself, and to return to thee, the Fountain of life. I desire, like the prodigal child, to enter seriously into myself, and with the like resolution to arise without delay, and to go home to my Father, though I am infinitely unworthy to be called his child, in hopes of meeting with the like reception from his most tender mercy. But, O my God, though I can go astray from thee of myself, yet I cannot make one step towards returning to thee, unless thy divine grace stir me up and assist me. This grace, then, I most humbly implore, prostrate in spirit before the throne of thy mercy ; I beg it for the sake of *Jesus Christ*, thy Son, who died upon the cross for my sins ; I know thou desirest not the death of a sinner, but that he be converted and live ; I know thy mercies are above all thy works ; and I most confidently hope, that as in thy mercy thou hast spared me so long, and hast now given me this desire of returning to thee ; so thou wilt finish the work that thou hast begun, and bring me to a perfect reconciliation with thee.

I desire now to comply with thy holy institution of the sacrament of penance ; I desire to confess my sins with all sincerity to thee, and to thy minister ; and therefore I desire to know myself, and to call myself to an account by a diligent examination of my conscience. But, O my God, how miserably shall I deceive myself, if thou assist me not in this great work by thy heavenly light. O ! remove then every veil that hides any of my sins from me, that I may see them all in their true colors, and may sincerely detest them. O ! let me not any longer be imposed upon by the enemy, or by my own self-love, so as to mistake vice for virtue, to hide myself from myself, or any way to flatter myself in my sins.

But, O my good God, what will it avail me to know

my sins, if thou dost not also give me a hearty sorrow and repentance for them ; without this my sins will be all upon me still, and I shall be still thy enemy, and a child of hell. Thou insistest upon a *change of heart*, without which there can be no reconciliation with thee ; and this change of heart none but thou canst give. O! give it me then, dear Lord, at this time. Give me a lively faith, and a firm hope, in the passion of my Redeemer ; teach me to fear thee, and to love thee. Give me, for thy mercy's sake, a hearty sorrow for having offended so good a God. Teach me to detest my evil ways ; to abhor all my past ingrati- tudes ; to hate myself now with a perfect hatred for my many treasons against thee. O! give me a full and a firm resolution of a new life for the future, and unite me to thee with an eternal band of love, which nothing in life or death may ever break.

Grant me also the grace to make an entire and sincere confession of my sins, and to accept of the confusion of it, as a penance justly due to my transgressions. Let not the enemy prevail upon me to pass over any thing, through fear or shame ; rather let me die than consent to so great an evil. Let no self-love deceive me, as I fear it has done too often. O! grant that this confession at least may be good, and for the sake of *Jesus Christ*, thy Son, who died for me, and for all sinners ; assist me in every part of my preparation for it, that I may go through it with the same care and diligence, as I should be glad to do at the hour of my death ; that so being perfectly reconciled to thee, I may never offend thee more.

O blessed Virgin, Mother of my Redeemer, mirror of innocence and sanctity, and refuge of penitent sinners, intercede for me through the passion of thy Son, that I may have the grace to make a good confession. All ye blessed angels and saints of God, pray for me, a poor miserable sinner ; that I may now, for good and all, turn from my evil ways, that so henceforward my heart may

be for ever united with yours in eternal love, and never more go astray from the Sovereign Good. *Amen.*

This or the like prayer, may be frequently repeated for some days before confession, in order to obtain of God the grace of making a good confession.

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### AN EXAMINATION OF CONSCIENCE UPON THE TEN COMMANDMENTS.

1. **H**AVE you been guilty of heresy or disbelief, or wilful doubting of any article of faith? How often? and for how long a time? Or have you rashly exposed yourself to the danger of infidelity, by reading bad books, or keeping wicked company? How often?

Have you by word or deed denied your religion, or gone to the churches or meetings of heretics, so as to join any way with them in the worship, or to give scandal? How often?

Have you been ignorant of the articles of your creed, of the commandments, or of any of those things which christians in your station are bound to know? For how long a time?

Have you been negligent in the worship of God? seldom or never adoring and praising him, or giving him thanks; praying but little or with little attention; and neglecting to make acts of faith, hope, or love of God? How long has this negligence continued?

Have you despaired of salvation or of the forgiveness of your sins? Or have you rashly presumed upon finding mercy: *going on in your sins without any thoughts of amendment; or depending upon a death-bed repentance?* How long have you been in this way?

Have you been guilty of idolatry, or of giving divine honors to any thing created? or used any witchcraft, or charms, or spells, or such like other diabolical inventions? How often? And with what scandal or ill example to others?

Have you employed prayers, or sacred names, to superstitious uses? How often?

Have you consulted fortune-tellers, or made use of any superstitious practices, to find out things to come, recover things lost, &c.? How often?

Have you given credit to dreams, taken notice of omens, or made any other superstitious observations? How often?

Have you blasphemed God or his saints? How often?

Have you abused the holy Scriptures, or scoffed at holy things? How often?

II. Have you sworn falsely, or what you did not certainly know, whether it was true or false? Or have you sworn to do any thing that was wicked or unlawful? Or broken your lawful oaths? How often?

Have you had a custom of swearing rashly and inconsiderately by the name of God, by your soul, or by the way of imprecation upon yourself? How long have you had this custom? How many times a day have you sworn in this manner? Have you sworn by the blood or wounds of God, or any other blasphemous oath? How often?

Have you cursed yourself or others; and if so, was it from your heart? How often?

Have you been accessory to others' swearing, cursing, or blaspheming? How often?

Have you broken any vow or solemn promise made to God? How often?

III. Have you neglected to hear mass upon *Sundays* and holydays of obligation? Or have you heard it with wilful distractions? Or not taken care that your children and servants should hear it? How often?

Have you spent those days in idleness, or in sin? Or been the occasion of others spending them so? How often?

✓ Have you done any servile work without necessity

upon those days ; or set others on doing so ! How often ?

Have you broken the days of abstinence commanded by the church, or eaten more than *one meal* on fasting days ? Or been accessory to others so doing ? How often ?

Have you neglected to confess your sins *once a year* ! ✓  
Or to receive the blessed sacrament at *Easter* ?

Have you made a sacrilegious confession or communion, by concealing some mortal sin in confession, or what you doubted might be mortal ; or for want of a hearty sorrow for your sins, and a firm purpose of amendment ; or by being grossly negligent in the examination of your conscience ? How often ?

Have you received any other sacrament, for example, ✓  
confirmation, or matrimony, in mortal sin ?

Have you neglected to perform the penance enjoined in confession ? Or said it with wilful distractions ? How often ?

Have you presumed to receive the blessed sacrament after having broken your fast ?

Have you, after falling into *mortal sin*, neglected for a *long time* to return to God by repentance ? And for how long a time ?

IV. Have you been wanting in your duty to your parents, by not loving them, or not showing them due respect ; or by disobeying them ? and was it in any matter of moment ? Or have you been disobedient to any other lawful superiors ? How often ?

Have you desired your parents' death, or cursed them ? Or given them injurious language ? Or lifted up your hand against them ? Or threatened them ? Or provoked them to swear or otherwise to offend God ? Or caused them any considerable trouble or uneasiness ? How often ?

Have you stolen from your parents, or otherwise wronged them ? Or squandered away their substance ? How much, and how often ?

Have you neglected to succor your parents in their necessities, either corporal or spiritual?

If God has blessed you with children, have you been negligent in procuring that they should be speedily baptized? Or that they should be timely instructed in their prayers and the christian doctrine? Or have you been wanting in giving them *early* impressions of the fear and love of God? Or in taking care of their discharging their duty with regard to the sacraments?

Have you neglected to correct them; or been excessive in your correction?

Have you neglected to remove from them the occasions of sin, such as wicked companions, bad books, romances, &c., or suffered them to lie in the same bed with one another, with danger to their chastity?

Have you flattered them in their passions, or indulged them in their evil inclinations?

*Have you given them bad example?* How often, and in what kind?

V. Have you desired any one's death through hatred or malice? Or for your temporal interests? How often?

Have you revenged yourself of any one by word or action; or desired revenge, or taken pleasure in the thoughts of it? How often?

Have you provoked, challenged, or struck others, or been guilty of quarrelling or fighting with them? How often? And what mischief have you done them?

Have you borne malice to others, or refused to be reconciled to them? For how long a time? And what sort of evil had you in your heart against them?

Have you procured, or thought to procure a miscarriage? Or given any counsel, aid, or assistance thereunto? How often?

Have you done any thing to shorten your own or any other's life, or to hasten death? Or rashly exposed yourself or others to danger? How often?

Have you desired your own death, through passion



or impatience? Or entertained any thoughts of making away with yourself; or attempted or designed any such thing? How often?

Have you neglected to give alms according to your condition and ability? Or to reclaim sinners when it lay in your power? How often?

Have you been guilty of any spiritual murder, by drawing others into mortal sin? Or have you been accessory to the sins of others, by counsel or command, or any other way? How often? And what sins?

Have you given scandal, or occasion of sin to others, by lewd or irreligious discourse; by drunkenness or swearing; by immodesty of dress or behaviour, &c.? Where note, that the circumstance of scandal is generally found in all sins that are known to others, by reason of the force of ill example, which encourages others to sin?

Have you committed any thing that you judged or doubted to be a mortal sin, though perhaps it was not so? How often? Or have you exposed yourself to the evident danger of mortal sin? How often? And what sin?

VI. Have you been guilty of fornication, or adultery, or incest, or any sin against nature, either with a person of the same sex, or with any other creature? How often? Or have you designed or attempted any such sin, or sought to induce others to it? How often?

Have you been guilty of self-pollution? Or of immodest touches of yourself? How often?

Have you touched others, or permitted yourself to be touched by others immodestly? Or given or taken wanton kisses or embraces, or any such liberties? How often?

Have you looked at immodest objects with pleasure or danger? Read immodest books or songs to yourselves or others? Kept indecent pictures? Willingly given ear to, or taken pleasure in hearing loose discourse, &c.?

Or sought to see or hear any thing that was immodest ?  
How often ?

Have you exposed yourself to wanton company ? Or played at any indecent play ? Or frequented masquerades, balls, comedies, &c., with danger to your chastity ? How often ?

Have you been guilty of any immodest discourses, wanton stories, jests, or songs, or words of double meaning ? How often ? And before how many ? And were the persons before whom you spoke or sung married or single ? For all this you are obliged to confess, by reason of the evil thoughts these things are apt to create in the hearers.

Have you abused the marriage bed by any actions contrary to the order of nature ? Or by any pollutions ? Or been guilty of any irregularity, in order to hinder your having children ? How often ?

Have you without a just cause refused the marriage debt ? And what sin may have followed from it ? How often ?

Have you debauched any person that was innocent before ? Have you forced any person, or deluded any one by deceitful promises, &c. ? Or designed or desired so to do ? How often ? You are obliged to make satisfaction for the injury you have done.

Have you taught any one evil which he knew not before ? Or carried any one to lewd houses, &c. ? How often ?

VII. Have you been guilty of stealing, or cheating, or any way wronging your neighbor in buying or selling, or any other bargains or contracts ? Or have you been accessory to another's committing any such injustice ? How often ? And to what value ?

Have you unjustly retained what belonged to another ? How long ? And to what prejudice ?

Have you caused any damage to your neighbor in his house, cattle, or other goods ? How often ?

Have you contracted debts without design of paying them; or without any prospect of being able to pay them? Or have you delayed or refused to pay your just debts when you were able? Or have you by prodigal expenses rendered yourself unable, and so wronged your creditors, or your own family? How often?

Have you been guilty of usury, in the loan of money? How often?

Have you put off false money? How much? How often?

Have you professed any art, or undertaken any business without sufficient skill or knowledge? And what prejudice has your neighbor suffered from it?

Have you bought or received stolen goods? Or taken of those who could not give? How often?

Have you neglected your work or business to which you were hired, or by contract obliged? How often? And to what prejudice? Or have you broken your promises in matters of consequence?

N. B.—That in all sins of injustice whereby one has done wrong to one's neighbor, either in his person, or in his goods, or in his character, honor, or good name, one is strictly obliged to make full satisfaction and restitution, if it be in one's power, otherwise the sin will not be forgiven.

Have you then neglected or delayed without just cause to make satisfaction and restitution, when it was in your power? How long?

VIII. Have you been guilty of lies? And whether of consequence, or to the prejudice of any one? How often?

Have you been guilty of hypocrisy or dissimulation? How often?

Have you entertained a bad opinion of your neighbor without grounds, or judged rashly of his actions or intentions? How often?

Have you been guilty of the sin of detraction, which consists in taking away or lessening your neighbor's reputation, either by saying of him what is false or un-

certain, or by publishing what is secret? How often have you done so? Before how many? *You are obliged to make restitution.*

Have you willingly given ear to detraction? Have you taken pleasure in it? Or any way encouraged it? Or not hindered it when you might? How often?

Have you injured your neighbor's honor by prejudices and affronts, or robbed him of his peace of mind by scoffs and derision? How often?

Have you, by carrying stories backwards and forwards, or any other way, caused misunderstanding or quarrels between neighbors? How often? And to what prejudice?

Here also judges, lawyers, solicitors, &c., ought to examine themselves what injustice they may have been guilty of in managing causes, &c., as well as accusers, witnesses, &c.

**IX.** Have you willingly taken pleasure in unchaste thoughts or imaginations? Or entertained unchaste desires? Were the objects of your desires maids or married persons; or kinsfolks, or persons consecrated to God? How often?

Have you taken pleasure in the irregular motions of the flesh? Or not endeavored to resist them? How often?

Have you entertained with pleasure the thoughts of saying or doing any thing, which it would be a sin to say or do? How often?

Have you had the desire or design of committing any sin? Of what sin? How often?

**X.** Have you desired your neighbor's loss or misfortune, or any public calamity, that you might be the gainer by it? How often?

Have you desired your neighbor's goods, not caring whether you had them right or wrong? Or been in a disposition of stealing or otherwise wronging him if it lay in your power? How often?

*As to the capital or deadly sins. Have you been*

guilty of *pride*, or complacency in yourself or contempt of others? Or of *vainglory*, by doing good actions to procure esteem? Or of *avarice*, in affecting too much the things of this world? How often?

Have you been guilty of eating and drinking to excess, so far as considerably to endanger your health or reason? How often? And with what scandal?

*Have you made others drunk? Or sought to make them so? Or gloried in having made them so? How often?*

Have you gloried in any other sin whatsoever? How often? And before what company? And what sin?

Have you envied or repined at your neighbor's good? Or rejoiced at his harm? How often?

The rest of the capital sins have been examined before. Here also masters and servants, husbands and wives, lawyers and physicians, ecclesiastics and magistrates, &c., ought to examine into the sins which are peculiar to their states, and how far they may have neglected the duties of their respective callings.

### *A Prayer for obtaining Contrition.*

**I** HAVE now here before me, O Lord, a sad prospect of the manifold offences by which I have displeased thy divine Majesty, and which I am assured will appear in judgment against me, if I repent not, and my soul be not disposed, by a hearty sorrow, to receive thy pardon. But this sorrow, O Lord, this repentance must be by thy free gift, and if it comes not from the hand of thy mercy, all my endeavors will be vain, and I shall be for ever miserable. Have mercy, therefore, on me, O Father of mercies, and pour forth into my heart thy grace, whereby I may sincerely repent of all my sins; give me a true contrition, that I may bewail my past misery and ingratitude, and grieve from my heart for having offended thee so good a God: Permit me not to be *deluded* with a *false sorrow*, as, I fear, I have been too often, through my own weakness and neglect; but let it be now thy gift, descending from thee, the Father of lights, that so my repentance may be accompanied with amendment and *change of life*, and I may be fully acquitted from the

guilt of all my sins, and once more received into the number of thy servants. Through *Jesus Christ our Lord. Amen.*

*A Meditation before Confession, to stir up in the soul a hearty sorrow for having offended God.*

**C**ONSIDER, *first*, my soul, that God is thy first beginning, from whom thou hast received thy whole being; that he has made thee for himself, and for a happy eternity: and sent thee into this world, that by loving and serving him thou mightest merit this happy eternity. Ah! how little hast thou hitherto thought, either of thy first beginning or last end! How little hast thou corresponded to the only end for which thou camest into the world! How little hast thou loved the Sovereign Good! Ah! what empty toys and trifles have hitherto taken up thy thoughts! Ah! wretched husks of swine, which thou hast loved more than God! Repent and amend.

Consider, *secondly*, what a filthy monster sin is, which thou hast hitherto carried about with thee, and cherished in thy breast. Mortal sin is so great an evil, so black, so odious and hideous, that hell itself has nothing worse. It is the greatest of all evils, infinitely opposite to the Sovereign Good. This dismal poison changed, in a moment, innumerable angels into ugly devils: the same is the bane of the whole world; and daily crowds hell with innumerable souls. This cursed stain is the fuel, which nourishes that everlasting fire, and which endless ages will never be able to efface. Alas! my poor soul, how wretched then has thy case been, all this while thou hast been in sin! Thou hast been all this while a very monster of filth and ugliness; odious and abominable to God and his angels. The foulest creature upon earth is certainly a beauty, in comparison with a soul in sin! and couldst thou but see thyself as thou art in this state, the very sight would strike thee dead. Ah! detest then

so great an evil, and abhor it from thy heart, and spare no pains to get rid of it.

Consider, *thirdly*, the multitude of thy sins, and how from thy first coming to the use of reason, till this very hour, thou hast not let one day pass without many ways offending thy God. And what had he done to deserve this treatment at thy hands? Ah! how early didst thou turn thy back upon him! How quickly didst thou fall from the Supreme Good, into the bottomless pit of sin and misery! Hast thou not defiled all the powers of thy soul, and all the senses and members of thy body, by manifold sins? Hast thou not perverted all the gifts of God, by abusing them, and turning them to the offence of the Giver? And yet all this while he has spared thee, whilst millions of others have been cut off in their sins, yea, are actually burning in hell for lesser sins than thou hast committed: He has, with an admirable love, watched over thee night and day, or the devil would have long since carried thee away. Alas! all the while thou hast been in sin, there was but a hair's breadth between thy soul and hell, *viz.* the *slender thread of life*, which thy God held in his hand, which thou has so often provoked him to break; and, if he had broken it, in that moment thou must have been in hell. O! love him then, and bless him for ever, for his forbearance and long-suffering. Heartily beg pardon for having so long, and so very often, abused his mercy, and affronted his justice: resolve to return to him now with thy whole heart, and beg that thou mayest never more turn thy back upon him.

Consider, *fourthly*, that death will be with thee very quickly: and that a sudden and unprovided death is frequently the just punishment of sin. Ah! make then thy peace with God in time; and remember that a death-bed repentance is but a poor chance: alas! they will certainly deceive themselves, that design to put upon God's justice, by *living in sin* and *dying in grace*. Consider also the dreadful account that thou must give in.

mediately after death, of all the sins of thy life ; and how wretched thy case will then be, if thou dost not now wash away thy sinful stains by penitential tears. Ah ! what a dismal eternity wilt thou be condemned to, if thou art then found in mortal sin. Alas ! canst thou bear everlasting fire ? Canst thou endure to burn for ever ? and what a loss will it be to thee to lose for ever thy God, thy Sovereign Good, the Fountain of all Good. Ah ! nothing but sin can rob thee of heaven, and condemn thee to hell. Renounce then so great an evil, and detest it for ever.

Consider, *fifthly*, how good God is in himself, and how good he has been to thee. He is an ocean, every way infinite, of goodness and perfection ; a beauty so charming as to ravish all that see him, and eternally fill their souls with inconceivable joy, delight and love. He is the inexhaustible source of all perfections, and of all being : and every good that is in any of his creatures is *from him, by him, and in him*. He is eternal, without beginning, ending, or change ; he is immense and incomprehensible, filling heaven and earth, and all things therein ; his power, wisdom, mercy, and justice are all infinite. And who art thou my soul, that so great a God should set his heart upon thee ? Ah ! he has thought of thee from all eternity ; he has loved thee from all eternity ; he has prepared a happy eternity for thee. And how little hast thou thought of him ! how little hast thou loved him ! how frequently, and how grievously hast thou offended him ! But, O ! my good and loving God, I am now resolved, by thy grace, to do so no more. I have said, *now* I begin ; O ! let this be the change of the right hand of the Most High.

Consider, *sixthly*, the innumerable benefits and favors thou hast received from God. He has given thee thy very being ; he formed thy body in thy mother's womb and created thy immortal soul to his own image. He kept thee from perishing by any one of those innumerable accidents, to which thou wast exposed for the space



of nine months, and brought thee safe to the waters of baptism; where he washed thee from sin, made thee his child, and heir to his kingdom. He provided for thee during thy helpless infancy and childhood; he gave thee an early knowledge of himself, and of his heavenly truths; he has favored thee with many calls, inspirations, and graces, beyond thousands of others; he has made thee a member of his Church by a distinguished mercy; he has admitted thee to his sacraments, and given himself to thee in the blessed eucharist; he has borne with thy repeated treasons for a great many years, and hath still been thy constant Benefactor, notwithstanding all thy ingratitude. And is it possible, my soul, that thou shouldst still offend him? O! rather let me die, dear Lord, than offend thee any more.

Consider, *seventhly*, how much thy Saviour, *Jesus Christ*, the Son of God, has suffered for thy sins.—His whole life was a continual suffering: but what dreadful torments did he endure for thee in his passion and death; What a bitter agony in the garden of *Gethsemane*! What a bloody sweat! O! the anguish of his sacred soul, which forced from his body this dismal sweat! O! the heinousness of my sins, my soul, which thy Saviour has thus bewailed with tears of blood! Alas! it was for the love of thee he suffered all this. For thee he permitted himself to be betrayed and sold by one of his disciples. For thee he gave up himself to the hands of sinners, to be apprehended as a malefactor, bound, beaten, and abused; falsely accused, and unjustly condemned; muffled, spit upon, and loaded with all manner of reproaches; forsaken by all his friends, and denied by the chief of his apostles; exposed all the night, and all the day, to the insults and scoffs of his enemies; to the insolences of the mob and of the soldiers; clothed in a fool's garment; judged to be worse than a *Barabbas*; rent and torn with whips and scourges: crowned with thorns; derided as a mock king; vested with a purple garment, and a sceptre of a reed; condemned to

a disgraceful death ; loaded with a heavy cross, laid upon his wounded shoulders ; quenched with gall and vinegar ; violently stripped of his clothes, which now cleave fast to his wounds ; stretched on the cross as on a rack, and nailed to it with gross nails, driven through his hands and feet ; hoisted up into the air between two thieves, and there, in most bitter torment and anguish, he was pleased to hang for the space of three hours, bleeding and dying for the love of thee. Ah ! how much then have thy sins cost this innocent Lamb of God ! Ah ! how dearly has he loved thee ! since, in the midst of all his tortures, he had *thee* in his heart, and even then was pleading thy cause with his eternal Father, when thy sins were crucifying him : grieve then, my soul, for having offended so good a God ; grieve that thou grieveest so little for so great an evil. Run in now at least to thy crucified Saviour, embrace his feet like *Magdalen*, and strive to wash them with thy tears.

### *Affections and Resolutions.*

**M**Y Lord and my All ! I am confounded at the multitude and enormity of my offences against so good a God ; I dare not presume even to lift up my eyes to heaven, much less to come near thy altar, after so many treasons against thee. Alas ! what shall I now do, O Lord ? What shall I say ? But with the humble publican, strike my breast, and cry out to thee, *O God be merciful to me a sinner.*

My sins exceed in number the hairs of my head, and the sands of the sea : but thy mercies are more innumerable than my sins. O Ocean of Mercy, have compassion on a poor miserable sinner, and make me *now* at least a *true* penitent.

Father I have sinned against heaven, and in thy sight, and am no more worthy to be called thy child : O receive me as one of the least of thy servants, and never suffer me to go astray from thee any more

It grieves me, O my good God, that I have offended thee ; I am heartily sorry for all the sins I have committed against thy infinite goodness. O ! that I could worthily lament them, even with tears of blood.

Who will give water to my head, and fountains of tears to my eyes, that night and day I may bewail my sins and ingratitude ?

O ! that I had never offended my God ! O ! that I had never sinned ! Happy those souls who have never lost their baptismal innocence ! Ah ! sweet *Jesus*, that I had been so happy.

Have mercy on me, O God, according to thy great mercy : and according to the multitude of thy tender mercies blot out all my iniquities. Wash me yet more from my iniquities, and cleanse me from my sins : because I know my iniquities, and my sins are always before me.

O ! that I could now, like *Magdalen*, present myself at the feet of my Saviour ! O ! that I could wash them with my tears ! O suffer me dear Lord, to lay down all my sins at thy feet, to be cancelled by thy precious blood.

Lord, thou hast said there is joy in heaven upon one sinner doing penance, more than upon ninety-nine just : O ! give me now grace to be a true penitent indeed, that so heaven may rejoice at *my* conversion.

'Thou camest, O my dear Redeemer, not to call the just, but sinners to repentance ; look down upon me, a poor miserable sinner, and draw me powerfully to thee by thy grace.

I know thou willest not the death of a sinner, but that he be converted and live : O ! let me no longer remain dead in my sins . O ! let me now at least begin to live to thee !

Create a clean heart in me, O God ; and renew a right spirit within my bowels. O ! grant that I may now serve thee in good earnest ! O ! let this be the hange of the right hand of the Most High.

Thou hast made me, O my God, and redeemed me by thy precious blood : O ! despise not the work of thy hands ! O let not thy blood be spilt for me in vain !

'Too late have I known thee, O ancient Truth ! 'Too late have I loved thee, O ancient Beauty ! 'Too long have I gone astray from thee ! From this moment, O my Sovereign Good, I desire to be for ever thine. O ! let nothing in life or death ever separate me from thee any more.

O Divine Lover of penitent souls, give me henceforth a contrite and humble heart : O ! I desire from this hour to offer this sacrifice daily to thee, till the end of my life.

O Divine Love, how little art thou known in this wicked world ; how little art thou loved ! Come now to me, and take full possession of my whole heart and soul for time and eternity.

Thy mercy has been infinite in bearing so long with such an ungrateful sinner as I have been, and in daily heaping thy favors upon me. Add this one favor, O Lord, to all the rest, that henceforward by thy grace, I may never offend thee more. This one thing I earnestly beg of thee, for thy infinite mercy's sake, and through the death and passion of thy only Son, hear this one prayer, I beseech thee, and in all things else do with me what thou pleasest.

I am resolved, by thy grace, never more to return to my sins : O ! rather let me die than offend thee wilfully any more. I am resolved to *fly all evil company*, and dangerous occasions ; and to take proper measures for a thorough amendment of my life for the future. All this I resolve ; but thou knowest my frailty, O my God ; if thou assist me not by thy grace, all my resolutions will prove ineffectual, and I shall be for ever miserable. O ! look to me, O Lord, that I may never betray thee any more.

N. B.—Here it is proper that you should think upon the measures you must take for an entire amendment of your life, for the time

to come; considering well what have been the occasions of your sins: what precautions you must take against those dangers for the future: what pious exercises you must daily make use of; such as prayer, meditation, spiritual reading, &c., when, and how often, frequent the sacraments, &c.

“When you find yourself heartily sorry for having offended God, and fully determined, for the time to come, to *amend your life*, and to avoid all mortal sins, and the immediate occasions of them, you may then go to confession, in which you may follow this method.”

## THE METHOD OF CONFESSION.

“1. **K**NEELING down at the side of your ghostly father, make the sign of the cross, saying,

In the Name of the Father, and of the Son, and of the Holy Ghost, Amen.

“Then ask his blessing in these words:—

Pray, father, give me your blessing, for I have sinned.

“Then say the first part of the *Confiteor* as follows:—

I CONFESS to Almighty God, to the blessed Virgin Mary, to blessed Michael the Archangel, to blessed John Baptist, to the holy apostles Peter and Paul, to all the Saints, and to you, Father, that I have sinned exceedingly, in thought, word, and deed, through my fault, through my most grievous fault.

“2. After this accuse yourself of your sins, either according to the order of God’s commandments, or such other order as you find most helpful to your memory; adding after each sin, the number of times that you have been guilty of it, and such circumstances as may very considerably aggravate the guilt; but carefully abstaining from such as are impertinent or unnecessary, and from excuses and long narrations.

“3. After you have confessed all that you can remember, conclude with this or the like form:

For these and all other my sins, which I cannot at this present call to my remembrance, I am heartily sorry; purpose amendment for the future; and most humbly ask *pardon of God*, and penance and *absolution* of you my ghostly father:

THEREFORE I beseech the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John Baptist, the holy apostles Peter and Paul, all the saints, and you, father, to pray to our Lord God for me.

"Then give attentive ear to the instructions and advice of your confessor, and humbly accept of the penance enjoined by him.

"4. Whilst the priest gives you absolution, bow down your head, and with great humility call upon God for mercy; and beg of him that he would be pleased to pronounce the sentence of absolution in heaven, whilst his minister absolves you upon earth.

"5. After confession, return to your prayers; and after having heartily given God thanks for having admitted you, by the means of this sacrament, to the grace of reconciliation, and received you, like the prodigal child, returning home, make an offering of your confession, to *Jesus Christ*, begging pardon for whatever defects you may have been guilty of in it: offering up your resolutions to your Saviour, and begging grace that you may fulfil them.

"6. Be careful to perform your penance in due time, and in a penitential spirit.

### *A Prayer after receiving Absolution.*

**O** ALMIGHTY and most merciful God, who, according to the multitude of thy tender mercies, hast vouchsafed once more to receive this prodigal child, after so many times going astray from thee, and to admit him to this sacrament of reconciliation; I give thee thanks, with all the powers of my soul, for this and all other mercies, graces, and blessings bestowed on me, the most unworthy of all sinners: and prostrating myself at thy sacred feet, I offer myself now to be henceforth for ever thine: O! let nothing in life or death ever separate me from thee. I once more renounce with my whole soul all my treasons against thee, and all the abominations and sins of my past life. I renew my promises made in baptism, and from this moment I dedicate myself eternally to thy love and service. O! grant that for the time to come I may ever fly and abhor sin more than death itself, and avoid *all such occasions and companies* as have unhappily brought me to it. I resolve henceforth to fly them all, by thy divine grace, without which, of myself, I can do nothing. I resolve to perform *such and such* devotions for obtaining this grace. I resolve to fly idleness, and to set myself a regular order and method of life, for the time I have yet to come. I beg thy blessing upon these my resolv

tions, that they may not be ineffectual, like so many others I have formerly made : for, O Lord, without thee I am nothing but misery and sin. Supply also, by thy mercy, whatever defects have been in this my confession. I am sensible it has been very imperfect, and that I was far from having that true sorrow which the heinousness of my sins required : but let the precious blood of thy only Son make up this deficiency. Accept of my poor performance, such as it is, and give me grace to be now and always a true penitent ; through the same *Jesus Christ* thy Son. *Amen.*

*A Prayer after Confession, when you have not received Absolution.*

**H**OW afflicting, O Lord, how painful is it to me, to have just reason to fear I am still thy enemy. I do not hesitate to consent with my whole heart to the sentence of thy minister. A hasty absolution would have been injurious to me ; a prudent delay will strengthen me. But how long will this afflicting separation from thee continue ? I am told that my lot is in my own hands, and that the tree is only known by its fruits. Ah ! Lord, do thou plant, water, and give the increase. I will from this moment begin a new life ; I will endeavor daily to excite in my heart a more sincere and earnest sorrow for my sins ; and I most humbly beg thy grace that I may faithfully put in practice the advice given me by my director for the worthy preparing of myself to receive thy pardon, through *Jesus Christ* our Lord. *Amen.*

### A PROTESTATION.

*Recommended by St. Francis de Sales, to be made by the Penitent in presence of his Director, by way of engraving in his Soul a firm resolution of serving God.*

1. **I** N. N., placed in the presence of the eternal God, and of all the court of heaven, having considered the exceeding mercy of his divine goodness towards me

a most unworthy and wretched creature, whom he has made out of nothing, preserved, maintained, and delivered from so many dangers, and loaded with so many benefits ; but, above all, having considered the incomprehensible sweetness and clemency, with which this most good God has so graciously spared me in my iniquities, so frequently called upon me, inviting me to amend, and so patiently expected my repentance and conversion until this present time, notwithstanding all my ingratitude, disloyalty, and infidelity, whereby deferring my conversion, and despising his graces, I have so unadvisedly offended him ; having moreover, considered, that, upon the day of my holy baptism, I was so happily and holily vowed and dedicated to my God, to be his child ; and that, contrary to the profession then made in my name, I have, so many times, so execrably and detestably, profaned and violated all the powers of my soul, and senses of my body, applying and employing them against his divine Majesty : at length returning to myself, prostrate in heart and mind before the throne of the divine justice, I acknowledge, confess, and avow myself lawfully attainted and convicted of high treason against his divine Majesty, and guilty of the death and passion of *Jesus Christ*, by reason of the sins I have committed, for which he died, and suffered the torments of the cross : so that I am worthy to be cast away, and condemned for ever.

2. But turning myself towards the throne of the infinite mercy of the same eternal God, having detested, from the bottom of my heart and with all my power, the many transgressions of my past life ; I most humbly beg and crave pardon, grace, and mercy, with an entire absolution from my offences, by virtue of the death and passion of the same Saviour and Redeemer of my soul : on which relying, as on the only foundation of my hope, I confirm *again* and renew the sacred profession of my allegiance made in my behalf to God, at my baptism ; renouncing the devil, the world, and the flesh : abomi-



nating their horrible suggestions, vanities, and concupiscences, for all the time of this present life, and for all eternity. And converting myself unto my most gracious and merciful God, I desire, purpose, determine, and resolve, irrevocably to serve and love him now and for ever. And, to this end, I give and consecrate to him my spirit with all its faculties, my soul with all its powers, my heart with all its affections, and my body with all its senses; protesting, that I will never more abuse any part of my *being* against his divine will and sovereign majesty: to whom I offer up and sacrifice myself in spirit, to be perpetually a loyal, obedient, and faithful creature, without ever unsaying, revoking, or repenting me of this resolution.

3. But if, alas! by the suggestion of the enemy, or through human frailty, I chance to transgress, in any thing whatsoever, this my purpose and resolution, I protest and determine from this very hour, by the assistance of the Holy Ghost, to rise again as soon as I shall perceive my fall, and to return anew to the divine mercy, without any delay or protraction whatsoever. This is my will, intention, and resolution, inviolable and irrevocable, which I profess and confirm without reservation or exception, in the same sacred presence of my God, and in sight of the whole triumphant church, and in the face of the church militant, my mother, who hears this my declaration, in the person of him, who, as her officer, hears me in this action.

May it please thee, O my eternal God, almighty and gracious Father, Son, and Holy Ghost, to confirm me in this my resolution, and to accept this inward sacrifice of my heart, in the odor of sweetness. And as it has pleased thee to give me inspiration and will to do this, so grant me power and grace to perform it. O my God thou art my God, the God of my heart, the God of my soul, and the God of my spirit. So I acknowledge and adore thee, now and for ever. Live, O *Jesus*.

## INSTRUCTIONS AND DEVOTIONS FOR COMMUNION

## INSTRUCTIONS.

"1. **L**ET a man prove (or try) himself; says *St. Paul*, 1 Cor. xi. 28, and so eat of that bread, &c. This proving or trying yourself is the first and most necessary preparation for the holy communion; and consists in looking diligently into the state of your soul, in order to discover what indispositions or sins may lie there concealed; and to apply a proper remedy to them, by sincere repentance and confession; lest otherwise, approaching the Holy of Holies with a soul defiled with the guilt of mortal sin, you become guilty of the body and blood of Christ, and receive judgment to yourself, not discerning the Lord's body, 1 Cor. xi. For this reason you must go to confession before communion, in order to clear your soul from the filth of sin.

"2. The person that is to receive the blessed sacrament must be *fasting*, at least from midnight, by the command of the church, and by a most ancient and apostolical tradition, ordaining, that, in reverence to so great a sacrament, nothing should enter into the body of a christian before the body of Christ. Hence, if through inadvertence, or otherwise, you have taken any thing, though ever so little, after twelve o'clock at night, you must by no means receive that day: excepting in the case of danger of approaching death, when the blessed sacrament is received by way of *viaticum*.

"3. Besides this preparation of confession and fasting, when you propose to go to communion you must endeavor to aim at the best devotion you are able, in order to dispose your soul for worthily receiving so great a guest. To this end I recommend—

"*First*, To think well on the great work you have in hand: to consider attentively, who it is you are going to receive, and how far you are from deserving such a favor; and to implore with fervor and humility God's grace and mercy. And this should be the subject of your meditations and prayers, for some days before hand, and more particularly the night before your communion, and the morning you receive.

"*Secondly*, To purpose to yourself a pure intention, viz., the honor of God, and the health of your own soul, and in particular, that by worthily receiving Christ in this heavenly sacrament, you may come to a happy union with him, according to that of *St. Jer'm*, vi. 57. *He that eateth my flesh and drinketh my blood, abideth in me, and I in him.*

"*Thirdly*, To meditate on the sufferings and death of your Redeemer: this sacrament being instituted to this end, that we should show forth the death of Christ until he comes, 1 Cor. xi. 26.

"*Fourthly*, To prepare yourself by acts of virtue, more especially of faith, love, and humility; that so you may approach your Lord with a firm belief of his real presence in this sacrament, and of that great sacrifice which he heretofore offered upon the cross for you:

redemption, of which he here makes you partaker; with an ardent affection of *love* to him, who has loved you so much, and who, out of pure love gives himself to you; and with a great sentiment of your own unworthiness and sins, joined with a firm confidence in the mercies of your Redeemer.

## A MEDITATION BEFORE COMMUNION.

*Divided into Seven Points, which may serve as a Seven Days' Preparation for receiving the B. Sacrament.*

1 **C**ONSIDER, *first*, that *Jesus Christ* our Lord, whom we receive in this blessed sacrament, is called in scripture *the Lamb which was slain from the beginning of the world*, (*Apocalypse*, xiii. 8,) because, from the very beginning of the world, there was no way of coming at God's mercy or grace, but by faith in a Redeemer to come, and by the merits of his future death and passion. Hence *Christ* crucified was, from the beginning of the world, the great object of the devotion of the patriarchs and prophets: for *him* they constantly sighed; *him* they regarded in all their sacrifices; which were indeed so many figures of him, and of his death. All these figures were to have an end, when *Christ* himself, the very Truth, came in person into the world, and offered himself upon the cross, a sacrifice for the sins of the world. But still his death and passion is the perpetual object of the devotion of all his children and servants, even to the end of the world; not now as prefigured in shadows and types, but as commemorated and celebrated in the eucharistic sacrifice and sacrament, containing and exhibiting verily and indeed, that is, in very truth, our great High Priest and Victim, *Jesus Christ*. For the ancient figures are now passed, and the truth has succeeded in their place: and that same fountain of all sanctity, who of old communicated himself to his servants spiritually by faith, now gives himself to us verily and indeed in these heavenly mysteries. For this manner of communicating himself was best becoming the new law; which is a law of love, a law of grace, and a law of truth. Ah! my soul, admire and adore the

riches of the bounty and goodness of thy God and Saviour, who gives thee in this sacrament so great a gift, that heaven itself has nothing greater. Embrace his love, but let it be with a suitable return of love ; and see thou prepare thyself worthily to receive so great a visit. Take care to open wide thy heart, that it may be capable to hold those treasures, which he brings with him and which he desires to impart to thee.

Consider, *secondly*, the figures by which God was pleased in the *Old Testament* to foreshow this sacrament ; especially these three, the Tree of Life, the Paschal Lamb, and the Manna from Heaven. The tree of life, which God planted in the midst of the earthly paradise, had that excellent property, that if sin had not banished us from that happy abode, by feeding on the fruit of it, we should have been maintained in a constant vigor, strength, and health, and have never died. O how well does the blessed Eucharist answer this noble figure ! in which we feed upon life itself, in its very fountain, and by frequently and worthily approaching to it receive a copious and constant supply of heavenly grace, for the maintaining of the vigor, strength, and health of the soul ; that so we may never incur the second death, but may pass from life to life ; from the life of grace to the life of glory ; from life concealed under sacramental veils to life seen and enjoyed without shadow or change, for all eternity. The paschal lamb which was first offered in sacrifice to God on the evening in which the children of *Israel* were delivered from the bondage of *Egypt*, and then was by God's command, eaten by all the faithful, was also a figure of the blessed Eucharist, and of the true Lamb of God, there communicated to us ; even that Lamb, which was first offered in sacrifice for our eternal redemption from the bondage of the infernal *Pharaoh*, and is now received by all the faithful in these heavenly mysteries, for a perpetual commemoration of this our redemption, and a daily application of the fruit of it to our souls. O my soul, let us

confidently run to this Lamb of God, who taketh away the sins of the world ! Let us receive with all affection this christian *passover* ! Let us embrace this victim of our redemption, this new sacrifice of the new covenant, the covenant of life and of love ! Let us sprinkle ourselves with this *blood of the New Testament*, that so the destroying angel may have no power to hurt us. Another figure of the blessed Eucharist was the *manna* from heaven, with which the children of *Israel* were wonderfully fed, during their forty years' sojourning in the wilderness, before their coming to the land of Promise. This food was many ways miraculous, but nothing in comparison of that *living bread*, that bread of life, which is given us in the divine mysteries ; which comes down from heaven, in order to carry us thither, to the true land of promise, the land of the living ; and which nourishes our souls to life eternal. O heavenly manna ! O bread of angels ! let my soul always hunger after thee. Thou art my true and only support, during this my mortal pilgrimage. O give me a loathing for all the husks of swine, with which this deluded world seeks to amuse me ! O let me ever relish thy hidden sweetness !

Consider, *thirdly*, the mysteries which we celebrate in this thrice blessed sacrament and sacrifice. Here the whole passion and death of *Christ* is solemnly acted as a most sacred tragedy, by himself in person. Here the Lamb of God presents himself as slain to his eternal Father ; and his blood most powerfully pleads in our behalf. Here the *death* of our Lord, the fountain of all our good, plentifully flows into our souls, and ever *lives* and brings forth in us the fruit of life. Here the triumphs of our crucified King, his victorious resurrection and glorious ascension, are displayed. Here we receive an assurance of the share that we have in *Christ*, and in his redemption. Here we partake of his *Body* and of his *Spirit*. Here we drink of the fountain of life. Here all the members of *Christ* are happily united with

one another, and with their Head, in a sacrament of union and love. Here, in fine, we have a most certain pledge of everlasting life, and of the eternal enjoyment of him in our blessed country, who thus lovingly gives himself to us in this place of banishment. O my soul, reverence with awe, and embrace with love, these mysteries so full of majesty and of love. The High Priest of the *Old Testament* was but once a year to enter into the inward sanctuary of the temple, called the *Holy of Holies* ; and then not without diverse purifications and sacrifices, and a solemn fast of all *Israel*. See then how pure, how holy, thou oughtest to be, who so often art admitted into the sanctuary of the *New Testament*, that is, to these divine mysteries, sanctified by the presence of *Jesus Christ* himself, the true *Holy of Holies*, of which that *Jewish* sanctuary was but a shadow.

Consider, therefore, *fourthly*, that what most especially calls for our devotion in these most holy mysteries, is the real presence of *Jesus Christ* himself, true God and true man, under the sacramental veils. Bow thyself down, my soul, to adore this sacred truth : let no proud thoughts of opposition arise in thee against this admirable sacrament ; captivate thy understanding to the obedience of faith : build thyself upon the express words of Truth itself, so often repeated in holy writ ; and upon the express declaration of the church of God, against which the gates of hell can never prevail. The glory and merit of *faith* is to believe what thou canst not see ; to acknowledge that the Almighty can do infinitely more than thou canst comprehend ; and that no effort of mercy and love can be too great for him, who has died for love. See then what thy devotion ought to be in consequence of this belief, what profound *reverence* to so great a Lord, who lies concealed in these tremendous mysteries ; what *purity* of conscience, in order to approach worthily to purity itself ! What *humility*, what *love*, when thou art admitted to his embraces !

Consider, *fifthly*, how many ways thy Lord and thy

God, thy Sovereign Good, who delights to be with the children of men, (*Prov. viii. 31.*) communicates himself to thee. In his incarnation and birth he gave himself to be thy companion, and to take upon him all thy miseries. In his death he gave himself to be thy ransom : in this heavenly sacrament he gives himself to be thy food, the comfort and support of thy exile : and in his kingdom above, he designs to give himself for thy eternal reward. O ! what can he do more to testify his love to thee ? as wise as he is, he cannot contrive any thing better for thee ; as powerful as he is, he cannot do more for thee than give thee himself. O ! how true is that saying of the beloved disciple, that *God is love !* But what dost thou see in me, dear Lord, that can move thee to love such a poor worm, such a wretched sinner as I am ? There can be nothing good in me, but what is thy gracious gift : and alas ! I fear I have hitherto abused all thy gifts : it is then thy own pure goodness alone that can make thee love me ; and thy pure love alone that can make thee communicate thyself to me. O let me then be no longer ungrateful to thy love ! Let thy divine fire, which thou so much desirest to enkindle upon earth, take hold now of my heart, that I may return thee love for love. O ! send it now into my soul, that it may prepare thee a suitable lodging there ! O ! let me henceforward give myself wholly to thee, who so often givest thyself to me.

Consider, *sixthly*, who it is that thou art to receive in this blessed sacrament, and who thou art that presumest to approach him. *He* is the great King and Maker of heaven and earth : and the whole creation is a mere nothing in his sight : what a little atom then art *thou*, compared to him ! He is eternal, immense, and every way infinite in power, in majesty, in beauty, in wisdom, in glory, &c., and thou art a little diminutive worm, made of earth, and full of miseries. He is infinitely pure and holy, in whose sight the very heavens are not clean, and who cannot endure iniquity ; and thou art

the very filth of sin, and a sink of uncleanness and corruption. How then, my soul, shall we dare venture to enter into this inward sanctuary, to draw near the throne of this infinite majesty, and unclean as we are, to touch and receive the Holy of Holies? *Oza* was struck dead for irreverently touching the ark of the covenant; the *Bethshamites* for irreverently looking on it; and *Nadab* and *Abiu* for offering incense before it, with unhallowed fire: now what was this ark (in which were only deposited the tables of the law) in comparison with the Lord and Giver of the Law, whom we here approach to? When God was about to give the law, the children of *Israel* were commanded to be purified, and to keep themselves chaste: and even then to keep their distance from the mountain, where the Lord appeared in thunder and lightning: only *Moses* was permitted to ascend to the mountain's top, to converse with the divine Majesty, or rather with an angel speaking in his person. And how shall we, with so little purity, dare to approach this immense Deity, this *consuming fire*? *St. Paul* assures us, (1 Cor. xi.) that the unworthy receiver is *guilty of the body and blood of the Lord*, and receiveth judgment to himself, not discerning the body of the Lord. How then shall we, the most *unworthy* of all sinners, presume to receive this Lord of Glory? Must we then stay away till we have the presumption to think ourselves *worthy*? No, certainly: for one of the most necessary dispositions for receiving *worthily*, is to acknowledge and believe our own unworthiness: Or must we, through awe and fear of so great a Majesty, abstain for ever from partaking of these tremendous mysteries? No, for it is no less certain death to stay away from the fountain of life, than to come to it unworthily. What then must we do, my soul? We will not run away from our Sovereign Good: no: we will run to him, but it shall be like the humble publican, like the poor prodigal returning home, like the penitent *Magdalen*: such as these he never rejects. It shall be with a contrite and humble heart.



which he never despises : it shall be with an entire confidence in his infinite goodness and mercy, for no one ever hoped in him, and was confounded. O grant us, dear Lord, to approach thee with these happy dispositions ; and since thou art pleased to invite thyself into so poor, so mean, so wretched a cottage, as this of *my* breast ; be pleased to send in thither beforehand those graces, those virtues, that devotion, which may prepare the place for thee ; for thou knowest that of myself I can do nothing.

Consider, *seventhly*, the happy fruits which that divine sacrament produces in those souls which frequent it with due preparation : *The bread that I will give*, says our Lord, (St. John, vi. 52,) *is my flesh, for the life of the world* ; and again, *He that eateth my flesh, and drinketh my blood, hath everlasting life, and I will raise him up in the last day* : And again, *He that eateth my flesh, and drinketh my blood, abideth in me, and I in him* : And *he that eateth me shall live by me* : And *he that eateth this bread shall live for ever*. Wheresoever our Lord comes, he carries about with him all the treasures of life, that is, all grace, charity, and sanctity ; and, on his part, is ever ready to open those treasures and to communicate them most plentifully to those souls which he comes to visit. These treasures are infinite, and so is the love he bears to us. What gifts then, what graces may we not expect, if we come with reverence and humility, with love and devotion to him, who is the fountain of life, grace, and sanctity ! Here we receive the bread of life for the food and nourishment of our souls. Here we meet with a constant supply of sanctifying grace, to repair the daily decays caused by our infirmity and corruption ; to give us new strength and vigor, to walk on in our way through the wilderness of this world to the mountain of God : and to make us continually grow in virtue, till we come to a perfect man, to the measure of the age of the fulness of *Christ*.—Here our *lesser* sins are *forgiven us*, and we receive a sovereign antidote against the greater.

Here devout souls taste the sweetness of heaven in its very fountain. Here, seated like *Magdalen*, at the feet of our Lord, they learn from him heavenly lessons, and enjoy his delicious conversation. Aspire after this happiness, O christian soul, which in some measure makes you enjoy heaven upon earth. If you love *Jesus Christ*, run to his embraces: if you love yourself, run to your Sovereign Good. But see it be with due preparation; and most especially with faith, with fear, and with love

### A PREPARATORY PRAYER,

*Containing the chief Acts of Devotion proper before Communion.*

#### 1. *Direct your intention.*

**O** LORD *Jesus Christ*, King of everlasting glory! behold I desire to come to thee this day, and to receive thy body and blood in this heavenly sacrament, for thy honor and glory, and the good of my soul: I desire to receive thee, because it is thy desire, and thou hast so ordained; blessed be thy name for ever. I desire to come to thee like *Magdalen*, that I may be delivered from all my evils, and embrace thee, my only good. I desire to come to thee that I may be happily united to thee, that I may henceforth abide in thee, and thou in me: and that nothing in life or death may ever separate me from thee.

#### 2. *Commemorate the Passion of Christ.*

**I** DESIRE, in these holy mysteries, to commemorate, as thou hast commanded, all thy sufferings, thy agony and bloody sweat; thy being betrayed and apprehended; all the reproaches and calumnies; all the scoffs and affronts; all the blows and buffets thou hast endured for me; thy being scourged, crowned with thorns, and loaded with a heavy cross for my sins, and for those of the whole world: thy crucifixion and death, together with thy glorious resurrection, and triumphant ascen-

sion. I adore thee, and give thee thanks for all that thou hast done and suffered for us; and for giving us in this blessed sacrament, this pledge of our redemption, this victim of our ransom, this body and blood which was offered for us.

### 3. *Make an Act of Faith.*

**I** MOST firmly believe, that in this holy sacrament thou art present *verily* and *indeed*: that here is thy body and blood, thy soul and thy divinity; I believe that thou my Saviour, true God and true man, art really here, with all thy treasures; that here thou communicatest thyself to us, makest us partakers of the fruit of thy passion, and givest us a pledge of eternal life. I believe there cannot be a greater happiness than to receive thee worthily, nor a greater misery than to receive thee unworthily. All this I most steadfastly believe, because it is what *thou* hast taught us by thy word, and by thy church.

### 4. *Conceive a great Fear, and humble yourself.*

**B**UT, O my God, how shall I dare approach to thee, so wretched a worm to so infinite a Majesty? so filthy a sinner to such infinite purity and sanctity? alas! my soul is covered with an universal leprosy! and how shall I presume to embrace thee? My whole life has been nothing but misery and sin! and it is only thy mercy that I have not been long since in hell, which I have deserved a thousand times: and how shall I venture so much as to lift up my eyes to thee, how much less to receive thee within my breast? I tremble at the sentence of thy apostle, that *He that receives unworthily receives his own damnation*; for I cannot but acknowledge myself infinitely unworthy; Nor should I dare ever to come to thee, were I not excited by thy most loving and pressing invitation, and encouraged by thy infinite goodness and mercy. It is in this mercy, which is above all thy works, I put my whole trust; and it is in this

confidence alone that I presume to approach thee. O grant that it may be with a contrite and humble heart ! for this, I know, thou wilt never despise.

5. *Make an Act of Contrition.*

O LORD, I detest, with my whole heart, all the sins by which I have ever offended thy divine Majesty ; from the first moment that I was capable of sinning to this very hour. I desire to lay them all at thy feet, to be cancelled by thy precious blood. What can I do for them, but humbly confess and lament them all my life ; and this I heartily desire to do, and from this moment continually to cry to thee for mercy. Hear me, O Lord, by that infinite love, by which thou hast shed thy blood for me ; O let not that blood be shed in vain ! All my sins displease me now exceedingly, because they have offended thy infinite goodness. By thy grace I will never commit them any more : I am sorry for them, and will be sorry for them as long as I live ; and according to the best of my power, will do penance for them. Forgive me, dear Lord, for thy mercy's sake ; pardon me all that is past ; and be thou my keeper for the time to come, that I may never more offend thee.

6. *Make an Act of Divine Love.*

O SWEET Jesus, the God of my heart, and the life of my soul, as the hart pants after the fountains of water, so does my soul pant after thee, the Fountain of life, and the Ocean of all good. I am overjoyed at the hearing of these happy tidings, that I am to go into the house of our Lord ; or rather, that our Lord is to come into my house, and take up his abode with me. O happy moments, when I shall be admitted to the embraces of the living God, for whom my poor soul languishes with love ! O come, dear Jesus, and take full possession of my heart for ever ! I offer it to thee without reserve. I desire to consecrate it eternally to thee. I love thee with

my whole soul above all things ; at least, I desire so to love thee : it is nothing less than infinite love that brings thee to me ; O ! teach me to make a suitable return of love.

7. *Humbly beg God's Grace.*

**B**UT, O my God, thou knowest my great poverty and misery, and that of myself I can do nothing : thou knowest how unworthy I am of this infinite favor, and thou alone canst make me worthy. O ! since thou art so good as to invite me thus to thyself, add this one bounty more to all the rest, to prepare me for thyself. Cleanse my soul from its stains ; clothe it with the nuptial garment of charity ; adorn it with all virtues, and make it a fit abode for thee. Drive sin and the devil far from this dwelling, which thou art here pleased to choose for thyself, and make me one according to thy own heart ; that this heavenly visit which thou designest for my salvation, may not, by my unworthiness, be perverted to my damnation. O ! never let me be guilty of thy body and blood, by an unworthy communion ! for the sake of this same precious blood, which thou hast shed for me, deliver me from so great an evil. O rather let me die ten thousand deaths, than thus presume to crucify thee again !

8. *Implore the Prayers of the blessed Virgin and of the Saints.*

**O** ALL ye blessed angels and saints of God, who see him face to face, whom I here receive under these humble veils ; and thou most especially, ever blessed Virgin, Mother of this same God and Saviour, in whose sacred womb he was conceived and borne for nine months ; I most humbly beg the assistance of your prayers and intercession, that I may in such manner receive him here, in this place of banishment, as to be brought one day to enjoy him with you in our true country, and to be able to praise him and love him for ever

"At the time of communion go up to the rail, and take up the towel and hold it before you.—Whilst the clerk says the *Confiteor*, humbly confess your sins, and beg God's pardon for them. When the priest turns about to give the absolution, receive it with your head bowed down, as from the hand of the invisible High Priest, whom you are going to receive.

"When the priest holds up a particle of the blessed sacrament, with these words, *Ecce Agnus Dei, Behold the Lamb of God, behold him who taketh away the sins of the world*, humbly beg, with a lively confidence in the merits of his death and passion, that he would take away your sins.

"When the priest repeats three times, *Domine non sum dignus, Lord I am not worthy thou shouldst enter under my roof, speak only the word, and my soul shall be healed*, say the same with him in your heart, and humble yourself exceedingly through the sense of your unworthiness and sins; but let this be joined with a lively confidence in him, who can raise you up, and perfectly heal your soul by his only word.

"When the priest gives you the blessed sacrament, saying, *The body of our Lord Jesus Christ preserve thy soul to everlasting life. Amen*, receive it with a lively faith, a profound humility, and a heart inflamed with love. At the time of your receiving, let your head be erect, your mouth opened moderately wide, and your tongue a little advanced, so as to rest upon your under lip, that the priest may conveniently convey the blessed sacrament into your mouth; which being done, shut your mouth; let the sacred host moisten a little upon your tongue, and then swallow it down as soon as you can, and afterwards abstain a while from spitting. If the host should chance to stick to the roof of your mouth, be not disturbed; neither must you put your finger into your mouth to remove it, but gently and quietly remove it with your tongue, and so convey it down; and then return to your place and endeavor to entertain as well as you can, the guest whom you have received.

"Spend at least a quarter of an hour after communion, in devotions suitable to that occasion. It would be a great abuse to turn your back immediately upon your Saviour, by going away, as some do, and thinking no more of what you have been doing. Particularly, I recommend to you three things after communion; first, To cast yourself down in spirit at the feet of the Lord, whom you have received; to adore him, praise him, and give him thanks, for coming to so unworthy a sinner, and to invite all heaven and earth to join with you in praising and magnifying his holy name.—Secondly, To make an offering of your heart and soul, and your whole being to him, that you may henceforward love him, and serve him for ever. Thirdly, To present him your petitions for all the graces that you stand in need of, and to make a good use of this favorable opportunity by praying heartily for yourself, your friends, and the whole world."

## ASPIRATIONS AFTER COMMUNION.

Taken out of the *Paradise of the Soul*, Sect. 5.

**B**EHOLD, O Lord, I have *thee* now, who hast all things. I possess thee, who possessest all things; and who canst do all things: take off my heart then, O my God and my All, from all other things but thee, in all which there is nothing but vanity and affliction of spirit: let my heart be fixed on thee alone, let me ever repose in thee, where alone my treasure is, the sovereign truth, true happiness, and happy eternity.

Let my soul, O Lord, feel the sweetness of thy presence. Let me taste how sweet thou art, O Lord; that being allured by thy love, I may never more hunt after worldly joys; for thou art the joy of my heart, and my portion for ever.

Thou art the physician of my soul, who healest all our infirmities by thy sacred blood. I am that sick man, whom thou camest from heaven to heal: O heal my soul, for I have sinned against thee.

Thou art the good shepherd, who hast laid down thy life for thy sheep; behold I am that sheep that was lost, and yet thou vouchsafest to feed me with thy body and blood: take me now upon thy shoulders to carry me home. What canst thou deny me, who hast given me thyself? Govern me, and I shall want nothing, in the place of pasture where thou hast put me, until thou bringest me to the happy pastures of life eternal.

O true light, which enlightenest every man that cometh into this world; enlighten my eyes, that I may never sleep in death.

O fire, ever burning, and never decaying, behold how tepid and cold I am; inflame my reins and my heart, that they may burn with thy love; for thou camest to cast fire upon earth; and what dost thou desire but that it be enkindled?

O king of heaven and earth, rich in mercy, behold I

am poor and needy, thou knowest what I stand most in need of; thou alone canst assist and enrich me.—Help me, O God, and out of the treasures of thy bounty succor my needy soul.

O my Lord and my God, behold I am thy servant; give me understanding, and excite my affection, that I may know and do thy will.

Thou art the Lamb of God, the Lamb without spot, who takest away the sins of the world; O take away from me what may hurt *me* and displease *thee*, and give me what thou knowest to be pleasing to thee and profitable to me!

Thou art my love, and all my joy; thou art my God and my All; thou art the portion of my inheritance, and of my chalice; thou art he that will restore my inheritance to me.

O my God and my All, may the sweet flame of thy love consume my soul, that so I may die to the world for the love of thee, who hast vouchsafed to die upon the cross for the love of me.

*Acts of Devotion, Praise, and Thanksgiving, after Communion.*

O MY sweet *Jesus*, my Creator, and my Redeemer, my God and my All, whence is this to me, that my Lord, and so great a Lord, whom heaven and earth cannot contain, should come into this poor cottage, this house of clay of my earthly habitation! O that I could give thee a hearty welcome! O that I could entertain thee as I ought! Thy loving kindness invites me to thy embraces, and I would willingly say with the spouse in the Canticles, *I have found him whom my soul loveth, I have held him and will never let him go*: but the awe of so great a Majesty checks me, and the sense of my great unworthiness and innumerable sins keeps me back. No, my soul, it is the feet of thy Saviour only that thou canst presume to embrace; it is *there* thou must present thyself, like *Magdalen*, and wish that, like her, thou



couldst wash them with thy tears. O that thou couldst be so happy !

But first bow down thyself, with all thy powers, to adore the Sovereign Majesty which has vouchsafed to come to visit thee ; pay him the best homage thou art able, as to thy first beginning and thy last end ; and perfectly annihilate thyself in the presence of this eternal, immense, infinite Deity. Then pour thyself forth in his presence, in praise and thanksgiving, according to thy best ; and invite all heaven and earth to join with thee in magnifying their Lord and thine, for his mercy and bounty to thee.

O ! what return shall I make thee, O Lord, for all thou hast done for me ! Behold when I had no being at all, thou hast created me : and when I was gone astray, and lost in my sins, thou hast redeemed me, by dying for me : all that I have, all that I am, is thy gift ; and now, after all other favors, thou hast given me thyself : blessed be thy name for ever. Thou art great, O Lord, and exceedingly to be praised ; great are thy works, and of thy wisdom there is no end ; but thy tender mercies, thy bounty and goodness to me, are above all thy works : these I desire to confess and extol for ever. Bless then thy Lord, O my soul, and let all that is within thee praise and magnify his name. Bless thy Lord, O my soul, and see thou never forget all that he has done for thee. O all ye works of the Lord, bless the Lord, praise and glorify him for ever. O all ye angels of the Lord, bless the Lord, praise and glorify his holy name. Bless the Lord, all ye saints, and let the whole church of heaven and earth join in praising and giving him thanks for all his mercies and graces to me ; and so, in some measure, supply for what is due from me. But as all this still falls short of what I owe thee for thy infinite love, I offer to thee, O eternal Father, the same Son of thine, whom thou hast given me, and his thanksgiving, which is of infinite value ; and this I am sure thou wilt accept. Look not then upon my insensibility and ingrat.

itude, but upon the face of thy *Christ*, and with him, and through him, receive this offering of my poor self, which I desire to make thee.

"N. B.—Here also might be recited the *Canticle of the Three Children*, the *Te Deum*, and some of the *Psalms of Praise*, which are found among the devotions for *Sunday morning*."

### *An Oblation after Communion.*

**O** FATHER of mercies, and God of all consolation, how hast thou loved us, to whom thou hast given thy only begotten Son, once for our ransom, and daily for the food of our souls! What can I, a wretched creature, return to thee for this infinite charity? Verily nothing else but this same beloved Son of thine, whom thou hast given me, and surely thou couldst give nothing greater or more worthy of thyself. *Him* then I offer thee, O heavenly Father, with whom thou art always well pleased; him whom thou hast lovingly delivered up to death for me, and given me in this most holy sacrament, which we frequent for the everlasting memorial of his death. He is our high priest and victim; he is the propitiation for the sins of the whole world; he is our advocate and intercessor. Look down then upon him, and for his sake look down upon me, and upon us all. Remember all his sufferings, which he endured here in this mortal life; his bitter anguish, his agony and bloody sweat; all the injuries and affronts, all the blows and stripes, all the bruises and wounds that he received from us. Remember his death, which thou wast pleased should be the fountain of our life; and, for the sake of his sacred passion, have mercy on us. Receive, O holy Father, almighty and everlasting God, this holy and unspotted victim, which I here offer thee, in union with that love, with which he offered himself to thee upon the altar of the cross; receive him for the praise and glory of thy name; in thanksgiving for all the benefits bestowed on me, and on all mankind; in satisfaction also for all my sins; and for the benefit of

my whole church, and the refreshment and comfort of all thy faithful, living and dead ; through the same Lord, *Jesus Christ*, thy Son.

And turning myself to thee, O my dear Lord and Saviour, who hast here given me thyself, I would gladly make some suitable return to thee for this infinite love. I would gladly make thee some offering in acknowledgment of this rich present thou hast made me. But alas ! thou knowest my poverty ; thou knowest I have nothing worthy of thy acceptance ; nothing but what, upon a thousand titles is already thine. But, O my God, such is thy goodness, that thou wilt be content with the little that I can give thee, though it be thy own already ; thou askest nothing but my *heart*, and *this* I here most willingly offer thee. O ! be pleased to accept of it, and make it wholly thine for ever. I offer thee here my whole being, my body with its senses, and my soul with all its powers : that as thou hast at present honored them both by thy presence, so they may both be thy temple for ever. O sanctify and consecrate eternally to thyself this mansion, which thou hast this day chosen for thy abode. I give thee my memory, that it may be for ever recollected in thee, my understanding, that it may be always enlightened and directed by thy truth, and my will, that it may be ever conformable to thine, and ever burn with the love of thee. O take me entirely into thy hands, with all that I have, and all that I am ; and let nothing henceforward in life or death, ever separate me any more from thee. *Amen.*

*Petitions after Communion.*

O MOST merciful Saviour, behold I have presumed to receive thee this day into my house, relying on thy infinite goodness and mercy, and hoping, like *Zaccheus*, to obtain thy benediction. But alas, with how little preparation ! With how little devotion ! From my heart I beg pardon for my great unworthiness, and for my innumerable sins, which I detest for the love of

hee ; and I desire to detest them for ever. O ! wash them all away with thy precious blood ; for thou art the Lamb of God, that takest away the sins of the world ; and one drop of this blood, which thou hast shed for us, is more than enough to cancel the sins of ten thousand worlds.

Thou seest, O Searcher of hearts, all my maladies, and all the wounds of my soul ! thou knowest how prone I am to evil, and how backward and sluggish to good. Thou seest this self-love, that tyrannizes over my soul, which is so deeply rooted in my corrupt nature, and branches out into so many vices ; so much pride and vanity ; so much passion and envy ; so much covetousness and worldly solicitude ; so much sensuality and concupiscence. O ! who can heal all these my evils, but *thou*, the true physician of my soul, who givest me thy body and blood in this blessed sacrament, as a sovereign medicine for all my infirmities, and a sovereign balsam for all my wounds. Dispel the darkness of *ignorance* and error from my understanding, by thy heavenly light ; drive away the corruption and *malice* of my will, by the fire of divine love and charity ; restrain all the motions of concupiscence, and all the irregular sallies of passion, that they may no more prevail over me ; strengthen my *weakness* with heavenly fortitude ; destroy this hellish monster of self-love, with its many heads ; or at least chain down this worst of all my enemies, that it may no longer usurp the empire of my soul, which belongs to thee, and which thou hast taken possession of this day ; cut off the heads of this beast, and particularly that which annoys me most, and which is my *predominant* passion ; stand by me henceforward in all my temptations, that I may never more be overcome ; remove from me all dangerous occasions, and grant me this one favor that I may rather die a thousand deaths, than live to offend thee mortally.

O my *Jesus*, thou art infinitely rich, and all the treasures of divine grace are locked up in thee ! these treas-

gives thou bringest with thee, when thou dost visit us in this blessed sacrament, and thou takest an infinite pleasure in opening them to us, to enrich our poverty. This gives me the confidence to present thee now with my petitions, and to beg of thee those graces and virtues which I very much stand in need of, as thou knowest. O! increase and strengthen my belief of thy heavenly truths, and grant that henceforward I may ever live by faith, and be guided by the maxims of thy gospel. Teach me to be poor in spirit, and take off my heart from the love of these transitory things, and fix it upon eternity: teach me, by thy divine example, and by thy most efficacious grace, to be meek and humble of heart, and in my patience to possess my soul. Grant that I may ever keep my body and soul chaste and pure from the corruption of lust; that I may ever bewail my past sins, and by a daily mortification restrain all irregular inclinations and passions for the future. Above all things teach me to love thee, to be ever recollected in thee, and to walk always in thy presence; teach me to love my friends in thee, and my enemies for thee; grant me grace to persevere to the end in this love, and so to come one day to that happy place, where I may love and enjoy thee for ever.

Have mercy also on my parents, friends, and benefactors, and on all those for whom I am any ways bound to pray, that we may all love thee and faithfully serve thee. Have mercy on thy whole church, and on all the clergy, and religious men and women, that all may live up to their callings, and sanctify thy name. Give thy grace and blessing to all princes and magistrates, and to all christian people; convert all unbelievers and sinners, and bring all strayed sheep back to thy fold; particularly have mercy on N and N, &c.

O blessed Virgin, Mother of my God and Saviour, recommend all these my petitions to your Son. O all ye angels and saints, citizens of heaven, join also your prayers with mine: you ever stand before the throne,

and see him face to face, whom I here receive under veils; be ever mindful of me, and obtain from him, and through him, that with you I may bless him, and love him for ever. *Amen.*

\* N. B.—That upon the whole day after your communion, you ought to be more than ordinarily retired, and perform more devotions than usual. Particularly watch over yourself, lest, by giving way to passion, or any other sin, you suffer yourself to be robbed of any part of that treasure you have received: for it is a common trick of the devil, on the day that persons have been at communion, to fling some stumbling block in their way to raise them to passion, or disturb their peace, or draw them aside from their devotions by worldly distractions or diversions; and therefore christians must be upon their guard on these occasions, and, by retirement, recollection, and prayer, give time to the grace which they have received, to sink into their souls, and take deep root there. And let them remember that they have received this fresh supply of divine grace, that they may improve in every christian virtue, and especially in the love of God, and may serve his divine Majesty with a new vigor and fervor."

## INSTRUCTIONS AND DEVOTIONS FOR CONFIRMATION.

*When the Apostles had heard that Samaria had received the word of God; they sent to them Peter and John, who when they were come, prayed for them that they might receive the Holy Ghost. For he was not, as yet, come upon any of them: but they were only baptized in the name of the Lord Jesus. Then they laid their hands upon them, and they received the Holy Ghost. Acts, viii. 14, 15, 16, 17.*

**C**ONFIRMATION is a sacrament, by which the faithful, who have already been made *children of God* by their baptism, receive the Holy Ghost by the prayer and imposition of the hands of the bishops, the successors of the apostles, in order to their being made *strong and perfect Christians*, and valiant soldiers of *Jesus Christ*. It is called *Confirmation* from its effect, which is to confirm or strengthen those that receive it, in the profession of the true faith; to give them such courage and resolution as to be willing rather to die than to turn from it; and to arm them in general against all their spiritual enemies.

2. This sacrament was originally designed, and instituted by our Lord for all christians, and consequently is a *divine ordinance*, which all are obliged to comply with; and is so necessary, that the neglect of receiving it would be a great sin: more especially in such circumstances where persons are exposed to persecutions, on account of their religion or to other temptations against faith.

3. The principal effects of this sacrament are, a *fortifying* grace, in order to strengthen the soul against all the visible and invisible enemies of the faith; and a certain dedication and *consecration* of the soul by the Holy Ghost, the mark of which dedication and *consecration* is left in the soul as a *character* which can never be effaced.

4. Hence this sacrament can be received but once; and it would be a sacrilege to attempt to receive it a second time: for which reason also, the faithful are bound to take extreme care to come to this sacrament duly disposed; lest, if they should be so unhappy as to receive it in mortal sin, they would receive their own condemnation; and run the risk of being deprived for ever of its grace.

5. Now the dispositions which the Christian must bring along with him, to receive worthily the sacrament of *Confirmation*, must be a *purity of conscience*, at least from all mortal sin; for which reason he ought to go to confession before he is *confirmed*, for the Holy Ghost will not come to a soul in which Satan reigns by mortal sin. 2. A sincere desire of giving himself up to the Holy Ghost, to follow the influence of his divine grace, to be his temple for ever; and, by his assistance, to answer all the obligations of a soldier of *Christ*.

6. Hence a Christian ought to prepare himself for this sacrament, by fervent prayer, as we find the apostles prepared themselves for the receiving of the Holy Ghost. *They continued with one accord in prayer*, says St. Luke, speaking of the ten days that passed between the ascension of our Lord and pentecost; *and they were continually in the temple praising and blessing God*. How happy shall they be, who, like them, prepare themselves for the Holy Ghost by these spiritual exercises.

7. The obligations which accompany the character of *Confirmation*, and which a Christian takes upon himself when he receives the sacrament, are, to bear a true and perpetual allegiance to the great King, in whose service he lists himself as a soldier, to stand to his colors, the cross of *Christ*, the mark of which he receives on his forehead: to fight his battles against his enemies, the world, the flesh, and the devil; to be faithful unto death; and rather to die than desert from the service, or to change sides, and go over to the enemy by wilful sin: in fine, to live up to the glorious character of a *soldier of Christ*; and to maintain that interior purity and sanctity which becomes the *temple of the Holy Ghost*, by a life of prayer, and a life of love. Where the *character* of our *confirmation*, when we shall bring it with us before the judgment seat of *Christ*, shall be found to have been accompanied with such a life as this, it will shine most gloriously in our souls for all eternity: but if, instead of living up to it, we should be found to have been *deserters* and *rebels*, and to have violated this sacred *character* by a life of sin, it will certainly rise up in judgment against us, it will condemn us at the bar of divine justice, it will cast us deeper into the bottomless pit; and be a mark of eternal ignominy and reproach to our souls amongst the damned.

8. The manner of administering the sacrament of Confirmation is as follows: First, the *Bishop* turning towards those that are to be confirmed, with his hands joined before his breast, says:—

*Bish.* “May the Holy Ghost come down upon you and the power of the Most High keep you from all sin.

*Ans.* “Amen.”

Then making the sign of the cross, he says:—

*Bish.* “Our help is in the name of the Lord.

*Ans.* “Who made heaven and earth.

*Bish.* “O Lord, hear my prayer:

*Ans.* “And let my cry come to thee.

*Bish.* “The Lord be with you;

*Ans.* “And with thy spirit.”

Then extending his hands towards those who are to be confirmed, which the ancients called the *Imposition of hands*, he addresses this solemn prayer to the eternal Father, begging of him through *Jesus Christ* his Son, that he would send down his Holy Spirit, with all his gifts, into their souls.

*Bish.* “Let us pray.

“O ALMIGHTY, everlasting God, who hast vouchsafed to regenerate these thy servants, by water and the Holy Ghost, and who hast given them the remission of their sins: send forth upon them the seven-fold Holy Spirit, the Paraclete, from heaven.

*Ans.* “Amen.

*Bish.* “The spirit of wisdom and of understanding.

*Ans.* “Amen.

*Bish.* “The spirit of counsel and of fortitude.

*Ans.* “Amen.

*Bish.* “The spirit of knowledge and of piety.

*Ans.* “Amen.

*Bish.* “Replenish them with the spirit of thy fear, and sign them with the sign of the ✠ cross of *Christ*, in thy mercy, unto life everlasting, through the same *Jesus Christ*, thy Son our Lord, who liveth and reigneth with thee in the unity of the same Holy Spirit, one God, world without end. *Amen.*”

Then the bishop takes the name of each person that is to be confirmed, which may either be the same they had in baptism, or



the name of any saint whom they choose for their patron, and makes the sign of the cross on the forehead of each, with the holy *Chrism*, or consecrated oil, saying:—

**Bish.** “N, I sign thee with the sign of the cross, and confirm thee with the chrism of salvation, in the name of ✠ the Father, and of ✠ the Son, and of the Holy ✠ Ghost.

**Ans.** “Amen.”

Then he gives the person confirmed a little blow on the cheek, saying, *Pax tecum, Peace be with thee*; to signify that henceforth he is to be ready, like a true soldier of *Jesus Christ*, to suffer patiently all kinds of affronts and injuries for his faith, and for the cause of his Lord; and to comfort himself, that the true peace of God which surpasseth all understanding, (Phil. iv. 7,) will ever be with him in all his conflicts and sufferings for so good a cause.

The *Chrism*, with which the sacrament of *Confirmation* is administered in the Catholic church, is a compound of oil of olives, and balm or balsam, solemnly consecrated by the bishop on *Maundy Thursday*; kept with great veneration in the church, and made use of only in the consecration of such things as are in a particular manner set aside for the service of God, and dedicated and sanctified to him. Thus we consecrate, with this holy unction, bishops, churches, altars, and chalices, and whatsoever is once anointed with this sacred chrism, is in such a manner looked upon as set apart for God, that it must not, on any account, be perverted or turned to profane uses: it would be no less a crime than sacrilege, to violate or profane any such thing as has been thus sanctified. Hence Christians are to understand, that, by this unction of the holy *chrism*, which they receive in their confirmation, they are also solemnly dedicated and consecrated to God, to be his temples for ever; that this outward unction is the visible sign of an inward unction and sanctification of their souls by the Holy Ghost; that the mysterious compound of the oil and balm denotes the properties, graces, and effects of this Holy Spirit in their souls, by the strengthening and softening of the oil, and the sweet odor of the balm; and that from this time forward, they must consider themselves as dedicated in such a manner to God, both in soul and body, as that it would be a kind of sacrilege to profane either of them by mortal sin.

After all have been confirmed, the bishop washes his hands, and, in the meantime, the following anthem is said or sung:—

“Confirm, O God, that which thou hast wrought in us from thy holy temple which is in *Jerusalem*. Glory be to the Father, &c.

“As it was in the beginning,” &c.

Then, after repeating again the anthem, "Confirm, O God," &c., the bishop standing towards the altar, prays as follows:—

*Bish.* "Show us, O Lord, thy mercy!

*Ans.* "And grant us thy salvation.

*Bish.* "O Lord, hear my prayer!

*Ans.* "And let my cry come to thee.

*Bish.* "The Lord be with you;

*Ans.* "And with thy spirit.

*Bish.* "Let us pray.

"O GOD, who gavest the Holy Ghost to thy apostles, and hast been pleased to ordain that by them, and by their successors, he should be given to the rest of the faithful; mercifully look down upon what we thy poor servants have done; and grant that the hearts of these thy faithful, whose foreheads we have anointed with thy sacred chrism, and signed with the sign of the holy cross, may, by the same Holy Ghost coming down into them, and by his vouchsafing to dwell in them, be made the temple of his glory. Who with the Father and the same Holy Ghost, livest and reignest God, world without end. *Amen.*"

Then the bishop gives his benediction to all present in these words:—

"Behold, thus shall every man be blessed, who feareth the Lord. May the Lord bless ✠ you out of *Sion*, that you may see the good things of *Jerusalem* all the days of your life; and that you may live with him for all eternity. *Amen.*"

## PRAYERS BEFORE AND AFTER CONFIRMATION.

*Before Confirmation, it would be proper, during some days, to prepare for it by frequent and fervent prayer; especially by frequent acts of sorrow and contrition for all our known and unknown sins, reciting for that purpose the Miserere Psalm, or the Prayer of a Penitent Sinner, found at the end of this book: as also by repeated invocations of the Holy Ghost, by the hymns and prayers set down page 169. The following prayer may also be made use of on this occasion.*

## A PRAYER BEFORE CONFIRMATION

O GOD of infinite goodness and bounty, who hast been pleased, at *my baptism*, to make me a Christian, to sanctify my soul with thy grace, and to honor me with the glorious title of thy child ; which, alas ! for my part, I have so wretchedly corresponded with, and have even forfeited a thousand times by my sins ; behold, notwithstanding all my ingratitude, and my repeated treasons, which thou hast so long and so patiently endured ; thou art still pleased not only to invite me to return to thee, and to offer me thy mercy, but also to call upon me at this time to come, and to present myself, in order to receive the greatest of all thy gifts, even thy own most Holy Spirit, to be consecrated to thee by his unction ; to be made a strong and perfect Christian, and a soldier of thy Son. O may all heaven and earth praise thee, bless thee, and glorify thee for ever, for all thy mercy, goodness, and bounty to me ! and now, dearest Lord, I desire to come, because such is thy will and my duty, to receive this great sacrament of confirmation ; that I may, like thy apostles, be *baptized with the Holy Ghost*, and *endowed with power from on high* ; and like them be changed, by divine grace, into another man, in such manner as henceforward to live up to the dignity, and to fulfil every part of the duty of a *soldier of Christ* ; and to preserve and maintain, even to death, that purity and sanctity which becomes the *temple* of the living God. But, O my God, how far am I from being worthy to approach this heavenly sacrament ! How can I expect that thy Holy Spirit should come into my inward house, to make it his temple, which has been so long possessed by unclean spirits ? Where are the dispositions in me, which the apostles brought, and which all Christians ought to bring along with them, to the receiving of the Holy Ghost ? O ! I acknowledge myself infinitely unworthy ; I confess and detest, from the bottom of my heart, all my past uncleanness and abominations ; I

humbly crave thy mercy and pardon, through *Jesus Christ* thy Son ; and beg through him, that thou wilt be pleased to cleanse my soul from all its filth with his precious blood, and to give me thy grace to come to this sacrament with that humility, faith, and devotion, which is most agreeable to thee. O Divine Spirit, do thou prepare my soul for thyself ! Behold I come, desiring to give up myself to thee for all time and eternity ; that thou mayest ever live and reign in my soul : and O let my whole soul henceforward be perpetually subject to thee, and let nothing in me ever more rebel against thee. *Amen.*

### A PRAYER AFTER CONFIRMATION.

O MY God, I now desire to adore thee, bless thee, and glorify thee for ever, for all thou hast done for me, and for thy whole church, both of heaven and earth. I would now gladly join both my heart and voice, with all thy angels and saints in heaven, and with all that fear thee and love thee on earth, in giving perpetual praise to thee for thy infinite goodness ; and in particular, for that love thou hast showed to me this day. I give thee thanks from the bottom of my heart, for having sent down the Holy Spirit into my soul, with all his gifts and graces. O let him now take full possession of my soul : let this heavenly unction penetrate into the very centre of my interior ; let his divine *wisdom* ever preside there ; may it ever enlighten me with his gift of *understanding*, and dispel all my darkness ; may it direct me with his *counsel*, strengthen me with his *fortitude*, instruct me with his *knowledge*, make me ever fervent in all *good* with his *piety* and *godliness*, and let his *divine fear* ever restrain me from all *evil*. And now, dear Lord, since thou hast been pleased, by this sacrament, to consecrate and sanctify my soul for thyself, and to make it thy temple, be pleased also to drive far from it, by thy grace, all that may violate or profane it, or render it any way disagreeable in thy eyes. O keep it for ever for

thyself, and restrain Satan from ever entering into it any more. O let it be a *house of prayer*, in which thou mayest be ever *worshipped in spirit and in truth*, and suffer it not to be made any more a *den of thieves*. Give me grace also to fulfil, with perfection, every branch of the duty of thy *soldier*, which glorious title thou hast *conferred* on me this day: arm me completely for the warfare in which I am happily engaged, and stand by me in all my conflicts, to crown me with victory. O make me *faithful unto death*, and bring me safe through all the dangers of my mortal pilgrimage to the crown of everlasting life. Through *Jesus Christ* our Lord. Amen.

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### INSTRUCTIONS AND DEVOTIONS FOR THE SICK.

**I**F you are attacked by any considerable illness let your first care be to send for your spiritual physician, and settle the state of your soul. This is much better done in the beginning of sickness than afterwards, when the strength of the fever, or the quality of the remedies may render a person absolutely unfit for so great a work. Sickness is often sent for a punishment of sin, and therefore a sincere repentance and confession of sins is often a more effectual means of recovery than any other.

2. "If you have not your *Will already made*, as in prudence you ought, let this also be done in the beginning of your sickness, that so having settled your temporal affairs, you may apply your soul, without disturbance, to the spiritual.

3. "Engage your best friends to give you timely notice, if your distemper be dangerous, and not to flatter you with hopes of life, when there are little or no grounds for hopes. Make the best you can of that time, which is to be your last. Admit but of few visits, nor of any discourse but such as may be for your soul's profit.

4. "Take proper care for the *discharge of your debts*, and all other obligations incumbent upon you; and this as much as may be in the beginning also of your sickness: forgive all those who have any way injured you, and ask pardon of those you have injured.

5. "Receive your sickness from the hand of God, with a perfect resignation to his holy will, and a just punishment of your offences; frequently offer yourself up to him, and beg that he would give you patience, and sanctify your pains and uneasiness, in union with the sufferings of your Saviour *Jesus Christ*, in deduction of the punishment due to your sins.

6. "Often procure some friends to read to you such prayers as are most affective, and proper for your present condition; especially the Penitential Psalms, the Litanies, Acts of the Love of God, and Patience and Resignation, &c.

7. "Have the crucifix, or a picture of *Christ* crucified, always before your eyes: think often upon his passion, hide yourself in spirit in his wounds, and embrace his feet with all the affection of your soul.

8. "Aim, as much as you can, at a penitential spirit during your sickness; often cry to God for mercy, and make frequent acts of contrition for your sins. St. *Augustin* used to say, that no Christian, however innocent his life might have been, ought to venture to die in any other state than that of a *penitent*."

## A PRAYER.

*To be daily repeated in time of Sickness.*

**L**ORD *Jesus Christ*, behold I receive this sickness, with which thou art pleased to visit me, as coming from thy fatherly hand. It is thy will it should be thus with me, and therefore I submit: *thy will be done on earth as it is in heaven*. May this sickness be to the honor of thy holy name, and for the good of my soul. For this end, I here offer myself with an entire submission to all thy appointments; to suffer whatever thou pleasest, as long as thou pleasest, and in what manner thou pleasest; for I am thy creature, O Lord, who have most ungratefully offended thee; and since my sins have a long time cried aloud to heaven for justice, why should I now complain if I feel thy hand upon me? No, my God, thou art just in all thy ways; I have truly deserved thy punishment, and therefore I have no reason to complain of *thee*, but only of my *own wickedness*.

But rebuke me not, O Lord, in thy fury, nor chastise me in thy wrath; but have regard to my weakness. Thou knowest how frail I am; that I am nothing but dust and ashes: deal not with me, therefore, according to my iniquities: but according to the multitude of thy most tender mercies, have compassion on me. O! let thy justice be tempered with mercy, and let thy heavenly grace come in to my assistance to support me under this

my illness. Confirm my soul with strength from above, that I may bear, with a true Christian patience, all the uneasiness, pains, disquiets, and difficulties of my sickness, and that I may cheerfully accept them as the just punishment of my offences; preserve me from all temptations, and be thou my defence against all the assaults of the enemy, that in this illness I may no way offend thee; and if this is to be my *last*, I beg of thee so to direct me by thy grace, that I may no ways neglect or be deprived of those helps, which thou hast, in thy mercy, ordained for the good of my soul, to prepare it for its passage into eternity; that, being perfectly cleansed from all my sins, I may believe in thee, put my whole trust in thee, love thee above all things, and through the merits of thy death and passion, be admitted into the company of the blessed, where I may praise thee for ever. *Amen.*

*Short Acts of the most necessary Virtues proper to be inculcated in the time of Sickness.*

**L**ORD, I accept this sickness from thy hands, and entirely resign myself to thy blessed will, whether it be for life or death. Not my will, but thine be done; thy will be done on earth, as it is in heaven.

Lord, I submit to all the pains and uneasinesses of this my illness: my sins have deserved infinitely more. Thou art just, O Lord, and thy judgment is right.

Lord, I offer up to thee all that I now suffer, or may have yet to suffer, to be united to the sufferings of my Redeemer, and sanctified by his passion.

I adore thee, O my God and my All, as my first beginning and last end; and I desire to pay thee the best homage I am able, and to bow down all the powers of my soul to thee.

Lord, I desire to praise thee for ever, in sickness as well as health; I desire to join my heart and voice with the whole church of heaven and earth in blessing thee for ever.

I give thee thanks from the bottom of my heart for all thy mercies and blessings bestowed upon me and thy whole church, through *Jesus Christ* thy Son ; and, above all, for thy having loved me from all eternity, and redeemed me with his precious blood. O ! let not that blood be shed for me in vain.

Lord, I believe all those heavenly truths which thou hast revealed, and which thy holy Catholic church believes and teaches. Thou art the sovereign Truth, who neither canst deceive nor be deceived : and thou hast promised the Spirit of Truth to guide thy church into all truth. *I believe in God, the Father almighty, &c.* In this faith I resolve, through thy grace, both to live and die. O Lord strengthen and increase this my faith.

O my God, all my hopes are in thee ! and through *Jesus Christ*, my Redeemer, and through his passion and death, I hope for mercy, grace, and salvation from thee. In thee, O Lord, have I put my trust, O let me never be confounded.

O sweet *Jesus* receive me into thy arms in this day of my distress ; hide me in thy wounds, bathe my soul in thy precious blood.

I love thee, O my God, with my whole heart and soul, above all things ; at least, I *desire* so to love thee. O come now and take full possession of my whole soul, and teach me to love thee for ever.

I desire to be dissolved, and to be with *Christ*.

O when will thy kingdom come ? O Lord, when wilt thou perfectly reign in all hearts ? When shall sin be no more ?

I desire to embrace every neighbor with perfect charity for the love of thee. I forgive, from my heart, all that have any ways offended or injured me, and ask pardon of all whom I have any ways offended.

Have mercy on me, O God, according to thy great mercy ; and according to the multitude of thy tender mercies, blot out all my iniquities.

O ! who will give water to my head, and fountains of



tears to my eyes, that night and day I may bewail all my sins!

O! that I had never offended so good a God! O. that I had never sinned! Happy those souls that have always preserved their baptismal innocence.

Lord, be merciful to me a sinner: sweet *Jesus*, Son of the living God, have mercy on me.

I commend my soul to God my Creator, who made me out of nothing; to *Jesus Christ* my Saviour, who redeemed me with his precious blood; to the Holy Ghost, who sanctified me in baptism. Into thy hands, O Lord, I commend my spirit.

I renounce from this moment, and for all eternity, the devil and all his works; and I abhor all his suggestions and temptations. O! suffer not, O Lord, this mortal enemy of my soul to have any power over me, either now or at my last hour. O let thy holy angels defend me from all the powers of darkness.

O holy *Mary*, Mother of God, pray for us sinners now, and at the hour of our death. O all ye blessed angels and saints of God, pray for me a poor sinner.

"It may be proper also, in time of sickness, to read to the sick person leisurely, and as he is able to bear it, the passion of *Christ*, or some meditations on his passion; and also the *Paraphrase* on the Lord's Prayer, the *Miserere*, and other penitential psalms; devout acts of contrition, &c., but not *too much, at once*; for that might fatigue him and do him harm."

*A short EXERCISE in Preparation for Death, which may be used every day.*

1. **M**Y heart is ready, O God, my heart is ready, not my will, but thine be done. O my Lord, I resign myself entirely to thee, to receive death at the time, and in the manner it shall please thee to send it.

2. I most humbly ask pardon for all my sins committed against thy sovereign goodness, and repent me of them all from the bottom of my heart.

3. I firmly believe whatsoever the holy Catholic church

believes and teaches ; and by thy grace I wil die in this belief.

4. I hope to possess eternal life by thy infinite *mercy* and by the *merits* of my Saviour *Jesus Christ*.

5. O my God, I desire to love thee as my sovereign good, above all things, and to despise this miserable world ; I desire to love my neighbor as myself, for the love of thee, and to forgive all injuries from my heart.

6. O my divine *Jesus*, how great is my desire to receive thy sacred body ! O come now into my soul, at least by a spiritual communion ! O grant that I may worthily receive thee before my death ! I desire to unite myself to all the worthy communions which shall be made in thy holy church, even to the end of the world.

7. Grant me the grace, O my divine Saviour, perfectly to efface all the sins I have committed by any of my senses, by applying daily to my soul thy blessed merits, and the holy unction of thy precious blood.

8. Holy Virgin, Mother of God, defend me from my enemies in my last hour, and present me to thy divine Son. Glorious St. *Michael*, prince of the heavenly host, and thou my angel guardian, and you my blessed patrons, intercede for me, and assist me, in this last and dreadful passage.

9. O my God, I renounce all the temptations of the enemy,\* and in general whatsoever may displease thee. I adore and accept of thy divine appointments with regard to me, and entirely abandon myself to them as most just and equitable.

10. O *Jesus*, my divine Saviour, be thou a *Jesus* to me, and save me. O my God, hiding myself with a humble confidence in thy dear wounds, I give up my soul into thy divine hands : O receive it into the bosom of thy mercy. *Amen*.

## INSTRUCTION ON THE SACRAMENT OF EXTREME UNCTION.

## BEFORE EXTREME UNCTION.

OUR Lord and Saviour, Jesus Christ, whose infinite goodness furnishes his creatures with all necessary helps to salvation, has been pleased, besides the Holy Communion, to institute another heavenly medicine for the benefit of the sick, which is the sacrament of Extreme Unction, according to what we read in the Epistle of St. James, c. v, v. 14, where it is said: "*Is any man sick among you, let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick man, and the Lord shall raise him up, and if he be in sins, they shall be forgiven him.*" You see here the authority for administering to the sick this holy unction, from the express word of God. This anointing with oil, and the prayer of faith that accompanies it, constitute the outward sign of this sacrament; and the great graces and benefits which God promises to bestow on every one who receives this sacrament with proper dispositions, are, that "he will save the sick man, will not deliver him up to the will of his spiritual enemies, but will help him on the bed of his sorrow," (Psalm. xl. 3,) "will raise him up from his sick bed," if he sees his recovery expedient for the welfare of his soul; and, what is infinitely more desirable than corporeal health, will impart to him the forgiveness of his sins.

Acknowledge then the infinite goodness of your Redeemer, and with the most lively sentiments of gratitude and love, embrace the great grace which is here prepared for you in this heavenly institution: and join your attention and devotion, with the prayers which the priest shall make to our Lord, for the healing of your soul and body, and to obtain for you the full remission of all your sins. And as the eyes, the ears, and the other organs of sense, are the instruments by which men are led to offend Almighty God, and they will on that account be anointed with the holy oil; whilst the priest applies this holy oil to your eyes, your ears, and the rest, do you, with a contrite and humble heart, implore the mercy of God for the forgiveness of all the sins which through these respective avenues have made their way into your soul: as also for his supporting grace in your illness, and that you may continue to the end ever faithful to him.

*While the Priest is administering this sacrament to the sick person, one of the assistants may, before each unction, read, out of Mr. Gother's Instructions for the Sick, one of the following short prayers, corresponding to the organ of sense that is next to be anointed, that it may be repeated by the sick person.*

**M**y eyes have seen vanities, but now let them be shut to the world, and open to thee alone, my *Jesus*; and pardon me all the sins I have committed by my seeing.

My ears have been open to détraction, profaneness, and unprofitable discourses: let me now give ear to thy word, to thy commands, and thy call, and pardon me, O *Jesus*, all the sins I have committed by my hearing.

I have taken delight in the perfumes of this world, which are nothing but corruptions: now let my heart and prayers ascend like incense in thy sight, and pardon me all the sins I have committed by my smelling.

My tongue has many ways offended, both in speaking, and tasting, now let its whole business be to cry for mercy: pardon me, dear *Jesus*, all the sins I have committed by words, or by any excess in eating or drinking.

My hands have offended in contributing to many follies injurious to myself and my neighbor: now let them be lifted up to Heaven in testimony of a penitent heart; and pardon me, O Lord, all the sins I have committed by the ill use of my hands.

My feet have gone astray in the paths of vanity and sin: now let me walk in the way of thy commandments: and forgive me, O Lord, all the sins I have committed by my disordered steps.

#### AFTER EXTREME UNCTION.

**R**ETURN thanks now to your loving Saviour with your whole heart for having favored you with these helps in your sickness. Reflect, how many are carried off by sudden death, or otherwise die without the holy sacraments, or any of the extraordinary graces which God has afforded you! Beg of him that this holy unction may produce in you all the happy fruits for which it was instituted by the goodness of your Saviour, by healing your soul of all its weaknesses and spiritual maladies: by fortifying you against all the temptations of the enemy: by supporting and comforting you under all your pains and anguish: by preparing and disposing you for whatever may be the holy will of God in your regard: and if he sees it expedient for you, by restoring you to your bodily health and strength. In the meantime, keep yourself as much as you can, in the company of your Saviour Jesus Christ: but let it be with the dispositions of a true Penitent, often bewailing your sins at his feet,

and calling upon him for mercy. Hide yourself in his wounds, and bathe your soul in his precious blood. *A truly penitent spirit* will be your best security both in life and death. But then let this be joined with a great confidence in the mercy of God, and in the merits of Jesus Christ who died for you. Keep your eyes fixed upon him: contemplate the infinite and eternal happiness he has prepared for you in his heavenly kingdom: relinquish from this moment all worldly concerns, and all desires of remaining any longer in this place of banishment: and frequently say with St. Paul, *I desire to be dissolved, and to be with Christ*: resign yourself entirely into his hands: let the consideration of the holy will of God, the glory he has prepared for you, and the sufferings your Saviour endured for your sake, animate you to bear with patience all your sufferings. Offer up all your pains and uneasiness to him. Accept them as a penance justly inflicted on you for your sins: and pray that they may be sanctified and accepted of through him. Beg also the intercession of the Blessed Virgin, and of all the glorious angels and saints of God: that you may be helped by their prayers both in life and death.

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### THE RECOMMENDATION OF A SOUL THAT IS JUST DEPARTING.

**L**ORD have mercy on him (or her).  
*Christ have mercy on him.*

Lord have mercy on him.

Holy Mary,

All ye holy Angels and Archangels,

Holy Abel,

All ye Choirs of the Just,

Holy Abraham,

St. John Baptist,

St. Joseph,

All ye holy Patriarchs and Prophets,

St. Peter,

St. Paul,

St. Andrew,

St. John,

All ye holy Apostles and Evangelists,

All ye holy Disciples of our Lord,

St. Stephen,

St. Lawrence,

*Pray for him (or her).*

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| <p> All ye holy Martyrs,<br/> All ye holy Innocents,<br/> St. Sylvester,<br/> St. Gregory,<br/> St. Augustin,<br/> Al ye holy Bishops and Confessors,<br/> St. Benedict,<br/> St. Francis,<br/> All ye holy Monks and Hermits.<br/> St. Mary Magdalen,<br/> St. Lucy,<br/> All ye holy Virgins and Widows,<br/> All ye Men and Women, Saints of God, <i>interceae</i> for him.<br/> Be merciful unto him,<br/> Be merciful unto him,<br/> Be merciful unto him,<br/> From thy wrath,<br/> From the danger of eternal death,<br/> From an evil death,<br/> From the pains of hell,<br/> From all evil,<br/> From the power of the devil,<br/> By thy Nativity,<br/> By thy Cross and Passion,<br/> By thy Death and Burial,<br/> By thy glorious Resurrection,<br/> By thy wonderful Ascension,<br/> By the grace of the Holy Ghost the Comforter,<br/> In the Day of Judgment,<br/> We sinners, <i>beseech thee hear us,</i><br/> That thou spare him, <i>we beseech thee hear us.</i><br/> Lord have mercy on him.<br/> <i>Christ have mercy on him.</i><br/> Lord have mercy on him. </p> | <p> <i>Pray for him (or her).</i> </p> <p> <i>Spare him (or her), O Lord,</i> </p> <p> <i>Deliver him (or her), O Lord.</i> </p> |
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GO forth, O christian soul, from this world, in the name of God the Father Almighty, who created thee ; in the name of *Jesus Christ*, the Son of the living

God, who suffered for thee ; in the name of the Holy Ghost, who has sanctified thee ; in the name of the angels and archangels ; in the name of the thrones and dominations ; in the name of the principalities and powers ; in the name of the cherubim and seraphim ; in the name of the patriarchs and prophets ; in the name of the holy apostles and evangelists ; in the name of the holy martyrs and confessors : in the name of the holy monks and hermits : in the name of the holy virgins, and all the saints of God : let thy place be this day in peace, and thy abode in the holy *Sion*. Through *Christ* our Lord. *Amen*.

O God most merciful, O God most clement, O God, who, according to the multitude of thy tender mercies, blottest out the sins of the penitent, and graciously remittest the guilt of their past offences ; mercifully regard this thy servant *N*, and vouchsafe to hear him, who, with the whole confession of his heart, begs for the remission of all his sins. Renew, O most merciful Father, whatever has been corrupted in him through human frailty, or violated through the deceit of the enemy ; and associate him as a member of redemption to the unity of the body of the church. Have compassion, Lord, on his sighs ; have compassion on his tears ; and admit him, who has no hope but in thy mercy, to the sacrament of thy reconciliation. Through *Christ* our Lord. *Amen*.

I RECOMMEND thee, dear brother, to the Almighty God, and commit thee to his care, whose creature thou art ; that when thou shalt have paid the debt of all mankind by death, thou mayest return to thy Maker, who formed thee of the dirt of the earth. When thy soul therefore shall depart from this body, let the resplendent multitude of the angels meet thee ; let the triumphant army of the martyrs, clad in their white robes, conduct thee ; let the glorious company of the illustrious

confessors encompass thee ; let the choir of joyful virgins receive thee ; and mayest thou meet with a blessed repose in the bosom of the patriarchs. Let *Jesus Christ* appear to thee with a mild and cheerful countenance, and order thee a place amongst those that are to stand before him for ever. Mayest thou never know the horror of darkness, the crackling of flames, or racking torments. May the most wicked enemy, with all his evil spirits, be forced to give way ; may he tremble at thy approach in the company of angels, and fly away into the vast chaos of eternal night. Let God arise, and his enemies be dispersed ; and let them that hate him fly before his face ; let them, like smoke, come to nothing ; and as wax that melts before the fire, so let sinners perish in the sight of God ; but may the just fear and rejoice in his sight. Let then all the legions of hell be confounded and put to shame ; and may none of the ministers of Satan dare to stop thee in thy way. May *Christ* deliver thee from torments, who was crucified for thee. May *Christ* deliver thee from eternal death, who vouchsafed to die for thee. May *Christ* the Son of God place thee in his blissful garden of Paradise ; and may he, the true Shepherd, number thee amongst his sheep. May he absolve thee from all thy sins, and place thee at his right hand in the lot of his elect. Mayest thou see thy Redeemer face to face, and standing always in his presence, behold with happy eyes the most clear truth. Mayest thou be placed among the companions of the blessed, and enjoy the sweetness of the contemplation of thy God for ever. *Amen.*

RECEIVE, O Lord, thy servant into the place of salvation, which he hopes to obtain through thy mercy.  
*R. Amen.*

Deliver, O Lord, the soul of thy servant from all dangers of hell ; and from all pain and tribulation. *R. Amen.*

Deliver, O Lord, the soul of thy servant, as thou



deliveredst *Enoch* and *Ēlias* from the common death of the world. *R. Amen.*

Deliver, O Lord, the soul of thy servant, as thou deliveredst *Noah* from the flood. *R. Amen.*

Deliver, O Lord, the soul of thy servant, as thou deliveredst *Abraham* from the midst of the Chaldeans. *R. Amen.*

Deliver, O Lord, the soul of thy servant, as thou deliveredst *Job* from all his afflictions. *R. Amen.*

Deliver, O Lord, the soul of thy servant, as thou deliveredst *Isaac* from being sacrificed by his father. *R. Amen.*

Deliver, O Lord, the soul of thy servant, as thou deliveredst *Lot* from being destroyed in the flames of Sodom. *R. Amen.*

Deliver, O Lord, the soul of thy servant, as thou deliveredst *Moses* from the hands of *Pharaoh*, king of Egypt. *R. Amen.*

Deliver, O Lord, the soul of thy servant, as thou deliveredst *Daniel* from the lion's den. *R. Amen.*

Deliver, O Lord, the soul of thy servant, as thou deliveredst *the three children* from the fiery furnace, and from the hands of an unmerciful king. *R. Amen.*

Deliver, O Lord, the soul of thy servant, as thou deliveredst *Susanna* from her false accusers. *R. Amen.*

Deliver, O Lord, the soul of thy servant, as thou deliveredst *David* from the hands of *Saul* and *Goliath*. *R. Amen.*

Deliver, O Lord, the soul of thy servant, as thou deliveredst *Peter* and *Paul* out of prison. *R. Amen.*

And, as thou deliveredst that blessed Virgin and *Mary*, St. *Thecla* from most cruel torments, so vouchsafe to deliver the soul of this thy servant, and bring it to the participation of thy heavenly joys. *R. Amen.*

We commend to thee, O Lord, the soul of thy servant *N.* And we beseech thee, O Lord, *Jesus Christ*, the Saviour of the world, that thou wouldst not refuse to

admit into the bosom of thy Patriarchs, a soul for which in thy mercy thou wast pleased to come down upon earth. Own him for thy creature, not made by any strange gods, but by thee the only living and true God. for here is no other God but thee, and none that can equal thy works.—Let his soul rejoice in thy presence and remember not his former iniquities and excesses, the unhappy effects of passion or evil concupiscence; for although he has sinned he has not renounced the Father, Son, or Holy Ghost; but believed, and had a zeal for God, and faithfully worshipped him who made all things.

REMEMBER not, O Lord, we beseech thee, the sins of his youth, and his ignorances, but according to thy great mercy, be mindful of him in thy heavenly glory. May the heavens be opened to him, and may the angels rejoice with him. Receive, O Lord, thy servant into thy kingdom. Let St. Michael, the Archangel of God, conduct him, who is the chief of the heavenly host. Let the holy angels of God come to meet him, and carry him to the city of the heavenly Jerusalem. May St. Peter the apostle receive him, to whom God has given the keys of the kingdom of heaven. May St. Paul the apostle assist him, who was a vessel of election. May St. John, the chosen apostle of God, intercede for him, to whom were revealed the secrets of heaven. May all the holy apostles pray for him, to whom our Lord gave the power of binding and loosing. May all the saints and elect of God intercede for him, who in this world have suffered torments for the name of *Christ*, that he, being delivered from the bonds of the flesh, may deserve to be admitted into the glory of the kingdom of heaven; by the bounty of our Lord *Jesus Christ*, who with the Father and the Holy Ghost, liveth and reigneth for ever and ever. *Amen.*

O LORD Jesus Christ, who by the mouth of thy holy prophet hast said, I have loved thee with an everlasting

love, therefore have I drawn thee to myself, taking pity on thee : by that divine love which brought thee down from heaven to suffer all the torments of thy passion for our redemption, we humbly beseech thee to represent and offer to thy eternal Father that same love, in behalf of the soul of this thy servant *N*, and deliver him from all the sufferings and pains which he fears he has deserved for his sins : and save his soul in this hour of its departure out of his body. Open to him the gates of life, introduce him into thy heavenly paradise, and make him rejoice with thy saints ; that he may live with thee in the bond of eternal love, and may be inseparably united to thy saints and to thee, who with the Father and the Holy Ghost livest and reignest God, world without end. *Amen.*

*The Soul being Departed, the following Responsory is to be said.*

**C**OME to his assistance all ye saints of God : meet him all ye angels of God : receive his soul and present it now before its Lord. May Jesus Christ receive thee, and the angels conduct thee to thy place of rest. May the angels of God receive his soul, and present it now before its Lord.

*V.* Eternal rest give to him, O Lord ; and let perpetual light shine upon him.

*R.* May the angels of God present him now before his Lord.

*V.* Lord have mercy on him.

*R.* Christ have mercy on him.

*V.* Lord have mercy on him.

Our Father, &c.

*V.* And lead us not into temptation.

*R.* But deliver us from evil. *Amen.*

*V.* Eternal rest give to him, O Lord.

*R.* And let perpetual light shine upon him.

*V.* From the gates of hell.

*R.* Deliver his soul, O Lord.

V. May he rest in peace.

R. Amen.

V. O Lord, hear my prayer.

R. And let my supplication come unto thee.

Let us pray.

TO thee, O Lord, we recommend the soul of thy servant *N*, that being dead to this world he may live to thee; and whatever sins he has committed in this life through human frailty, do thou in thy most merciful goodness pardon. Through our Lord Jesus Christ, &c.

*Then for a Conclusion may be added the following Prayer for those that are present.*

GRANT, O God, that while we here lament the departure of this thy servant, we may always remember that we are most certainly to follow him. Give us grace to prepare for that last hour by a good life, that we may not be surprised by a sudden and unprovided death, but be ever watching, that when thou shalt call we may with the bridegroom enter into eternal glory. Through Jesus Christ our Lord. *Amen.*

## THE LITANY FOR THE DEAD.

LORD have mercy on us.  
*Christ have mercy on us.*

Lord have mercy on us.

Jesus receive our prayers.

*Lord Jesus grant our petitions.*

O God the Father, Creator of the world, *Have mercy on the souls of the faithful departed.*

O God the Son, Redeemer of mankind, *Deliver the souls of the faithful departed.*

O God the Holy Ghost, perfecter of the elect, *Accomplish the bliss of the souls of the faithful departed.*

O sacred Trinity, three persons and one God, *Grant rest to the souls of the faithful departed.*

Blessed Virgin Mary, who by a special privilege of grace, wast triumphantly assumed into the kingdom of thy Son,

Blessed angels, who, ordering aright the first act of your will, were immediately settled in an unchangeable state of felicity,

Blessed patriarchs, whose spirits were filled with joy, when the desired of all nations brought redemption to your long captivity,

Blessed prophets, who, having patiently attended the coming of the Messiah, were at length refreshed with the happy visit of his divine person,

O all you blessed saints, who, at the glorious resurrection of your Saviour, were by him translated from the bosom of Abraham to the clear vision of God,

Blessed apostles, who at the last and terrible day, shall sit on twelve thrones, judging the tribes of Israel,

Blessed disciples of our Lord, who, following his sacred steps in the narrow path of perfection, went straight on to the heavenly Jerusalem,

Blessed martyrs, who, passing through the Red sea of your own blood, without journeying through a tedious wilderness, entered immediately into the land of Promise,

Blessed confessors, who, despising the vanities here below, and placing your affections entirely on the joys above, are already arrived at the full possession of all your wishes,

Blessed virgins, who, watching continually with your lumps prepared, were ready at the first voice of the chaste Spouse of Heaven to enter with him into the marriage chamber,

O all you holy saints, who, not retaining at your death the least irregular adherence to any creature, were perfectly capable of an immediate union with your Creator,

*Pray for the souls of the faithful departed.*

Be merciful, O Lord, *and pardon their sins.*

Be merciful, O Lord, *and hear our prayers.*

From the shades of death, where they sit deprived of the blissful light of thy countenance,

From the evils to which their defective mortifications in this world have exposed them in the other,

From thy anger, which now too late they grieve to have provoked by their negligence and ingratitude,

From the bonds of sin, wherein they remain entangled by the disorder of their affections,

From the pains of purgatory, justly inflicted on them as the proper effects of their sins,

From that dreadful prison, whence there is no release till they have paid the utmost farthing,

From all their torments, incomparably greater than the sharpest pains of this life,

By the multitude of thy mercies, which have always shown compassion on the frailties of human nature,

By the infinite merits of thy death upon the cross, where thou reconciledst the world to thy Father,

By thy victorious descent into hell, to break asunder the chains of death, and free such as were imprisoned,

By thy glorious resurrection from the grave, when thou openedst the kingdom of heaven to believers,

By thy triumphant ascension into heaven, when thou ledst captivity captive, and promisedst to prepare a place for thy servants,

By thy dreadful coming to judge the world, when the works of every one shall be tried by fire,

We sinners, *beseech thee, hear us.*

That it would please thee to hasten the day of visiting thy faithful detained in the receptacles of sorrow, and transport them to the city of eternal peace,

Tha it would please thee to shorten the time of

*Deliver them, O Lord.*

expiation for their sins, and graciously admit them into thy holy sanctuary, where no unclean thing can enter,

That it would please thee, through the prayers and alms of thy church, and especially the inestimable sacrifice of thy holy altar, to receive them into the tabernacles of rest, and crown their longing hopes with everlasting fruition,

That the blessed vision of Jesus may comfort them, and the glorious light of his cross shine upon them,

That thy holy angels may bring them into the land of the living, and the glorious queen of saints present them before thy throne,

That the venerable patriarchs may meet them, and all the ancient prophets rejoice to see them,

That the sacred college of apostles may open to them the gates of bliss, and the victorious army of martyrs conduct them to thy palace,

That the blessed company of confessors may place them in seats of eternal glory, and the chaste train of virgins, with heavenly anthems, congratulate their reception,

That the whole triumphant church may celebrate the jubilee of their deliverance: and all the choirs of angels sing hymns of joy, for their new and never-ending felicity,

That, in the midst of all these triumphs, the souls that are delivered may themselves adore the glorious author of their happiness, and in their white robes eternally sing Allelujah; salvation to our God who sits upon the throne, and to the Lamb that redeemed us by his blood, and made us kings to reign with him for ever,

Son of God,

O Lamb of God, who wilt come with glory to judge the living and the dead, *Give rest to the souls of the faithful departed.*

*We beseech thee, hear us*

O Lamb of God, at whose presence the earth shall be moved, and the heavens melt away, *Give rest to the souls of the faithful departed.*

O Lamb of God, in whose blessed book of life all their names are written, *Give eternal rest to the souls of the faithful departed.*

*The Antiphon*

**D**ELIVER us, O Lord, and all thy faithful, in that day of terror, when the sun and moon shall be darkened, and the stars fall down from heaven; in that day of calamity and amazement, when heaven itself shall shake, the pillars of the earth be moved, and the glorious majesty of Jesus come with innumerable angels, to judge the world by fire.

V. Deliver us, O Lord, in that dreadful day.

R. And place us with the blessed at thy right hand for ever.

V. O Lord hear my prayer.

R. And let my cry come unto thee.

**A**Lmighty God, with whom do live the spirits of the perfect, and in whose holy custody are deposited the souls of all those that depart hence in an inferior degree of thy grace, who being by their imperfect charity rendered unworthy of thy presence, are detained in a state of grief, and suspended hopes: as we bless thee for the saints already admitted to thy glory, so we humbly offer our prayers for thy afflicted servants, who continually wait and sigh after the day of their deliverance: pardon their sins, supply their unpreparedness and wipe away the tears from their eyes that they may see thee, and in thy glorious light eternally rejoice, through Jesus Christ, &c.

O ETERNAL God! who, besides the general precept of charity, hast commanded a particular respect to parents, kindred, and benefactors; grant, we beseech thee, that



as they were the instruments, by which thy providence bestowed on us our birth, education, and innumerable other blessings; so our prayers may be the means to obtain for them a speedy release from their excessive sufferings, and the free admittance to thy infinite joys. Through Jesus, &c.

See Prayers for the Dead, &c., below.

**M**OST wise and merciful Lord! who hast ordained this life as a passage to the future, confining our repentance to the time of our pilgrimage here, and reserving for hereafter the state of punishment and reward: vouchsafe us thy grace, who are yet alive, and still have opportunity of reconciliation with thee, so to watch over all our actions, and correct every least deviation from the true way to heaven, that we be neither surprised with our sins uncanceled, nor with our duties imperfect; but when our bodies go down into the grave, our souls may ascend to thee, and dwell for ever in the mansions of eternal felicity. Through Jesus Christ our Lord and only Saviour. *Amen.*

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## PRAYERS FOR THE DEAD.

The Psalm *Miserere*, *Have mercy on me*, &c., as p. 168, and the Psalm *De profundis*, *Out of the depths*, &c., as p. 171. At the end of each, instead of *Gloria Patri*, &c., say, *Eternal rest give to them, O Lord: And let perpetual light shine unto them.*

*A Prayer for all the Faithful departed.*

**O** GOD, the Creator and Redeemer of all the faithful grant to the souls of the servants departed the remission of all their sins; that, through pious supplications, they may obtain that pardon which they have always desired: who livest and reignest with God the Father, in the unity of the Holy Ghost, God, world without end *Amen.*

*A Prayer upon the Day of a Person's Decease or Burial*

**O** GOD, whose property is always to have mercy and to spare, we humbly beseech thee for the soul of thy servant N, which thou hast *this day* called out of the world, that thou wouldst not deliver it up into the hands of the enemy, nor forget it unto the end : but command it to be received by thy holy angels, and to be carried to Paradise, its true country ; that as in thee it had faith and hope, it may not suffer the pains of hell, but may take possession of everlasting joys : through our Lord *Jesus Christ*.

*Another.*

**W**E beseech thee, O Lord, admit the soul of thy servant N, which *this day* has departed out of this world, into the fellowship of the saints, and pour forth upon it the dew of thy eternal mercy ; through our Lord *Jesus Christ*, &c.

*On the Anniversary-day.*

**O** LORD, the God of mercy and pardon, grant to the soul of thy servant N, whose anniversary we commemorate, the seat of refreshment, the happiness of rest, and the brightness of light : through our Lord, &c.

*A Prayer for one lately deceased.*

**A**BSOLVE, we beseech thee, O Lord, the soul of thy servant N, that, being dead to the world, he may live to thee : and whatever he has committed in this life through human frailty, do thou of thy most merciful goodness forgive : through our Lord, &c.

*A Prayer for a Bishop, or a Priest.*

**O** GOD, who amongst thy apostolic priests hast raised thy servant N, to the dignity of a bishop, [or a priest] grant, we beseech thee, that he may be also admitted in heaven to their everlasting fellowship ; through *Jesus Christ* our Lord.

*For Father and Mother.*

**O** GOD who hast commanded us to honor our father and mother, have mercy on the souls of my father and mother; and grant that I may see them in the glory of eternity, through our Lord, &c.

*For Brethren, Relations and Benefactors.*

**O** GOD, the giver of pardon, and lover of the salvation of man, we beseech thy clemency in behalf of our brethren, kinsfolks, and benefactors, who are departed this life, that, by the intercession of the blessed Virgin *Mary*, and of all thy saints, thou wouldst receive them into the joys of thy eternal kingdom: through our Lord *Jesus Christ*.

*For all that lie in the Church or Church-yard.*

**O** GOD, by whose mercy the souls of the faithful find rest, grant to all thy servants here or elsewhere, that have slept in *Christ*, the full pardon for their sins; that, being discharged from all guilt, they may rejoice with thee for all eternity: through our Lord, &c.

*For a Man deceased.*

**H**EAR, we beseech thee, O Lord, our prayers, which we humbly address to thy mercy, that the soul of thy servant, which thou hast called out of this world, may be received into the region of light and peace, and be numbered amongst the blessed: through our Lord *Jesus Christ*, &c.

*For a Woman deceased.*

**W**E beseech thee, O Lord, according to thy great goodness, to show mercy to the soul of thy servant: that, being now delivered from the corruptions of this mortal life she may be received into the inheritance of eternal bliss; through, &c.

*For many deceased.*

**O** GOD, whose property is always to have mercy and to spare, be favorably propitious to the souls of thy servants, and grant them the remission of all their sins: that being delivered from the bonds of this mortal life, they may be admitted to life everlasting: through our Lord Jesus Christ, thy Son, &c.

### LITANY FOR A HAPPY DEATH.

Composed by a young lady, who, at ten years of age, was converted to the Catholic faith, and died at eighteen, in the odor of sanctity.

**O** LORD Jesus, God of goodness and Father of mercies, I approach to thee with a contrite and humble heart; to thee I recommend the last hour of my life, and the decision of my eternal doom.

When my feet, benumbed with death, shall admonish me that my mortal course is drawing to an end,

When my eyes, dim and troubled at the approach of death, shall fix themselves on thee, my last and only support,

When my face, pale and livid, shall inspire the beholders with pity and dismay; when my hair bathed in the sweat of death, and stiffening on my head, shall forbode my approaching end,

When my ears, soon to be for ever shut to the discourse of men, shall be open to hear the irrevocable decree, which is to cut me off from the number of the living,

When my imagination, agitated by dreadful spectres, shall be sunk in an abyss of anguish; when my soul, affrighted with the sight of my iniquities and the terrors of thy judgments, shall have to fight against the angel of darkness, who will endeavor to conceal thy mercies from my eyes, and to plunge me into despair,

*Merciful Jesus, have mercy on me.*

When my poor heart, yielding to the pressure, exhausted by its frequent struggles against the enemies of its salvation, shall feel the pangs of death,

When the last tear, the forerunner of my dissolution, shall drop from my eyes, receive it as a sacrifice of expiation for my sins; grant that I may expire the victim of penance, and in that dreadful moment,

When my friends and relations, encircling my bed, shall shed the tear of pity over me, and invoke thy clemency in my behalf,

When I shall have lost the use of my senses, when the world shall have vanished from my sight, when my agonizing soul shall feel the sorrows of death.

When my last sigh shall summon my soul to burst from the embraces of the body, and to spring to thee on the wings of impatience and desire,

When my soul, trembling on my lips, shall bid adieu to the world, and leave my body lifeless, pale, and cold, receive this separation as an homage which I willingly pay to thy divine Majesty, and in that last moment of my mortal life,

When at length my soul, admitted to thy presence, shall first behold the splendor of thy Majesty, reject me not, but receive me into thy bosom, where I may for ever sing thy praises, and in that moment, when eternity shall begin to me,

Let us pray.

**O** GOD, who hast doomed all men to die, but hast concealed from all the hour of their death, grant that I may pass my days in the practice of holiness and justice, and that I may deserve to quit this world in the peace of a good conscience, and in the embraces of thy love, through Christ our Lord. *Amen.*

*Merciful Jesus, have mercy on me.*

## A PRAYER

*That may be daily said by a Woman with Child.*

**O** LORD God Almighty, Creator of heaven and earth, who hast made us all out of nothing, and redeemed us by the precious blood of thy only Son; look down upon thy poor handmaid here prostrate before thee humbly imploring thy mercy, and begging thy blessing for herself and her child, which thou hast given her to conceive. Preserve, I beseech thee, the work of thy hands, and defend both me and the tender fruit of my womb from all perils and all evils: grant me in due time a happy delivery, and bring my child safe to the font of baptism, that it may be there happily dedicated to thee, to love and serve thee faithfully for ever. But, O my God, I have too much reason to fear, lest my great and manifold sins should hinder thee from hearing my prayers, and draw down thy judgments upon me and mine, instead of the mercies which I sue for: and therefore I am sensible the first thing I ought to do is, to repent from the bottom of my heart for all my offences, humbly confess them, and continually cry to thee for mercy. I detest then all my sins with my whole heart, and desire to lay them here all down at thy feet, to be effaced and destroyed for ever. I renounce and abhor them with my whole soul, because they are infinitely odious to thee; and I wish that I could expiate them with tears of blood: I humbly beg thy pardon for them all, and I wish, with all my heart, that I had never committed them: I here offer myself to make what satisfaction I am able for them; and I most willingly accept of whatever I may have to go through in child-bearing, and offer it up now beforehand to thee for my sins; firmly resolving by thy grace never wilfully to offend thee more. See here my poor heart, O Lord, and if it be not such as I here express, at least I *desire* it should be such: I desire it should be that contrite and humble heart, which thou never despisest. In this disposition

of soul, and with a lively confidence in thy mercies, and in the merits of the death and passion of *Jesus Christ* thy Son, I renew the petition I made before, and I once more beg of thee for myself, thy grace and protection, and a happy delivery, and for my child, that thou wouldst be pleased to preserve it for baptism, sanctify it for thyself, and make it thine for ever through the same *Jesus Christ* thy Son, our Lord Amen.

4 HYMN to our Saviour JESUS, abridged from St. Bernard, To. 11. *- Jesu dulcis memoria.*

JESUS, the only thought of thee,  
With sweetness fills my breast;  
But sweeter far it is to see,  
And on thy beauty feast.

No sound, no harmony so gay,  
Can art or music frame;  
No thoughts can reach, no words can say  
The sweets of thy blest name.

*Jesus*, our hope, when we repent,  
Sweet source of all our grace;  
Sole comfort in our banishment,  
O! what when face to face!

*Jesus!* that name inspires my mind  
With springs of life and light;  
More than I ask in thee I find,  
And languish with delight.

No art or eloquence of man  
Can tell the joys of love;  
Only the saints can understand  
What they in *Jesus* prove.

Thee then I'll seek retir'd apart,  
From world and business free:  
When these shall knock, I'll shut my heart  
And keep it all for thee.

Before the morning light I'll come,  
 With *Magdalen*, to find,  
 In sighs and tears, my *Jesus'* tomb,  
 And there refresh my mind.  
 My tears upon his grave shall flow  
 My sighs the garden fill :  
 Then at his feet myself I'll throw,  
 And there I'll seek his will.  
*Jesus*, in thy bless'd steps I'll tread,  
 And walk in all thy ways ;  
 I'll never cease to weep and plead,  
 'Till I'm restor'd to grace,  
 O King of love, thy blessed fire,  
 Does such sweet flames excite,  
 That first it raises the desire,  
 Then fills it with delight.  
 Thy lovely presence shines so clear  
 Through every sense and way,  
 That souls which once have seen thee near,  
 See all things else decay.  
 Come then, dear Lord, possess my heart,  
 Chase then the shades of night :  
 Come pierce it with thy flaming dart,  
 And ever shining light.  
 Then I'll for ever *Jesus* sing,  
 And with the saints rejoice :  
 And both my heart and tongue shall bring  
 Their tribute to my dearest King,  
 In never-ending joys. *Amen.*

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*The* LITANY of our Lord JESUS CHRIST.

**L**ORD, have mercy on us.  
 Christ have mercy on us.  
 Lord, have mercy on us.  
 Christ hear us.



Christ graciously hear us.  
 God the Father of heaven,  
 God the Son, Redeemer of the world,  
 God the Holy Ghost,  
 Holy Trinity, one God,  
*Jesus*, Son of the living God,  
*Jesus*, Splendor of the Father,  
*Jesus*, Brightness of eternal Light,  
*Jesus*, King of Glory,  
*Jesus*, the Sun of Justice,  
*Jesus*, Son of the Virgin *Mary*,  
*Jesus*, whose name is called Wonderful,  
*Jesus*, the mighty God,  
*Jesus*, the Father of the world to come,  
*Jesus*, the Angel of great council,  
*Jesus*, most powerful,  
*Jesus*, most patient,  
*Jesus*, most obedient,  
*Jesus*, meek and humble of heart,  
*Jesus*, lover of chastity,  
*Jesus*, lover of us,  
*Jesus*, the God of peace,  
*Jesus*, the author of life,  
*Jesus*, the example of all virtues,  
*Jesus*, the zealous lover of souls,  
*Jesus*, our God,  
*Jesus*, the Father of the poor,  
*Jesus*, the treasure of the faithful,  
*Jesus*, the good Shepherd,  
*Jesus* the true Light,  
*Jesus*, the eternal Wisdom,  
*Jesus*, infinite Goodness,  
*Jesus* the Way, the Truth, and the Life,  
*Jesus*, the Joy of angels,  
*Jesus*, the King of patriarchs,  
*Jesus*, the Inspirer of prophets,  
*Jesus*, the Master of the apostles,  
*Jesus*, the Teacher of the evangelists,

*Jesus*, the Strength of martyrs,

*Jesus*, the Light of confessors.

*Jesus*, the Spouse of virgins,

*Jesus*, the Crown of all saints,

Be merciful unto us. *Spare us, O Lord Jesus.*

Be merciful unto us. *Hear us, O Lord Jesus.*

From all evil,

From all sin,

From thy wrath,

From the snares of the devil,

From the spirit of uncleanness,

From everlasting death,

From the neglect of thy holy inspirations,

Through the mystery of thy most holy incarnation,

Through thy nativity,

Through thy divine infancy,

Through thy sacred life,

Through thy labors and travails,

Through thy agony and bloody sweat,

Through thy cross and passion,

Through thy pains and torments,

Through thy death and burial,

Through thy glorious resurrection,

Through thy admirable ascension,

Through thy joys and glory,

In the day of judgment,

Lamb of God, who takest away the sins of the world,

*Spare us, O Lord Jesus.*

Lamb of God, who takest away the sins of the world,

*Hear us, O Lord Jesus.*

Lamb of God, who takest away the sins of the world.

*Have mercy upon us, O Lord Jesus.*

*Christ Jesus hear us, Christ Jesus graciously hear us.*

Let us pray.

**O** LORD *Jesus Christ*, who hast said, ask, and ye shall receive ; seek, and ye shall find ; knock, and it shall be opened unto you ; grant, we beseech thee, to

THE  
LITANY  
OF  
JESUS

*Lord Jesus, deliver us.*

our most humble supplications, the gift of thy divine love, that we may ever love thee with our whole hearts, and never cease from praising and glorifying thy name.

O DIVINE Redeemer, give us a perpetual fear and awe of thy holy *name*, for thou never ceasest to direct and govern, by thy grace, those whom thou instructest in the solidity of thy love, who livest and reignest, God, world without end. *Amen.*

O God, who hast appointed thy only begotten Son, the Saviour of mankind, and hast commanded that he should be called *Jesus*; mercifully grant that we may enjoy his happy vision in heaven, whose holy *name* we venerate upon earth; who, with thee and the Holy Ghost, livest and reigneth, God, world without end. *Amen.*

## A HYMN TO THE BLESSED VIRGIN.

Ave Maria Stella.

**H**AIL thou resplendent star,  
Which shinest o'er the main;  
Blest mother of our God,  
And ever Virgin Queen.  
Hail happy gate of bliss,  
Greeted by *Gabriel's* tongue.  
Negotiate our peace,  
And cancel *Eva's* wrong.  
Loosen the sinner's bands,  
All evils drive away;  
Bring light unto the blind,  
And for all graces pray.  
Exert the Mother's care,  
And us thy children own:  
To him convey our prayer,  
Who chose to be thy Son.  
O pure, O spotless Maid,  
Whose meekness all surpass'd

Our lusts and passions quell,  
 And make us mild and chaste,  
 Preserve our lives unstain'd,  
 And guard us in our way;  
 Untill we come with thee,  
 To joys that ne'er decay.  
 Praise to the Father be,  
 With *Christ* his only Son,  
 And to the Holy Ghost,  
 Thrice blessed three in one. *Amen.*

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us pray.

**G**RANT, we beseech thee, O Lord God, that we thy servants may be blessed with continual health of soul and body; and that by the glorious intercession of blessed *Mary*, ever Virgin, we may both be delivered from present sorrows, and be brought to eternal joys. Through *Jesus Christ*, our Lord. *Amen.*

## THE LITANY OF OUR LADY OF LORETTO.

Anthem.

**W**E fly to thy patronage, O holy Mother of God, despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin.

Lord, have mercy on us.

*Christ*, have mercy on us.

Lord, have mercy on us.

*Christ*, hear us.

Christ graciously hear us.

God, the Father of heaven,

God, the Son, Redeemer of the world,

God, the Holy Ghost,

Holy Trinity, One God.

Holy *Mary*,  
 Holy Mother of God,  
 Holy Virgin of Virgins,  
 Mother of *Christ*,  
 Mother of divine grace,  
 Mother most pure,  
 Mother most chaste,  
 Mother undefiled,  
 Mother untouched,  
 Mother most amiable,  
 Mother most admirable,  
 Mother of our Creator,  
 Mother of our Redeemer,  
 Virgin most prudent,  
 Virgin most venerable,  
 Virgin most renowned,  
 Virgin most powerful,  
 Virgin most merciful,  
 Virgin most faithful,  
 Mirror of Justice,  
 Seat of wisdom,  
 Cause of our Joy,  
 Spiritual vessel,  
 Vessel of honor  
 Vessel of singular devotion.  
 Mystical rose,  
 Tower of *David*,  
 Tower of ivory,  
 House of gold,  
 Ark of the covenant,  
 Gate of heaven,  
 Morning star,  
 Health of the weak,  
 Refuge of sinners,  
 Comforter of the afflicted  
 Help of christians,  
 Queen of angels,  
 Queen of patriarchs,

Pray for us.

Queen of prophets,  
 Queen of apostles,  
 Queen of martyrs,  
 Queen of confessors,  
 Queen of virgins,  
 Queen of all saints,

Pray for us.

Lamb of God, who takest away the sins of the world,  
*Spare us, O Lord.*

Lamb of God, who takest away the sins of the world,  
*Graciously hear us, O Lord.*

Lamb of God, who takest away the sins of the world,  
*Have mercy on us.*

*Christ, hear us.*

*Christ, graciously hear us.*

Lord, have mercy on us.

*Christ, have mercy on us.*

Lord, have mercy on us.

Our Father, &c.

*Anth.* We fly to thy patronage, O holy Mother of God, despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin.

*V.* Pray for us, O holy Mother of God.

*R.* That we may be made worthy of the promises of *Christ.*

Let us pray.

**P**OUR forth, we beseech thee, O Lord, thy grace into our hearts, that we to whom the incarnation of *Christ* thy Son was made known, by the message of an angel, may, by his passion and cross, be brought to the glory of his resurrection, through the same *Christ* our Lord. *Amen.*

May the divine assistance remain always with us  
*Amen.*

And may the souls of the faithful, through the mercy of God, rest in peace. *Amen.*

## THE ROSARY OF THE BLESSED NAME OF JESUS.



In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

**V.** **T**HOU, O Lord, wilt open my lips.

**R.** And my tongue shall declare thy praise.

**V.** Incline unto my aid, O God.

**R.** O Lord, hasten to help me.

**V.** Glory be to the Father, and to the Son, and to the Holy Ghost :

**R.** As it was in the beginning, is now, and will be forever. *Amen.*

### THE FIVE MYSTERIES OF THE FIRST PART.

#### I. *The Incarnation of our Lord Jesus Christ.*

##### THE MEDITATION.

**T**HE Son of God assumes human flesh of the pure blood of the blessed *Mary*, ever virgin, and is made man in her womb.

O Jesus, Son of *David*, have mercy on us. *Ten times.*—Glory be to the Father, &c.

#### II. *The Birth of our Lord Jesus Christ.*

##### THE MEDITATION.

**T**HE Saviour of the world is born for our redemption, his mother remaining a virgin.

O Jesus, Son of *David*, have mercy on us. *Ten times.*—Glory be to the Father, &c.

#### III. *The Circumcision of our Lord Jesus Christ.*

##### THE MEDITATION.

**O**UR Saviour being eight days old, begins to suffer for our sins, and his blood already flows for us. He is circumcised according to the law, as if he had been himself a sinner.

O Jesus, Son of *David*, have mercy on us. *Ten times.*—Glory be to the Father, &c.

IV. *Our Lord Jesus Christ is found in the Temple.*

## THE MEDITATION.

OUR Saviour being twelve years old, shows himself more than mortal, by his knowledge and wisdom, teaching the very teachers of the *Jews*.

O Jesus, Son of *David*, have mercy on us. *Ten times*.—Glory be to the Father, &c.

V. *The Baptism of our Lord Jesus Christ.*

## THE MEDITATION.

THE Saviour of the world is baptized by St. *John*. The eternal Father declared him to be his Son.

O Jesus, Son of *David*, have mercy on us. *Ten times*.—Glory be to the Father, &c.

## THE PRAYER.

O JESUS, whose name is above all names, that in the name of Jesus every knee may bend, of those that are in heaven, on earth, and in hell; who, at the time appointed by the eternal wisdom, assumedst flesh in the womb of the blessed *Mary*, ever virgin, and thus became the Son of *David*; whose birth rejoiced men and angels; who began so early to suffer for us, and to shed, on our account, that blood that washed away the sins of the world; whose eternal wisdom appeared at the age of twelve years; to whose baptism all heaven was attentive; grant to us, to celebrate those mysteries to thy honor and our own salvation: who, with the Father and the Holy Ghost, livest and reignest, one God, for all eternity. *Amen*.

## THE FIVE MYSTERIES OF THE SECOND PART

I. *Our Saviour washeth his Disciples' feet.*

## THE MEDITATION.

OUR Saviour, to show us an example of humility, and how much we ought to serve each other, descendeth so low as to wash the feet of his disciples, though he is the God whom heaven and earth adore.



O *JESUS* of *Nazareth*, king of the *Jews*, have mercy on us. *Ten times*.—Glory be to the Father, &c.

## II. *The Prayer of our Lord Jesus Christ in 'he Garden.*

### THE MEDITATION.

**O**UR Saviour, knowing his passion to be now at hand, is so affected with the thoughts of it, and so oppressed with the load of our sins, that he prays to his Almighty Father, that the bitter cup might pass away from him.

O *Jesus* of *Nazareth*, king of the *Jews*, have mercy on us. *Ten times*.—Glory be to the Father, &c.

## III. *Our Saviour is apprehended.*

### THE MEDITATION.

**O**UR Saviour, as if he had been no more than mortal, yields to the power of men, and permits himself, for our redemption, to be apprehended, as if he were a malefactor.

O *Jesus* of *Nazareth*, king of the *Jews*, have mercy on us. *Ten times*.—Glory be to the Father, &c.

## IV. *Our Saviour carries his Cross.*

### THE MEDITATION.

**O**UR Saviour being torn with scourges, and pierced with thorns, to expiate our sins, is compelled to carry the cross on which he is to die, and moves on in anguish and sorrow towards the place of his execution.

O *Jesus* of *Nazareth*, king of the *Jews*, have mercy on us. *Ten times*.—Glory be to the Father, &c.

## V. *The Descent of our Saviour into Hell.*

### THE MEDITATION.

**T**HE soul of our Saviour being separated by death from the body, descends to that place where the saints were expecting his redemption.

O *Jesus* of *Nazareth*, king of the *Jews*, have mercy on us. *Ten times*.—Glory be to the Father, &c.

## THE PRAYER.

**O** JESUS, whose name is above all names, that at the name of Jesus every knee may bend, of those that are in heaven, on earth, and in hell; whose mysterious humiliations and sorrows, appointed for thee on account of our sins, appeared in the washing of the feet of thy servants and creatures; in thy distress and prayer, and bloody sweat; in thy being secured and brought before tribunals as a criminal; in thy bearing the load of the cross; and in the separation of thy soul from the body, and its descent to the regions below: grant to us to celebrate these mysteries to thy honor and our own salvation: who, with the Father and the Holy Ghost, livest and reignest, one God for all eternity. *Amen.*

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## THE FIVE MYSTERIES OF THE THIRD PART.

I. *The Resurrection of our Lord Jesus Christ.*

## THE MEDITATION.

**T**HE soul of our Lord Jesus Christ, which had been separated from the body, is reunited to it, by a miracle of the almighty power; and that body which had been dead rises to die no more.

O Jesus, Son of the living God, have mercy on us. *Ten times.*—Glory be to the Father, &c.

II. *The Ascension of our Lord Jesus Christ.*

## THE MEDITATION.

**T**HE body of our Lord Jesus Christ ascends to the highest heaven, where the Saviour of mankind sits upon the right hand of God, the Almighty Father.

O Jesus, Son of the living God, have mercy on us. *Ten times.*—Glory be to the Father, &c.

III. *Our Lord Jesus Christ sends down the Holy Ghost*

## THE MEDITATION.

**O**UR Saviour, now seated at the right hand of God, his Almighty Father, sends down the Holy Ghost

to inspire and animate his disciples, that they may be qualified to publish to mankind his cross and his glory.

O Jesus, Son of the living God, have mercy on us.  
*Ten times.*—Glory be to the Father, &c.

*IV. Our Lord Jesus Christ crowning the Blessed Virgin and Saints.*

THE MEDITATION.

OUR Saviour having by his passion, resurrection, and ascension, opened the way for the sons of *Adam* to heaven, which they had lost by sin, bestows on his mother and his saints a crown of immortal glory.

O Jesus, Son of the living God, have mercy on us.  
*Ten times.*—Glory be to the Father, &c.

*V. Our Lord Jesus Christ coming to judge mankind.*

THE MEDITATION.

OUR Saviour will come in power and majesty to judge the living and the dead, and to return to every one according to his works.

O JESUS, Son of the living God, have mercy on us.  
*Ten times.*—Glory be to the Father, &c.

THE PRAYER.

O JESUS, whose name is above all names, that at the name of Jesus every knee may bend, of those that are in heaven, on earth, and in hell; whose body, that was murdered by mankind, the Almighty raised from death, glorious and immortal; who, by thy ascension, triumphed over death, and led captivity captive; who, according to thy promise, sent down the Spirit that proceedeth from the Father and the Son, the Comforter and the Enlivener; who, stretching forth the bounty of thy almighty hand, shed upon the chosen children of *Adam*, that glory that neither eye hath seen, nor ear hath heard, nor hath it entered into the heart of man; and who wilt come forth, in power and majesty, to judge

the living and the dead, before whose throne all mortals will appear : grant to us to celebrate these mysteries to thy honor and our own salvation : who, with the Father and the Holy Ghost, livest and reignest one God for all eternity. *Amen.*

"N. B.—The repeating of the above prayers or meditations is not absolutely necessary. Those who cannot read or meditate on the mysteries, let them say the creed beforehand, in this Rosary, and in that of the Blessed Virgin."

"The devotions belonging to this Rosary, or the Rosary of the Blessed Virgin, do not bind under sin."

"N. B.—Those who are in the society of the Rosary of the Name of Jesus, may have the same plenary indulgence on New Year's Day, that is granted in the year of the *Jubilee*."

"On every second Sunday in the month.—At the time of being received into the society.—At the article of death.—And on each day of the fifteen mysteries."

## THE ROSARY OF THE BLESSED VIRGIN.

### THE FIFTEEN MYSTERIES OF THE ROSARY.

*The Method of saying the Rosary of our Blessed Lady, as it was ordered by his Holiness, Pope Pius V.*

THE devotion called the Rosary consists of fifteen *Pater noster*s, and one hundred and fifty Ave Marias, divided into three parts, each containing five Decades, *viz.*, five *Paters*, and fifty Aves. To each of these Decades is assigned one of the principal mysteries of the life of our Saviour, or his blessed Mother, as a matter of meditation, whereon the mind is to exercise itself whilst at prayer, and therefore it is prefixed to each Decade.

The fifteen mysteries, as has been already observed, are divided into three parts, *viz.*, five joyful, five sorrowful, and five glorious mysteries. Now the method consists in raising corresponding affections in the will during the recital of each Decade, such as the devotion of each one may suggest; for example, in the first part, sentiments of *joy*, for the coming of our Redeemer. In the second, of *compassion* for the sufferings of our Lord, and contrition for our sins, which were the occasion of them. In the third, of *thanksgiving* for the exaltation of the glory of our Saviour, and his blessed Mother, hoping, through the merits of his passion, and her intercession, to be made partakers of their glory.

## THE JOYFUL MYSTERIES,

*Assigned for Mondays and Thursdays throughout the Year, the Sunday in Advent, and after Epiphany till Lent.*



In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

**V.** HAIL Mary, full of grace, our Lord is with thee.  
**R.** Blessed art thou amongst women, and blessed is the fruit of thy womb, *Jesus.*

**V.** Thou. O Lord, wilt open my lips.

**R.** And my tongue shall announce thy praise.

**V.** Incline unto my aid, O God:

**R.** O Lord make haste to help me.

**V.** Glory be to the Father, and to the Son, and to the Holy Ghost.

**R.** As it was in the beginning, is now, and ever shall be, world without end. *Amen.*

*Alleluia* is said at all times, except from *Septuagesima* till *Easter*; then say:—Praise be to thee, O Lord, King of eternal glory.

I. *The Annunciation.*

**L**ET us contemplate in this mystery, how the angel Gabriel saluted our blessed Lady with the title *full of grace*, and declared unto her the incarnation of our Lord and Saviour Jesus Christ. Our Father, &c. *once*. Hail Mary, &c., *ten times.*

Let us pray.

**O** HOLY Mary, Queen of Virgins, through the most high mystery of the incarnation of thy beloved Son our Lord Jesus Christ, by which our salvation was so happily begun; obtain for us, through thine intercession, light to be sensible of the greatness of the benefit he hath bestowed on us, in vouchsafing to become our Brother, and thee, (his own beloved Mother,) to be our Mother also. *Amen.*

II. *The Visitation.*

**L**ET us contemplate in this mystery, how the blessed Virgin Mary, understanding from the angel that her cousin, St. Elizabeth, had conceived, went with haste into the mountains of Judea to visit her, and remained with her three months. Our Father, &c., *once*. Hail Mary, &c., *ten times*.

Let us pray.

**O** HOLY Virgin, most spotless Mirror of humility, by that exceeding charity which moved thee to visit thy holy cousin, St. Elizabeth, obtain for us, through thine intercession, that our hearts being visited by thy most holy Son, and freed from all sin, we may praise and give thanks for ever.

III. *The Birth of our Saviour Christ in Bethlehem.*

**L**ET us contemplate in this mystery, how the blessed Virgin Mary, when the time of her delivery was come, brought forth our Redeemer Jesus Christ at midnight, and laid him in a manger, because there was no room for him in the inns at Bethlehem. Our Father &c., *once*. Hail Mary, &c., *ten times*

Let us pray.

**O** MOST pure Mother of God, through thy virginal and most joyful delivery, whereby thou gavest the world thy only Son our Saviour; we beseech thee to obtain for us, through thine intercession, the grace to lead such pure and holy lives in this world, that we may become worthy to sing without ceasing, both day and night, the mercies of thy Son, and his benefits to us by thee. *Amen*.

IV. *The Oblation of our Blessed Lord in the Temple.*

**L**ET us contemplate in this mystery, how the blessed Virgin Mary, on the day of her purification, presented the child Jesus in the Temple, where holy Simeon

giving thanks to God, with great devotion received him into his arms. Our Father, &c., *once*. Hail Mary, &c. *ten times*.

Let us pray.

**O** HOLY Virgin, most admirable mistress and patroness of obedience, who didst present in the Temple the Lord of the Temple; obtain for us, of thy beloved Son, that with holy Simeon and devout Anna, we may praise and glorify him for ever. *Amen*.

*V. The Finding of the Child Jesus in the Temple.*

**L**ET us contemplate in this mystery, how the blessed Virgin Mary, after having lost, without any fault of hers, her beloved Son in Jerusalem, sought him for the space of three days, and at length found him the third day in the Temple, in the midst of the doctors, disputing with them, being of the age of twelve years. Our Father, &c., *once*. Hail Mary, &c., *ten times*.

Let us pray.

**M**OST blessed Virgin, more than martyr in thy sufferings, and yet the comfort of such as are afflicted; by that unspeakable joy wherewith thy soul was ravished at finding thy beloved Son in the Temple, in the midst of the doctors, disputing with them; obtain of him, that we may so seek him, and find him in the holy Catholic church, as to be never more separated from him. *Amen*.

Salve Regina.

**H**AIL, holy Queen, Mother of Mercy, our life, our sweetness and our hope; to thee do we cry, poor banished sons of Eve; to thee do we send up our sighs, mourning and weeping in this valley of tears: turn, then, most gracious advocate, thine eyes of mercy towards us, and after this our exile ended, show unto us the blessed fruit of thy womb, Jesus! O most clement, most pious, and most sweet Virgin Mary.

V. Pray for us, holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us pray.

**H**EAR, O merciful God, the prayer of thy servants, that we, who meet together in the society of the most holy Rosary of the blessed Virgin, Mother of God, may, through her intercession, be delivered by thee from the dangers that continually hang over us. *Amen.*

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THE DOLOROUS OR SORROWFUL MYSTERIES,  
*For Tuesdays and Fridays throughout the Year, and the Sundays in Lent.*

I. *The Prayer and Bloody Sweat of our blessed Saviour in the Garden.*

**L**ET us contemplate in this mystery, how our Lord Jesus was so afflicted for us in the Garden of Gethsemane, that his body was bathed in a bloody sweat, which ran trickling down in great drops upon the ground. Our Father, &c., *once.* Hail Mary, &c., *ten times.*

Let us pray.

**M**OST holy Virgin, more than martyr, by that ardent prayer which thy beloved Son poured forth unto his Father in the Garden, vouchsafe to intercede for us, that our passions being reduced to the obedience of reason, we may always, and in all things, conform and subject ourselves to the will of God. *Amen.*

II. *The Scourging of our blessed Lord at the Pillar.*

**L**ET us contemplate in this mystery, how our Lord Jesus Christ was most cruelly scourged in Pilate's house, the number of stripes they gave him (*as it was revealed to St. Bridget*) being about five thousand. Our Father, &c., *once.* Hail Mary, &c., *ten times.*



Let us pray.

**O** MOTHER of God, overflowing fountain of patience through those stripes thy only and most beloved Son vouchsafed to suffer for us ; obtain of him for us grace that we may know how to mortify our rebellious senses and cut off all occasions of sinning, with that sword of grief, and compassion which pierced thy most tender soul. *Amen.*

### III. *The Crowning of our blessed Saviour with Thorns*

**L**ET us contemplate in this mystery, how those cruel ministers of Satan plaited a crown of sharp thorns and most cruelly pressed it on the most sacred head of our Lord Jesus Christ. Our Father, &c., *once.* Hail Mary, &c., *ten times.*

Let us pray.

**O** MOTHER of our eternal Prince and King of Glory by those sharp thorns, wherewith his most holy head was pierced, we beseech thee, that, through thy intercession, we may be delivered from all motions of pride and in the day of judgment, from that confusion which our sins deserve. *Amen.*

### IV. *Jesus carrying his Cross.*

**L**ET us contemplate in this mystery, how our Lord Jesus Christ, being sentenced to die, bore, with the most amazing patience, the cross, which was laid upon him for his greater torment and ignominy. Our Father, &c., *once.* Hail Mary, &c., *ten times.*

Let us pray.

**O** HOLY Virgin, example of patience, by the most painful carrying of the cross in which thy Son our Lord Jesus Christ bore the heavy weight of our sins obtain for us, of him, through thy intercession, courage and strength to follow his steps, and bear our cross after him unto the end of our lives. *Amen.*

V. *The Crucifixion of our Lord Jesus Christ.*

LET us contemplate in this mystery, how our Lord Jesus Christ, being come to Mount Calvary, was stripped of his clothes, and his hands and feet most cruelly nailed to the cross in the presence of his most afflicted Mother. Our Father, &c., *once*. Hail Mary &c., *ten times*.

Let us pray.

O HOI Y Mary, Mother of God, as the body of thy beloved Son was for us stretched on the cross, so may our desires be daily more and more extended in his service, and our hearts wounded with compassion for his most bitter passion; and thou, O most blessed Virgin, graciously vouchsafe, by thy powerful intercession, to help us to accomplish the work of our salvation. *Amen.*

*The Salve Regina.*—Hail, holy Queen, &c., with the verse and prayer as p. 299.

## THE GLORIOUS MYSTERIES,

*For Wednesdays and Saturdays throughout the Year, and the Sundays from Easter till Advent.*

I. *The Resurrection.*

LET us contemplate in this mystery, how our Lord Jesus Christ, triumphing gloriously over death, rose again the third day, immortal and impassible. Our Father, &c., *once*. Hail Mary, &c., *ten times*.

Let us pray .

O GLORIOUS Virgin Mary, by that unspeakable joy thou receivedst in the resurrection of thine only Son, we beseech thee obtain of him for us, that our hearts may never go astray after the false joys of this world, but may be ever and wholly employed in the pursuit of the only true and solid joys of heaven. *Amen.*

II. *The Ascension of Christ into Heaven*

**L**ET us contemplate in this mystery, how our Lord Jesus Christ, forty days after his resurrection, ascended into heaven, attended by angels, in the sight and to the great admiration of his most holy mother, and his holy apostles and disciples.

Our Father, &c., *once*. Hail Mary, &c., *ten times*.

Let us pray.

**O** MOTHER of God, comfortress of the afflicted, as thy beloved Son, when he ascended into heaven, lifted up his hands, and blessed his apostles, so vouchsafe most holy Mother, to lift up thy pure hands to him for us, that we may enjoy the benefits of his blessing and thine also on earth, and hereafter in heaven. *Amen*.

III. *The Descent of the Holy Ghost on the Apostles.*

**L**ET us contemplate in this mystery, how the Lord Jesus Christ, being seated on the right hand of God, sent, as he had promised, the Holy Ghost upon his apostles, who, after he was ascended, returning to Jerusalem, continued in prayer and supplication with the blessed Virgin Mary, expecting the performance of his promise.

Our Father, &c., *once*. Hail Mary, &c., *ten times*.

Let us pray.

**O** SACRED Virgin, tabernacle of the Holy Ghost, we beseech thee, obtain by thine intercession, that this most sweet Comforter whom thy beloved Son sent down upon his apostles (filling them thereby with spiritual joy,) may teach us in this world, the true way of salvation, and make us walk in the paths of virtue and good works. *Amen*.

IV *The Assumption of the Blessed Virgin Mary into Heaven.*

**L**ET us contemplate in this mystery, how the glorious Virgin, twelve years after the resurrection of her Son, passed out of this world unto him, and was by

him assumed into heaven, accompanied by the holy angels.

Our Father, &c., *once*. Hail Mary, &c., *ten times*.

Let us pray.

**O** MOST prudent Virgin, who entering the heavenly palace didst fill the holy angels with joy, and man with hope, vouchsafe to intercede for us at the hour of our death, that being delivered from the illusions and temptations of the devil, we may joyfully and securely pass out of this temporal state, to enjoy the happiness of eternal life. *Amen*.

*V. The Coronation of the most blessed Virgin Mary in Heaven.*

**L**ET us contemplate in this mystery, how the glorious Virgin Mary was, to the great jubilee and exultation of the whole court of heaven, and particular glory of all the saints, crowned by her son with the brightest diadem of glory.

Our Father, &c., *once*. Hail Mary, &c., *ten times*

Let us pray.

**O** GLORIOUS Queen of all the heavenly citizens, we beseech thee, accept this Rosary, which as a crown of roses we offer at thy feet : and grant, most gracious Lady, that, by thy intercession, our souls may be inflamed with so ardent a desire, of seeing thee so gloriously crowned, that it may never die in us, until it shall be changed into the happy fruition of thy blessed sight. *Amen*.

*The Salve Regina*,—Hail, holy Queen, &c., with the verse and prayer, as page 299.

*The Litany of our Lady of Loretto*, page 288.



*A Prayer to the Saint of our Name, or Patron.*

**O** BLESSED saint *N*, glorious citizen of heaven, as I render most humble thanks to God for all the good he hath done you, so I beseech you to remember me in your prayers, and obtain for me the entire remission of my sins, the amendment of my life, and imitation of your good spirit and holy graces, that I may be perfectly reconciled to my Saviour, and always please him; but especially I recommend to you the hour of my death, that by your holy intercession, my soul may depart this world in the grace of God, and immediately come to life everlasting. *Amen.*

## PLENARY INDULGENCES.

**Q.** **W**HAT is an Indulgence?

**A.** An Indulgence is a releasing the temporal punishment which often remains due to sin, after its guilt has been remitted.

When the truly penitent sinner receives the pardon of the guilt of his sins, by the sentence of absolution, there may, and in general does, remain a debt of punishment due for those sins to the justice of God, which punishment must be undergone either in this world or in the middle state called purgatory. To aid us in the discharge of this debt, the church invites us, at the principal festivals of the year, to the practice of certain religious and pious exercises, promising, on our faithful performance of them, to exercise in our behalf the power which Jesus Christ gave to her in the person of her chief Pastor, St. Peter, when giving him the keys he at the same time gave him power to loose the faithful from whatever might hinder their entrance into heaven. By approaching, therefore, worthily to the sacraments of Penance and the Holy Eucharist at the time of an Indulgence, you not only receive the graces and blessings which you would derive at other times from those

holy institutions, but if you faithfully fulfil these and the other conditions of the Indulgence, you obtain a remission of the whole or a part of the debt of punishment due to God for the sins of which you have repented. The extent of this remission depends upon the fervor of the dispositions with which you perform the conditions enjoined for the gaining of the Indulgence.

PLENARY INDULGENCES *granted to the Faithful throughout these States at the following times.*

I. On Christmas day, and the twelve days following, to the day of Epiphany, inclusively.

II. In the first week in Lent, beginning with the first Sunday, and ending with the second Sunday, inclusively.

III. At Easter, *i. e.* from *Palm Sunday* to *Low Sunday*, inclusively.

IV. From Whitsunday to the end of the octave of Corpus Christi.

V. On the Feast of St. Peter and St. Paul, during the octave.

VI. On the Feast the Assumption of the blessed Virgin Mary, and during the octave.

VII. On the Sunday preceding the fast of St. Michael, and during the octave, unless St. Michael fall on a Sunday; in which case it begins on that day.

VIII. On all Saints' day, and during the octave.

IX. Once every month, on any day which each of the faithful shall choose, as best suits himself.

*The conditions of the first, third, sixth, and seventh are,*

1. To confess their sins with a sincere repentance, to a priest, approved by the bishop.

2. Devoutly and worthily to receive the holy communion.

3. To visit some chapel or oratory, where Mass is celebrated, and there offer up their prayers, for the peace and welfare of God's church

2. That they be in a disposition, if their circumstances allow it, to assist the poor with alms in proportion to their abilities; or to frequent catechisms or sermons; or to visit and comfort the sick and such as are near their end, if they have the opportunity.

*Note.*—It is not required, for the gaining these indulgences, that these works of mercy, corporeal or spiritual, or this assisting at catechisms or sermons, be done on the same day with the communion; but that persons be then in a disposition or readiness of mind to do these things, or some of them at least, when opportunity shall offer.

*The conditions of the second, fourth, and eighth, are,*

1. To confess their sins with a sincere repentance, to a priest, approved by the bishop.

2. Devoutly and worthily to receive the holy communion.

3. If their condition will allow it, to give some alms to the poor, either on the eve, or the day of their communion.

4. On the day of their communion, to offer up some prayers to God, for the whole state of the Catholic church throughout the world; for the bringing all straying souls to the fold of Christ; for the general peace of Christendom; and for the blessing of God upon these states.

*The conditions of the fifth and ninth are,*

1. To confess their sins, with a sincere repentance, to a priest, approved by the bishop.

2. Devoutly and worthily to receive the holy communion.

3. To pray to God, with a sincere heart, for the conversion of unbelievers, and for the free propagation of the holy faith of Christ.

DEVOTIONS PROPER FOR THE TIME OF JUBILEES,  
OR OTHER INDULGENCES.

The following prayers were first published upon occasion of the Jubilee in 1751; and may be proper for any other time of Indulgence. The former may be used for some days before confession and communion, by way of settling in the soul that penitential spirit, which is the most necessary condition of all, for receiving the benefit of the indulgence. The latter may be proper to be said on the day of communion, as it is directed for the usual intentions, for which the faithful ought to offer up their prayers in order to gain the Indulgence.

A PRAYER of a penitent Sinner for the Remission of his  
Sins.

**O** ALMIGHTY and everlasting God, who hast created me to thy own image and likeness, and redeemed me by the precious blood of thy only Son: who hast thought on me and loved me from all eternity, and out of pure love prepared a heaven for me, with all the necessary means to bring me thither: who hast borne with me, for so long a time, in my repeated offences and treasons against thee; hast still continued, with infinite goodness and mercy, to call, to invite, to press me to turn to thee; notwithstanding all my monstrous ingratitude to thee, and my contempt of all thy graces. Behold, I now desire, with my whole heart, to quit these husks of swine, which have kept me so long at a distance from thy house, my true home; and to come back to thee; to obey the summons which thou hast now been pleased to send me, and to confess and detest all my sins, in thy presence, in hopes of finding mercy at this time of mercy.

I desire now to come before thee, though infinitely unworthy, in the spirit of humility, and with a contrite heart; and to make at thy feet a general confession of all my sins. I acknowledge that, from my first coming to the use of reason, to this very hour, my whole life has been nothing but sin and misery. Alas! I lost thee, I turned my back upon thee. I shamefully preferred worthless toys before thee, even from the very time I was first capable of knowing and loving thee! I have



very seldom thought of thee ; I have daily and hourly many ways broken thy commandments. Good God, what then must become of this poor wretch in the day of thy judgment : this wretch, whose known and unknown sins are without number ; and who has done so very little good, to put in the scales to counterbalance so much evil ?

Must I then despair of thy mercy ? Must I give up the cause, abandon myself to Satan, sin and hell ? No, my God ; may thy infinite goodness forbid I should fall into that bottomless pit, where none shall ever confess to thee. My iniquities are great, it is true ; but thy goodness, thy mercy, thy power is still greater. Thou hast declared, it is not thy will the sinner should perish ; but that he should be converted and live ; thou hast declared, there is more joy in thy heavenly court over one penitent sinner, than over ninety-nine just : thy Son has shed his blood for me, to purchase for me a full forgiveness of all my sins. Here is my hope ; this mercy I lay hold on : and nothing shall make me quit my hold. I know the worst of sinners have been cleansed from all their filth, in this sovereign bath ; should my case be even worse than the worst of theirs, the mercy and grace of my God, and the virtue of the precious blood of my Redeemer, is abundantly sufficient, and will appear more illustrious in my cure.

O infinite goodness, who hast endured me for so many years, since I first fell from thee by sin : who hast kept me all this while from falling into hell ; and hast continually cherished me with innumerable favors and graces : behold me now prostrate at thy feet, accusing myself of my crimes, and imploring thy mercy. I am that prodigal child, that have gone away into a far country from thee, and have squandered away all the substance thou gavest me ; I have made myself a slave to the devil, who has set me to feed his swine, even my own brutish passions, and sensual inclinations ; I have sought, but sought, alas ! in vain, to satisfy my craving appetite

with their husks : but now, being made sensible of my misery, and being weary of my own evil ways, I come back to thee. I acknowledge myself unworthy to be received in the quality of thy child ; all I crave is thy mercy in the forgiveness of my manifold treasures : I dare not lift up my eyes to thee ; I dare not ask for the meanest place in thy family. I find myself quite loaded and oppressed, with the enormous weight of my sins. If I consider my own deserts, I can look for nothing but hell ; which I have deserved a thousand and a thousand times. I now hate and detest my evil ways, I abhor myself for having been so wicked and ungrateful to thee. I have even crucified thy Son, my divine lover, over and over again by my sins. But O thou fountain of mercy, have pity and compassion on this miserable wretch. Look not upon *my sins*, but upon the bowels of thy *tender mercy*, and the *merits* of my Redeemer. Look upon the face of thy Christ ; and upon all he has done and suffered for poor sinners. O mercy, mercy, mercy, through *that blood* which he shed for me in his agony in the garden of *Gethsemane* ; through *that blood* he shed for me, when he was rent and torn with scourges, and crowned with thorns ; through *that blood* he shed for me upon the cross. Grant this mercy, which he then asked for me, when he was bleeding and dying for me ; and which he now implores sitting at thy right hand, where he is still the advocate of sinners. Hear also the prayers of thy holy church, spread throughout the whole earth, which she now offers in his name, and through his merits, imploring thy mercy at this time, for all her children, of which I am the most unworthy. Hear the prayers of the blessed Virgin, and of the whole church of heaven, whom I humbly beseech to be joint petitioners with the church upon earth to obtain mercy for me and all poor sinners, through the same *Jesus Christ* thy Son.

And turning myself to thee, my dearest *Jesus*. my Redeemer, and my Advocate, the great High-Priest of

God and man, the Pastor and Bishop of our souls, I beg of thee, to whom all power is given in heaven and earth, pardon, absolution, and full remission of all my sins. I am heartily sorry for all my offences: I desire to lay them all down at thy feet, to be cancelled by thy precious blood: I wish with all my soul, I had never offended thy infinite goodness: I wish I could wash thy feet, like *Magdalen*, with penitential tears. O that I could worthily bewail my sins even with tears of blood. I resolve by thy grace rather to die, than to commit the like any more. I resolve to make the best satisfaction I am able, by bringing forth worthy fruits of penance. O discharge me this once from the dismal load of the guilt of my crimes! O release all the bands that may keep my soul from thee, and thy heavenly kingdom! and then, as to this life, do with me what thou pleasest. I willingly accept from thy hands whatever crosses and sufferings thou shalt send: I will dedicate the remainder of my days to thee: daily to bewail my sins, and daily to present my heart to thee. I will make what amends I can for all my past offences, by a life of penance, and a life of love. I renounce, from this moment, and for ever, the world, the flesh, and the devil; and all their suggestions, vanities, and concupiscences: and I fully determine to be for ever thine. O cleanse my soul from all my past abominations; and let nothing henceforward, either in life or death, evermore separate me from thee; who with the Father, and the Holy Ghost, livest and reignest, one God, world without end. *Amen.*

The Penitent may also here recite, for the same intencion, the Psalm: *Miserere*, 173: or other devout prayers and acts of contrition, with which he finds himself most affected.

**A PRAYER**, for the whole state of Christ's Church upon Earth, and all the intentions of the Indulgence.

**O** ETERNAL Father of our Lord *Jesus Christ*, Creator of all things, visible and invisible, Source of all our good; infinitely good in thyself, and infinitely gracious

bountiful and good to us : behold we thy poor servants the work of thy hands, redeemed by the blood of thy only Son, come, in answer to his summons by his vice gerent, to present ourselves, as humble petitioners, before the throne of thy mercy. We come in communion with all thy church in heaven, hoping to be assisted by their prayers and merits ; and with *Jesus Christ* at our head, our High Priest and Mediator, in whose precious blood we put all our trust. We prostrate ourselves here before thee, and most humbly beseech thee to *sanctify thy* own most holy *name*, by sanctifying and exalting thy holy catholic church throughout the whole world. O eternal King, who hast sent thy only Son down from thy throne above, into this earth of ours, to establish a kingdom here amongst us, from whence we might hereafter be translated to thy eternal kingdom ; look down, we beseech thee, upon this kingdom of thy Son, and propagate it through all nations, and through all hearts. Sanctify it in all truth : maintain it in peace, unity, and holiness. Give to it saints for its rulers, its chief pastor, and all its other prelates ; enlighten them with all heavenly wisdom, make them all men according to thy own heart. Give thy grace and blessing to all the clergy : and send amongst them that heavenly fire, which thy Son came to *cast on the earth*, and which he so earnestly desired should *be enkindled*. Assist and protect all apostolic Missionaries, that they may zealously and effectually promote thy glory, and the salvation of souls redeemed by the blood of thy Son. Sanctify all religious men and women of all orders ; give them the grace to serve thee with all perfection, according to the spirit of their institute, and to shine like lights to the rest of the faithful. Have mercy on all Christian princes ; grant them those lights and graces, that are necessary for the perfect discharge of their duty to thee and to their subjects ; that they may be true servants to thee, the King of kings, true fathers to their people, and nursing fathers to thy church. Have mercy on all magistrates and men in

power; that they may all fear thee, love thee, and serve thee; and ever remember that they are thy deputies, and ministers of thy justice. Have mercy on all thy people throughout the world: and give thy blessing to thy inheritance; remember thy congregation, which thou hast possessed from the beginning; and give that grace to all thy children here upon earth, that they may do thy holy will in all things, even as the blessed do in heaven.

Extend thy mercy also to all poor infidels, that sit in darkness and in the shadow of death: to all those nations that know not thee, and that have not yet received the faith and law of thy Son their Saviour; to all Pagans, Mohammedans, and Jews. Remember, O Lord, that all these poor souls are made after thy own image and likeness, and redeemed by the blood of thy Son. O let not Satan any longer exercise his tyranny over these thy creatures, to the great dishonor of thy name. Let not the precious blood of thy Son be shed for them in vain. Send among them zealous preachers and apostolic laborers, endued with the like graces and gifts as thy apostles were, and bless them with the like success, for the glory of thy name; that all these poor souls may be brought to know thee, love thee, and serve thee here in thy church; and bless thee hereafter for all eternity.

Look down also with an eye of pity and compassion on all those deluded souls, who, under the name of Christians, have gone away from the paths of truth and unity, and from the one fold of the one Shepherd, thy only Son, *Jesus Christ*, into the by-paths of error and schism. O bring them back to thee and to thy church. Dispel their darkness by thy heavenly light, take off the veil from before their eyes, with which the common enemy has blindfolded them: let them see how they have been misled by misapprehensions and misrepresentations. Remove the prejudices of their education: take away from them the spirit of obstinacy, pride, and self-conceit. Give them an humble and docile heart

Give them a strong desire of finding out thy truth, and a strong grace to enable them to embrace it, in spite of all the opposition of the world, the flesh, and the devil. For why should these poor souls perish, for which *Christ* died? Why should Satan any longer possess these souls, which by their baptism were dedicated to thee, to be thy eternal temple?

O Father of lights, and God of all truth, purge the whole world from all errors, abuses, corruptions, and vices. Beat down the standard of Satan, and set up everywhere the standard of *Christ*. Abolish the reign of sin, and establish the kingdom of grace in all hearts. Let humility triumph over pride and ambition: charity over hatred, envy, and malice: purity and temperance over lust and excess: meekness over passion: and disinterestedness and poverty of spirit over covetousness and love of this perishable world. Let the gospel of *Jesus Christ*, both in its belief and practice, prevail throughout all the universe.

Grant to us thy peace, O Lord, in the days of our mortality, even that peace which thy Son bequeathed as a legacy to his disciples: a perpetual peace with thee; a perpetual peace with one another; and a perpetual peace within ourselves. Grant that all Christian princes and states may love, cherish, and maintain an inviolable peace among themselves. Give them a right sense of the dreadful evils that attend on wars. Give them an everlasting horror of all that bloodshed, of the devastations and ruin of so many territories; of the innumerable sacrileges; and the eternal loss of so many thousand souls, as are the dismal consequences of war. Turn their hearts to another kind of warfare: teach them to fight for a heavenly kingdom.

Remove, O Lord, thy wrath, which we have reason to apprehend actually hanging over our heads for our sins. Deliver all Christian people from the dreadful evil of mortal sin: make all sinners sensible of their misery; give them the grace of a sincere conversion to thee and

a truly penitential spirit ; and discharge them from all their bonds. Preserve all *Christendom*, and in particular this nation, from all the evils that threaten impenitent sinners, such as plagues, famines, earthquakes, fires, inundations, mortality of cattle, sudden and unprovided death, and thy many other judgments here, and eternal damnation hereafter. Comfort all that are under any affliction, sickness, or violence of pain : support all that are under temptation : reconcile all that are at variance deliver all that are in slavery or captivity ; defend all that are in danger : grant a relief to all in their respective necessities : give a happy passage to all that are in their agony. Grant thy blessing to our friends and benefactors, and to all those for whom we are particularly bound to pray ; and have mercy on all our enemies. Give eternal rest to all the faithful departed ; and bring us all to everlasting life, through *Jesus Christ*, thy Son. *Amen.*

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### A PRAYER,

Composed by Sir THOMAS MORE, whilst a prisoner in the Tower.

**G**RANT me, O Lord, thy grace, in all my fear and agony, to have recourse to that great fear and wonderful agony, which thou, my sweet Saviour, sufferedst on Mount Olivet, before thy most bitter passion ; and, in the meditation thereof, to conceive such spiritual comfort, as may be profitable to my soul.

Take from me, O my God, all vain-glorious thoughts, all desire of my own praise ; all envy, covetousness, gluttony, sloth, and luxury ; all froward affections ; all desires of revenge, and of doing harm to others, all pleasure in provoking another person to anger ; all delight in reproaches and insults against any in their affliction or calamity.—Grant me, O Lord, an humble, quiet, peaceable, patient, tender, and charitable mind, and in all my thoughts, words, and deeds, to have a taste of thy holy Spirit.

Give me, O Lord, a lively faith, a firm hope, and a fervent charity; a love of thee, incomparably above the love of myself, that I may love nothing to thy displeasure, but every thing in order to thy satisfaction.

Give me, O Lord, a longing to be with thee, not for avoiding the calamities of this wretched world, nor so much for escaping [the pains of purgatory, or those of hell, nor for attaining the joys of heaven, with respect to my own advantage, as purely for thy love alone.

Retain for me, O Lord, thy love and favor, which my love to thee, were it ever so great, could never without thy infinite goodness deserve.

Pardon, O Lord, my boldness, in making such high petitions, being so vile and sinful a wretch, and so unworthy to obtain the lowest favor; yet, O Lord, they are such things as I am bound to wish for, and should be near the effectual obtaining of them, if my manifold sins were not the impediments; from which, sweet Saviour Christ, vouchsafe of thy goodness to wash me with that blessed blood that issued from thy tender body, in the divers torments of thy most bitter passion.

Take away from me, O Lord, this lukewarm, or rather stark cold manner of meditation, this dulness in prayer, and grant me fervor and delight in thinking on thee, with grace earnestly to desire thy holy sacraments, and especially to rejoice in the presence of thy blessed body, sweet Saviour Jesus Christ, in the holy sacrament of the altar; let me return thee due thanks for thy gracious visitation therein, and at that august memorial, with tender compassion, to remember and consider thy most blessed death upon the cross.

Make us all, O Lord, every day virtually partakers of that holy sacrament; make us all lively members, sweet Saviour Christ, of thy holy mystical body, the Catholic church. *Amen.*

Lord, give me patience in tribulation, and grace in every thing, to conform my will to thine; that I may truly say, *Thy will be done on earth as it is in heaven.*



The things, good Lord, that I pray for, give me thy grace to labor for. *Amen.*

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### A PRAYER FOR DECEASED PARENTS.

**O** ALMIGHTY God, my good Father! thou who gavest to us, in our parents, only a weak image of thy own tender solicitude and watchful providence over each of thy creatures, receive my fervent thanksgivings for all the blessings thou didst bestow on me, in and through them, to whom, under thee, I am indebted for my being. It was thou, O Lord, who gavest, and thou hast taken away; nor shall that stroke which deprived me of parents (of a father, of a mother) prevent my blessing thy holy name. I am not an orphan while I can call thee my Father, and look up with confidence to that blessed Virgin whom thy divine Son gave me for a mother, when expiring on the cross; on the contrary, the less resource I have on earth, the more claim I have on thy protection, my good Father, who art in heaven. To thee, then, I raise my heart; into the arms of thy mercy I cast my whole being; with all the confidence of a child, I run to thee, and implore thy protection in my journey through this wretched life. To thee, I offer my most humble and fervent supplications for the repose of my dear deceased parents. I trust, O my God! that they have found favor in thy sight, and that they now repose in thy bosom, and rejoice in thy adorable presence. But, O God of all holiness! if they be not as yet in possession of that glory for which they were created ---if any stain of sin exclude them still from the kingdom where nothing defiled can enter, O let the earnest prayer of their child prevail on their behalf; or rather, let the sacred blood which Jesus Christ shed for them, cancel all their debts, and purify them from every stain. Give them, O my God, eternal rest, for the sake of him who died for them. Let perpetual light shine on them, and let the view of thy ancient beauty and adorable per-

lections fill them speedily with ineffable joys. Hear my voice for them, O Lord, for they cannot now plead for themselves; deign to give me in the dear parents I have had on earth, protectors and advocates in heaven, and mercifully grant me the grace to dispose myself by a holy life for being reunited to them in a happy eternity, through the infinite merits of Jesus Christ our Lord  
*Amen.*

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## THE THIRTY DAYS' PRAYER.

To the blessed Virgin Mary, in honor of the sacred Passion of our Lord Jesus Christ, by the devout recital of which, for the above space of time, we may hope mercifully to obtain our lawful request. It is particularly recommended as an appropriate devotion for every day in Lent, and all the Fridays throughout the year.

**E**VER glorious and blessed Mary, Queen of Virgins Mother of mercy, hope and comfort of dejected and desolate souls; through that sword of sorrow which pierced thy tender heart, whilst thine only Son, Christ Jesus our Lord, suffered death and ignominy on the cross; through that filial tenderness and pure love he had for thee, grieving in thy grief, whilst from his cross he recommended thee to the care and protection of his beloved disciple St. John; take pity, I beseech thee, on my poverty and necessities; have compassion on my anxieties and cares; assist and comfort me in all my infirmities and miseries, of what kind soever. Thou art the mother of mercies, the sweet consolatrix and only refuge of the needy and the orphan, of the desolate and the afflicted. Cast, therefore, an eye of pity on a miserable forlorn child of Eve, and hear my prayer, for since in just punishment of my sins, I find myself encompassed by a multitude of evils, and oppressed with much anguish of spirit, whither can I fly for more secure shelter, O amiable Mother of my Lord and Saviour Jesus Christ, than under the wings of thy maternal protection? Attend, therefore, I beseech thee, with an

air of pity and compassion, to my humble and earnest request. I ask it through the bowels of mercy of thy dear Son; through that love and condescension where, with he embraced our nature, when in compliance with the divine will thou gavest thy consent, and whom, after the expiration of nine months, thou didst bring forth from the chaste enclosure of thy womb, to visit this world and bless it with his presence. I ask it through that anguish of mind wherewith thy beloved Son, our dear Saviour, was overwhelmed on Mount Olivet, when he besought his eternal Father, *to remove from him*, if possible, *the bitter chalice* of his future passion. I ask it through the three-fold repetition of his prayers in the garden, from whence afterwards, with dolorous steps and mournful tears, thou didst accompany him to the doleful theatre of his death and sufferings. I ask it through the welts and sores of his virginal flesh, occasioned by the cords and whips wherewith he was bound and scourged, when stripped of his seamless garment, for which his executioners afterwards cast lots. I ask it through the scoffs and ignominies by which he was insulted; the false accusation and unjust sentence by which he was condemned to death, and which he bore with heavenly patience. I ask it through his bitter tears and bloody sweat; his silence and resignation; his sadness and grief of heart. I ask it through the blood which trickled from his royal and sacred head, when struck with a sceptre of a reed, and pierced with his crown of thorns. I ask it through the excruciating torments he suffered, when his hands and feet were fastened with gross nails to the tree of the cross. I ask it through his vehement thirst and bitter potion of vinegar and gall. I ask it through his dereliction on the cross, when he exclaimed, "My God! my God! why hast thou forsaken me?" I ask it through his mercy extended to the good thief, and through his recommending his precious soul and spirit into the hands of his eternal Father before he expired, saying, "All is finished." I ask it

through the blood mixed with water, which issued from his sacred side when pierced with a lance, and whence a flood of grace and mercy has flowed to us. I ask it through his immaculate life, bitter passion, and ignominious death on the cross; at which nature itself was thrown into convulsions, by the bursting of rocks, rending of the veil of the temple, the earthquake, and darkness of the sun and moon. I ask it through his descent into hell, where he comforted the saints of the Old Law with his presence, and led captivity captive. I ask it through his glorious victory over death, when he arose again to life on the third day, and through the joy which his appearance for forty days after gave thee his blessed Mother, his Apostles, and the rest of his Disciples; when in thine and their presence, he miraculously ascended into heaven. I ask it through the grace of the Holy Ghost infused into the hearts of the Disciples, when he descended upon them in the form of fiery tongues, and by which they were inspired with zeal in the conversion of the world, when they went to preach the gospel. I ask it through the awful appearance of thy Son at the last dreadful day, when he shall come to judge the living and the dead, and the world, by fire. I ask it through the compassion he bore thee in this life, and the ineffable joy thou didst feel at thine Assumption into heaven, where thou art eternally absorbed in the sweet contemplation of his divine perfections. O glorious and ever blessed virgin! comfort the heart of thy suppliant, by obtaining it for me.\* And as I am persuaded my divine Saviour doth honor thee as his beloved Mother, to whom he can refuse nothing; so let me speedily experience the efficacy of thy powerful intercession according to the tenderness of thy maternal affection, and his filial loving heart, who mercifully granteth the requests, and complieth with the desires, of those that

\* Here mention or reflect on your lawful request, under the reservation of its being agreeable to the will of God, who sees whether it will contribute towards your spiritual good.

love and fear him.—Wherefore, O most blessed Virgin beside the object of my present petition, and whatever else I may stand in need of, obtain for me also of thy dear Son, our Lord and our God, a lively faith, firm hope, perfect charity, true contrition of heart, unfeigned tears of compunction, sincere confession, condign satisfaction, abstinence from sin, love to God and my neighbour, contempt of the world, patience to suffer affronts and ignominies, nay even, if necessary, an opprobrious death itself, for the love of thy Son, our Saviour Jesus Christ. Obtain likewise for me, O sacred Mother of God! perseverance in good works, performance of good resolutions, mortification of self-will, a pious conversation through life, and, at my last moments, strong and sincere repentance, accompanied by such a lively and attentive presence of mind, as may enable me to receive the last sacrament of the church worthily, and die in thy friendship and favor. Lastly obtain, I beseech thee, for the souls of my parents, brethren, relations, and benefactors, both living and dead, life everlasting. *Amen.*

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## THE JESUS PSALTER.

There is no other name under heaven given to men whereby we must be saved.—*Acts, iv, 12.*

This Psalter consists of fifteen petitions, and the glorious *Name of Jesus* being repeated ten times before each of them, the repetition is made thrice fifty times. It may be said either all at once, or at thrice, according to a person's devotion and leisure, as this sacred *Name* is not to be repeated hastily over, but with great reverence and devotion.

### PART I.

You must begin by a devout kneeling, or bowing, at the adorable name of Jesus, saying:—

**I**N the name of *Jesus*, let every knee bow, of things in heaven, of things on earth, and of things under the earth; and let every tongue confess, that our Lord *Jesus Christ* is in the glory of God the Father. *Phil. ii, 10*

## THE FIRST PETITION

*Jesus, Jesus, Jesus,*  
*Jesus, Jesus, Jesus,* } Have mercy on me.  
*Jesus, Jesus, Jesus,*

**J**ESUS, have mercy on me, O God of compassion, and forgive the many and great offences I have committed in thy sight.

Many have been the follies of my life, and great are the miseries I have deserved for my ingratitude.

Have mercy on me, *dear Jesus*, for I am weak ; O Lord heal me, who am unable to help myself.

Deliver me from setting my heart upon any of thy creatures, which may divert my eyes from a continual looking up to thee.

Grant me grace henceforth, for the love of thee, to hate sin ; and out of a just esteem of thee, to despise all worldly vanities.

Have mercy on all sinners, *Jesus*, I beseech thee, turn their vices into virtues, and, making them true observers of thy law, and sincere lovers of thee, bring them to bliss in everlasting glory.

Have mercy also on the souls in purgatory, for thy bitter passion, I beseech thee, and for thy glorious name, *Jesus*.

O blessed Trinity, one eternal God, have mercy on me. *Our Father, &c. Hail Mary, &c.*

## THE SECOND PETITION.

*Jesus, Jesus, Jesus,*  
*Jesus, Jesus, Jesus,* } Help me.  
*Jesus, Jesus, Jesus,*

**J**ESUS, help me to overcome all temptations to sin and the malice of my ghostly enemy.

Help me to spend my time in virtuous actions, and in such labors as are acceptable to thee.

To resist and repel the motions of my flesh to sloth, gluttony, and impurity.

To render thy heart enamoured of virtue, and inflamed with desires of thy glorious presence.

Help me to deserve and keep a good name, by a peaceful and pious living, to thy honor, O *Jesus*, to my own comfort and the benefit of others.

Have mercy on all sinners, &c., *as before*. *Our Father &c. Hail Mary, &c.*

## THE THIRD PETITION.

*Jesus, Jesus, Jesus,* }  
*Jesus, Jesus, Jesus,* } Strengthen me.  
*Jesus, Jesus, Jesus,* }

**J**ESUS, strengthen me in soul and body, to please thee in doing such works of virtue, as may bring me to thy everlasting joy and felicity.

Grant me a firm purpose, most merciful Saviour, to amend my life, and to recompense for the years past.

Those years which I have misspent to thy displeasure in vain or wicked thoughts, words, deeds, and evil customs.

Make my heart obedient to thy will, and ready for thy love, to perform all the works of mercy.

Grant me the gifts of the Holy Ghost, which, by a virtuous life, and devout frequenting of thy most holy sacraments, may at length bring me to thy heavenly kingdom.

Have mercy on all sinners, &c., *as before*. *Our Father &c. Hail Mary, &c.*

## THE FOURTH PETITION.

*Jesus, Jesus, Jesus,* }  
*Jesus, Jesus, Jesus,* } Comfort me.  
*Jesus, Jesus, Jesus,* }

**J**ESUS comfort me, and give me grace to place my chief, my only joy, and felicity in thee.

Send me heavenly meditations, spiritual sweetness, and fervent desires of thy glory; ravish my soul with

the contemplation of heaven, where I shall everlastingly dwell with thee.

Bring often to my remembrance thy unspeakable goodness, thy gifts, and the great kindness thou hast shown me.

And when thou bringest to my mind the sad remembrance of my sins, whereby I have so unkindly offended thee ;

Comfort me with the assurance of obtaining thy grace by the spirit of perfect repentance, which may purge away my guilt, and prepare me for thy kingdom.

Have mercy on all sinners, &c., *as before.* *Our Father, &c. Hail Mary, &c.*

THE FIFTH PETITION.

|                             |                     |
|-----------------------------|---------------------|
| <i>Jesus, Jesus, Jesus.</i> | } Make me constant. |
| <i>Jesus, Jesus, Jesus,</i> |                     |
| <i>Jesus, Jesus, Jesus,</i> |                     |

**J**ESUS, make me constant in faith, hope, and charity, giving me perseverance in all virtues, and a resolution never to offend thee.

Let the memory of thy passion, and of those bitter pains thou sufferedst for me, strengthen my patience, and recreate me in all tribulation and adversity.

Let me always hold fast the doctrines of thy Catholic church, and render me a diligent frequenter of all holy duties.

Let no false delight of this deceitful world blind me, no fleshly temptation, or fraud of the devil, shake my heart.

My heart, which has for ever set up its rest in thee, and resolved to undervalue all for thy eternal reward.

Have mercy on all sinners, *Jesus*, I beseech thee : turn their vices into virtues, and making them true observers of thy law, and sincere lovers of thee, bring them to bliss in everlasting glory.

Have mercy also on the souls in purgatory, for thy bitter passion, I beseech thee, and for thy glorious name *Jesus*.



O blessed Trinity, one eternal God, have mercy on me;  
*Our Lord Jesus Christ humbled himself, being made  
 obedient unto death, even to the death of the cross.* Phil.  
 ii, 8.

Hear these my petitions, O my most merciful Saviour,  
 and grant me grace so frequently to repeat and consider  
 them, that they may prove easy steps, whereby my soul  
 may ascend to the knowledge, love, and performance of  
 my duty to thee and my neighbor, through the whole  
 course of my life, *Amen. Our Father, &c. Hail Mary  
 &c. I believe in God, &c.*

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## PART II.

*Begin as before, saying* —In the name of *Jesus*, let every knee, &c.

### THE SIXTH PETITION.

|                             |   |                                        |
|-----------------------------|---|----------------------------------------|
| <i>Jesus, Jesus, Jesus,</i> | { | Enlighten me with<br>spiritual wisdom. |
| <i>Jesus, Jesus, Jesus,</i> |   |                                        |
| <i>Jesus, Jesus, Jesus,</i> |   |                                        |

**J**ESUS, enlighten me with spiritual wisdom to know  
 thy goodness, and all those things which are most  
 acceptable to thee.

Grant me a clear apprehension of my only good, and  
 discretion to order my life according to it.

Grant that I may wisely proceed from virtue to virtue,  
 till at length I arrive at the clear vision of thy glorious  
 Majesty.

Permit me not, dear Lord, to return to those sins for  
 which I have been sorry, and of which I have purged  
 myself by repentance and confession.

Grant me grace to benefit the souls of others by my  
 good example, and to reduce those by good counsel, who  
 misbehave towards me.

Have mercy on all sinners, &c., *as at first. Our Father  
 &c. Hail Mary, &c.*

## THE SEVENTH PETITION.

*Jesus, Jesus, Jesus,* } Grant me grace to  
*Jesus, Jesus, Jesus,* } fear thee.  
*Jesus, Jesus, Jesus,* }

**J**ESUS, grant me grace inwardly to fear thee, and to avoid all occasions of offending thee.

Let thy threats of the torments which are to fall on sinners, the fear of losing thy love and thy heavenly inheritance, always keep me in awe.

Let me not dare to remain in sin, but soon return to repentance, lest through thy anger, the dreadful sentence of endless death and damnation fall upon me.

Let the powerful intercession of thy blessed Mother, and all thy saints; but above all, thy own merits and mercy, O my Saviour, be ever between thy avenging justice and my poor soul.

Enable me, O my God, to work out my salvation with fear and trembling; and let the apprehension of thy secret judgments render me a more humble and diligent suitor to the throne of thy grace.

Have mercy on all sinners, &c., *as before. Our Father &c. Hail Mary, &c.*

## THE EIGHTH PETITION.

*Jesus, Jesus, Jesus,* } Grant me grace to  
*Jesus, Jesus, Jesus,* } love thee.  
*Jesus, Jesus, Jesus,* }

**J**ESUS, grant me grace truly to love thee for thy infinite goodness, and those excessive bounties I have received, and hope for ever to receive from thee.

Let the remembrance of thy kindness and patience conquer the malice and wretched inclinations of my perverse nature.

Let the consideration of my many deliverances, thy frequent calls, and continual assistance in the ways of life, make me ashamed of my ingratitude.

And what dost thou require of me for all thy mercies

or by them, but to love thee? And why dost thou require it, but because thou art my only good?

O my dear Lord, my whole life shall be nothing but a desire of thee: and because I indeed love thee, I will most diligently keep thy commandments.

Have mercy on all sinners, &c., *as before.* *Our Father* &c. *Hail Mary, &c.*

## THE NINTH PETITION.

*Jesus, Jesus, Jesus,* }  
*Jesus, Jesus, Jesus,* } Grant me grace to re-  
*Jesus, Jesus, Jesus,* } member my death.

**J**ESUS, grant me grace always to remember my death, and the great account I am then to give; that so my soul, being always well-disposed, may depart out of this world in thy grace.

Then, by the holy intercession of thy blessed Mother and the assistance of the glorious St. *Michael*, deliver me from the enemy of my soul; and thou, my good angel, I beseech thee to help me at that most important hour.

Then, dear *Jesus*, remember thy mercy, and turn not thy most amiable face away from me, because of my offences.

Secure me against the terrors of that day, by causing me now to die daily to all earthly things, and so to have my conversation continually in heaven.

Let the remembrance of my death teach me how to esteem my life; and the memory of thy resurrection encourage me to descend cheerfully into the grave.

Have mercy on all sinners &c., *as before.* *Our Father,* &c. *Hail Mary, &c.*

## THE TENTH PETITION.

*Jesus, Jesus, Jesus,* }  
*Jesus, Jesus, Jesus,* } Send me here my  
*Jesus, Jesus, Jesus,* } purgatory.

**J**ESUS, send me here my purgatory, and so prevent the torments of that cleansing fire which attends those souls in the next world, that have not been sufficiently purged in this.

Vouchsafe to grant me those merciful crosses and afflictions, which thou seest necessary for the taking off my affections from all things here below.

Since none can see thee that loves any thing which is not for thy sake, suffer not my heart to find any rest here, but in sighing after thee.

Too bitter, alas, will be the anguish of a soul that is separated from thee, that desires, but cannot come to thee, being clogged with the heavy chains of sin.

Here then, O my Saviour, keep me continually mortified to this world; that, being purged thoroughly with the fire of thy love, I may immediately pass hence into thy everlasting possession.

Have mercy on all sinners, &c., *as in the fifth Petition.*  
*Our Father, &c. Hail Mary, &c. I believe in God, &c.*

### PART III.

*Begin as before, saying:—In the name of Jesus, let every knee, &c.*

#### THE ELEVENTH PETITION.

|                             |                     |
|-----------------------------|---------------------|
| <i>Jesus, Jesus, Jesus,</i> | } Grant me grace to |
| <i>Jesus, Jesus, Jesus,</i> |                     |
| <i>Jesus, Jesus, Jesus,</i> |                     |

avoid ill company.

**J**ESUS, grant me grace to avoid ill company; or if I chance to come among such, I beseech thee, by the merits of thy uncorrupt conversation among sinners, preserve me from being overcome by any temptations to mortal sin.

Cause me, O blessed Lord, to remember always with dread, that thou art present, and hearest, who wilt take an account of all our words and actions, and wilt judge us according to them.

How dare I then converse with slanderers, liars, drunkards, or swearers; or with such whose discourse is either quarrelsome, dissolute, or vain.

Repress in me, dear *Jesus*, all inordinate affections to carnal pleasure, and to the delight of taste; grant me grace to avoid such company as would blow the fire of those unruly appetites.

Thy power defend, thy wisdom direct, thy fatherly pity chastise me, and make me live so here among men, that I may be fit for the conversation of angels hereafter.

Have mercy on all sinners, *as at first. Our Father &c. Hail Mary, &c.*

## THE TWELFTH PETITION.

*Jesus, Jesus, Jesus,*  
*Jesus, Jesus, Jesus,*  
*Jesus, Jesus, Jesus,* } Grant me grace to call  
 on thee for help.

**J**ESUS, grant me grace in all my necessities to call on thee for help, faithfully remembering thy death and resurrection for me.

Wilt thou be deaf to my cries, that wouldst lay down thy life for my ransom? or canst thou not save me, that couldst take it up again for my crown?

Whom have I in heaven but thee, O my *Jesus*, whose blessed mouth has pronounced, *Call on me in the day of thy trouble, and I will deliver thee.*

Thou art my sure rock of defence against all sorts of enemies; thou art my ready grace, able to strengthen me to every good work.

Therefore in all my sufferings, weaknesses, and temptations, I will confidently call on thee; hear me, O my *Jesus*, and, when thou hearest, have mercy.

Have mercy on all sinners, &c., *as before. Our Father, &c. Hail Mary, &c.*

## THE THIRTEENTH PETITION.

*Jesus, Jesus, Jesus,*  
*Jesus, Jesus, Jesus,*  
*Jesus, Jesus, Jesus,* } Make me persevere  
 in virtue.

**J**ESUS, make me persevere in virtue and a good life, and never give over thy service, till thou bringest me to my reward in thy kingdom.

In all pious customs and holy duties, in my honest and necessary employments, continue and strengthen. O Lord, my soul and body.

Vouchsafe to grant me those merciful crosses and afflictions, which thou seest necessary for the taking off my affections from all things here below.

Since none can see thee that loves any thing which is not for thy sake, suffer not my heart to find any rest here, but in sighing after thee.

Too bitter, alas, will be the anguish of a soul that is separated from thee, that desires, but cannot come to thee, being clogged with the heavy chains of sin.

Here then, O my Saviour, keep me continually mortified to this world; that, being purged thoroughly with the fire of thy love, I may immediately pass hence into thy everlasting possession.

Have mercy on all sinners, &c., *as in the fifth Petition.*  
*Our Father, &c. Hail Mary, &c. I believe in God, &c.*

### PART III.

*Begin as before, saying:—In the name of Jesus, let every knee, &c.*

#### THE ELEVENTH PETITION.

|                             |                     |
|-----------------------------|---------------------|
| <i>Jesus, Jesus, Jesus,</i> | } Grant me grace to |
| <i>Jesus, Jesus, Jesus,</i> |                     |
| <i>Jesus, Jesus, Jesus,</i> |                     |

avoid ill company.

**J**ESUS, grant me grace to avoid ill company; or if I chance to come among such, I beseech thee, by the merits of thy uncorrupt conversation among sinners, preserve me from being overcome by any temptations to mortal sin.

Cause me, O blessed Lord, to remember always with dread, that thou art present, and hearest, who wilt take an account of all our words and actions, and wilt judge us according to them.

How dare I then converse with slanderers, liars, drunkards, or swearers; or with such whose discourse is either quarrelsome, dissolute, or vain.

Repress in me, dear *Jesus*, all inordinate affections to carnal pleasure, and to the delight of taste; grant me grace to avoid such company as would blow the fire of those unruly appetites.

Thy power defend, thy wisdom direct, thy fatherly pity chastise me, and make me live so here among men, that I may be fit for the conversation of angels hereafter.

Have mercy on all sinners, *as at first. Our Father &c. Hail Mary, &c.*

## THE TWELFTH PETITION.

*Jesus, Jesus, Jesus,* } Grant me grace to call  
*Jesus, Jesus, Jesus,* } on thee for help.  
*Jesus, Jesus, Jesus,* }

**J**ESUS, grant me grace in all my necessities to call on thee for help, faithfully remembering thy death and resurrection for me.

Wilt thou be deaf to my cries, that wouldst lay down thy life for my ransom? or canst thou not save me, that couldst take it up again for my crown?

Whom have I in heaven but thee, O my *Jesus*, whose blessed mouth has pronounced, *Call on me in the day of thy trouble, and I will deliver thee.*

Thou art my sure rock of defence against all sorts of enemies; thou art my ready grace, able to strengthen me to every good work.

Therefore in all my sufferings, weaknesses, and temptations, I will confidently call on thee; hear me, O my *Jesus*, and, when thou hearest, have mercy.

Have mercy on all sinners, &c., *as before. Our Father, &c. Hail Mary, &c.*

## THE THIRTEENTH PETITION.

*Jesus, Jesus, Jesus,* } Make me persevere  
*Jesus, Jesus, Jesus,* } in virtue.  
*Jesus, Jesus, Jesus,* }

**J**ESUS, make me persevere in virtue and a good life, and never give over thy service, till thou bringest me to my reward in thy kingdom.

In all pious customs and holy duties, in my honest and necessary employments, continue and strengthen. O Lord, my soul and body.

Is my life any thing but a pilgrimage on earth, towards the new *Jerusalem*, to which he that sits down, or turns out of the way, can never arrive ?

O *Jesus*, make me always consider thy blessed example : through how much pains, and how little pleasure thou didst press on to a bitter death ; that being the way to a glorious resurrection.

Make me, O my Redeemer, seriously weigh those severe words of thine, *He only that perseveres to the end shall be saved.*

Have mercy on all sinners, &c., *as before.* *Our Father, &c. Hail Mary, &c.*

THE FOURTEENTH PETITION.

|                             |                                             |
|-----------------------------|---------------------------------------------|
| <i>Jesus, Jesus, Jesus,</i> | } Grant me grace to fix<br>my mind on thee. |
| <i>Jesus, Jesus, Jesus,</i> |                                             |
| <i>Jesus, Jesus, Jesus,</i> |                                             |

**J**ESUS, grant me grace to fix my mind on thee, especially in time of prayer, when I directly converse with thee.

Stop the motions of my wandering head, and the desires of my unstable heart ; suppress the power of my spiritual enemies, who endeavor at that time to draw my mind from heavenly thoughts, to many vain imaginations.

So shall I, with joy and gratitude, look on thee as my deliverer from all the evils I have escaped ; and as my benefactor for all the good I have ever received, or can hope for.

I shall see that thou art my only good, and that all other things are but means ordained by thee, to make me fix my mind on thee, to make me love thee more and more, and by loving thee to be eternally happy.

O beloved of my soul, take up all my thoughts here, that my eyes, abstaining from all vain and hurtful sights, may become worthy to behold thee face to face in thy glory for ever.

Have mercy on all sinners, &c., *as before.* *Our Father &c. Hail Mary, &c.*



## THE FIFTEENTH PETITION.

*Jesus, Jesus, Jesus,* } Give me grace to order  
*Jesus, Jesus, Jesus,* } my life towards my  
*Jesus, Jesus, Jesus,* } eternal welfare.

**J**ESUS, give me grace to order my life towards my eternal welfare, heartily intending, and wisely designing, all the operations of my body and soul to obtain the reward of thy infinite bliss, and eternal felicity.

For what else is this world, but a school to breed up souls, and fit them for the other; and how are they fitted, but by an eager desire of enjoying God, their only end.

Break my froward spirit, O *Jesus*, make it humble and obedient: grant me grace to depart hence with contempt of this world, and a heart filled with joy at my going to thee.

Let the memory of thy passion make me cheerfully undergo all temptations or sufferings here for thy love, whilst my soul breathes after that blissful life, and immortal glory, which thou hast prepared in heaven for thy servants.

O *Jesus*, let me frequently and attentively consider, that whatever I gain, if I lose thee, all is lost: and whatever I lose, if I gain thee, all is gained.

Have mercy on all sinners, &c., *as in the fifth Petition.*  
*Our Father, &c. Hail Mary, &c. I believe in God, &c.*

## THE PRAYERS OF ST. BRIDGET.

*To be said in honor of the sacred wounds of our blessed Saviour*

**I** O MOST sweet Lord Jesus Christ, eternal delight of those who love thee; joy, desire and firm hope of the hopeless; solace of the sorrowful, and most merciful lover of all penitent sinners; who hast said, "my delight is to be with the sons of men;" for the love of

whom thou didst in the fulness of time assume human nature; remember, most sweet Lord Jesus, all those sharp sorrows which transpierced thy sacred soul, from the first instant of thy incarnation, until the time of thy sorrowful passion, preordained from all eternity: remember, O most amiable Saviour, all those bitter anguishes thou didst suffer, when at thy last supper, after washing the feet of thy disciples, thou didst feed them with the sacred banquet of thy precious body and blood, and most sweetly comforting them, didst foretel them thy ensuing passion; after which, going to Mount Olivet, thou saidst, "My soul is sorrowful unto death." Remember, I beseech thee, O most sweet Saviour, that bitter grief and anguish, which thy sacred soul did suffer, when praying three several times to thy heavenly Father, thou didst sweat water and blood, wast betrayed by thy own disciple, apprehended by thy chosen people, accused by false witnesses, unjustly judged by three judges, and in thy elect city, on the Paschal solemnity, in the flourishing age of thy youth, wrongfully condemned, bound, beaten, spurned, spit upon, despoiled of thy garments and clothed with others in derision; wast blindfolded, buffeted, spit upon again, bound naked to a pillar, most cruelly scourged, crowned with thorns, struck with a reed, and afflicted with innumerable other torments, pains, and injuries. O my most sweet Lord Jesus, by the memory and merit of all these bitter pains and anguishes, before thy expiration on the cross, vouchsafe to grant me, before my death, true contrition, entire confession, a flowing fountain of tears, full satisfaction, and plenary remission of all my sins. *Amen.*

O most gracious Lord Jesus, be propitious to me a sinner.—*Pater Noster.*—*Ave Maria.*

2 O MOST sweet Lord Jesus, true liberty of angels, and paradise of delights; remember, I beseech thee, that grief and sorrow which thou diast suffer, when thy cruel enemies, like fierce lions, with furious and

dreadful looks, compassing thee round about, did tear off thine hair, spit upon thy sacred face, scratch, beat and buffet thee, and with all manner of unheard-of injuries, outrages, and torments, most cruelly and basely blaspheme scorn and affront thee. O most amiable Lord Jesus, by all those most barbarous and inhuman outrages, which thou didst then suffer, vouchsafe to deliver me from all my enemies, visible and invisible, that, protected under the shadow of thy wings, I may safely arrive at the port of eternal glory. *Amen.*

O most gracious Lord Jesus Christ, be propitious to me a sinner.—*Pater Noster.*—*Ave Maria.*

3. **O** MOST sweet Lord Jesus, omnipotent Creator and Fabricator of the world, and Repairer of mankind, who containest both heaven and earth in thy hand, and whose immensity no bounds can limit; remember, I beseech thee, the bitter pains and anguishes which thou didst endure, when the perfidious Jews pierced thy delicate and tender hands and feet with most rough and blunt nails, stretching them forth so violently with cords to the holes, which they had made in the cross. Thus they heaped dolours upon dolours, most cruelly disjuncting all thy bones, breaking all thy veins, and renewing all thy sacred wounds. O most sweet Jesus, by the memory of all these thy pains and torments on the cross, vouchsafe to give me thy fear and love, with perfect charity towards my neighbor. *Amen*

O most pious Lord Jesus Christ be propitious to me a sinner.—*Pater Noster.*—*Ave Maria.*

4. **O** MOST meek Lord Jesus, heavenly Physician of human nature, and eternal King; remember, I beseech thee, all those bitter pains which thou didst endure in thy sacred members, who, being hoisted up upon the cross, with all thy precious body rent and torn, all thy bones being so disjuncted, that not one remained in its right place; not having from the crown of thy

head unto the soles of thy feet any part 'est whole, so that no dolor could be compared to thine; at which time being unmindful of thine own torments, thou didst mercifully pray to thy heavenly Father for thy cruel enemies, saying, "Father, forgive them, for they know not what they do." O most meek and merciful Lord Jesus, by this thy admirable benignity, goodness, love and mercy, and by all thy bitter pains and torments, grant that the memory of thy dolorous passion may be to me a most powerful protection of soul and body, against all the deceits, temptations, and molestations of the devils, my cruel enemies. *Amen.*

O most merciful Lord Jesus, be propitious to me a sinner.—*Pater Noster.*—*Ave Maria.*

5. **O** MOST sweet Lord Jesus, Mirror of eternal brightness, and Wisdom of the omnipotent Father; remember the bitter grief and sorrow thy sacred soul did feel, when, beholding in the clear mirror of thy divine presence, the predestination of thy elect, who, through the merits of thy most holy passion, were to be saved, and the reprobation of the wicked, who, for their ingratitude, were to be damned, and the abyss of thy immense mercy, by which thou didst commiserate and shed tears for us miserable, lost, forlorn sinners; and chiefly by that mercy thou didst show to the thief upon the cross, saying to him, "This day thou shalt be with me in Paradise." I beseech thee, O most compassionate Lord Jesus, my Lord and my God, to show the like mercy to me now and at the hour of my death. *Amen.*

O most sweet Lord Jesus, be propitious to me a sinner —*Pater Noster.*—*Ave Maria.*

6. **O** MOST sweet Lord Jesus, omnipotent King, and most amiable Friend; remember the bitter grief and sorrow thy sacred soul did suffer, when, being forsaken by all thy friends and acquaintance, thou didst

hang naked, rent, and torn upon the cross, not having any one to comfort or compassionate thee, except the blessed Virgin Mary, thy mother, who, standing under the cross, in the bitterness of her soul, accompanied thee in all thy torments: unto whom thou didst commend thy beloved disciple, St. John, in thy place, saying unto her, "Woman, behold thy son;" and afterwards to that disciple, "Behold thy mother." O most sweet Lord Jesus, by that sword of sorrow which did then transpierce her sacred soul, and by the tender love and compassion wherewith thou didst behold the sad distress of thy sorrowful mother, have pity and compassion on me, I beseech thee, my dearest Lord, and mercifully help, comfort, succor, and assist me in all my tribulations, adversities, necessities, sorrows, and sufferings, both spiritual and corporeal. *Amen.*

O most blessed Lord Jesus, be propitious to me a sinner.—*Pater Noster.*—*Ave Maria.*

7. **O** MOST sweet and blessed Lord Jesus, crown of joy, treasure of felicity, sweet source of consolation, and inexhaustible fountain of mercy; who, hanging on the cross, out of the most inflamed desire thou hadst of the salvation of souls, saidst, "I thirst;" to wit, for the redemption of mankind. O, dearest Lord, by this thy ardent charity, inflame our hearts with thy holy love, enkindle our desires to accomplish diligently all good works, and wholly extinguish the heat of all evil concupiscence, and worldly affections in me. *Amen.*

O most excellent Lord Jesus, be propitious to me a sinner.—*Pater Noster.*—*Ave Maria.*

8. **O** MOST sweet Lord Jesus, true light of those that believe in thee, suavity of our hearts and sovereign solace of all faithful souls, by that bitter gall and vinegar thou didst taste upon the cross at the hour of thy death, grant us, miserable sinners, grace worthily to receive at all times, and particularly at the hour of

our death, thy most precious body and blood, that by the virtue of this divine banquet and thy other salutary sacraments, we may be preserved from all evils, sins, and punishments, and, replenished with all joy, we may securely appear in thy divine presence. *Amen.*

O most sweet Lord Jesus, be propitious to me a sinner.—*Pater Noster.*—*Ave Maria.*

9. **O** MOST sweet Lord Jesus, regal strength, and mental jubilee; remember, I beseech thee, those excessive pains and anguishes thou didst endure for us sinners upon the cross, when, through the bitterness of death, and the impious blasphemies, derisions, scorns, and reproaches of the Jews, with a loud voice and weeping eyes, thou didst cry to thy heavenly Father, with this sad complaint, *ELOI, ELOI, LAMMA SABACHTHANI?* that is to say, “My God, my God, why hast thou forsaken me?” O most sweet Lord Jesus, by this thy bitter torment, sorrow, grief, and anguish, vouchsafe, I beseech thee, to have pity on me, and succor me in all my sorrows, sufferings, and tribulations, and particularly at the hour of my death: O then, my dearest Lord and my God, vouchsafe to assist and succor me, and do not forsake me, I beseech thee. *Amen.*

O most gracious Lord Jesus, be propitious to me a sinner.—*Pater Noster.*—*Ave Maria.*

10. **O** MOST sacred Lord Jesus, Alpha and Omega, the beginning and the end of all things, and mirror of all virtues; remember how, from the crown of thy head to the soles of thy feet, thou wast immersed in the deluge of thy dolorous passion, for the love of us vile sinners. O my most sweet Lord Jesus, by the length, breadth, greatness, and multitude of thy most sacred wounds, take from me the love of the world, and teach me, by a true and perfect charity, always to keep thy holy laws and commandments. *Amen.*

O most wise Lord Jesus, be propitious to me a sinner.—*Pater Noster.*—*Ave Maria.*

1 **O** MOST sweet Lord Jesus, sovereign goodness, eternal beatitude of thy saints, and most profound abyss of mercy! by the deep and dolorous wounds which did not only transpierce thy sacred flesh, but even thy bowels, and the marrow of thy bones, be merciful to me a miserable sinner, who now am drowned in my sins and iniquities, and hide me in thy sacred wounds from the face of thy wrath, until thy indignation be past and appeased. *Amen.*

O most potent Lord Jesus, be propitious to me a sinner.—*Pater Noster.*—*Ave Maria.*

12. **O** MOST sweet Lord Jesus, mirror of verity, pledge of unity, and bond of charity; remember the innumerable multitude of all those painful wounds wherewith thou wert covered from head to foot; thy sacred body being most cruelly rent and torn by the impious hands of thy enemies, and dyed with thy precious blood; all which most dreadful torments thou didst endure for us vile sinners. O most sacred Lord Jesus, what couldst thou do for us more than thou hast done? O my most gracious Lord, engrave these thy sufferings deeply in my heart; write them therein with thy precious blood, that in them I may always read thy love and dolors, so that the memory of thy painful passion being daily renewed in me, and my love towards thee increased, I may remain perpetually thankful to thy immense charity to the last period of my life, until I come to enjoy thee, my only dear Lord, and most desired treasure, abounding with all joy and felicity, which through thy goodness be pleased to grant me, O most sweet Lord Jesus. *Amen.*

O most glorious Lord Jesus, be propitious to me a sinner.—*Pater Noster.*—*Ave Maria.*

13. **O** MOST sweet Lord Jesus, victorious Lion, invincible, triumphant, and immortal King; remember, I beseech thee, all the bitter pains and anguishes thou didst endure when, all the strength of thy soul and

body failing, bowing down thy sacred head, thou saidst, **IT IS CONSUMMATED.** O dearest Lord, by these thy deadly dolours, have mercy on me at my last passage, when my heart and soul shall be in anguish and anxiety. *Amen.*

O most noble Lord Jesus, be propitious to me a sinner.—*Pater Noster.*—*Ave Maria.*

14. **O** MOST sweet Lord Jesus, only begotten Son of the eternal Father, figure of his substance, and splendor of his glory; remember that most earnest recommendation wherewith thou didst commend thy sweet and sacred soul to thy omnipotent Father, upon the cross, saying; **FATHER, INTO THY HANDS I COMMEND MY SPIRIT:** at which time thou didst hang naked upon the cross, with thy most holy body, all over wounded, rent, torn, and pouring forth streams of most precious blood; with thy face pale and wan, thy head crowned with thorns, thy arms extended, thy hands nailed, thy veins broken, thy bones disjoined, thy bowels of mercy opened, thy eyes weeping and obscured, thy voice failing, thy breast thirsting, and thy whole heart broken. O my most merciful Lord, unto all these cruel pains and torments didst thou deliver thy most sacred, innocent, tender, pure, and precious body, for the redemption of us most wretched, vile, and miserable sinners; and in this manner renderedst thou thy sweet soul to thy celestial Father; by which most precious and innocent death of thine, and by the virtue of thy holy cross, I beseech thee, O Father of Mercy, and omnipotent King of Saints, to give me grace to resist the world, the flesh, and the devil, that being dead to all terrestrial things, I may live to thee alone, and have the happiness to be received by thee at my last passage, when this my miserable exile shall be ended. *Amen.*

O most pious Lord Jesus, be propitious to me a sinner.—*Pater Noster.*—*Ave Maria.*



15. **O** MOST sweet Lord Jesus, most flourishing, true and fruitful vine, remember the superabundant effusion of thy precious blood, which thou didst pour forth so plenteously from all parts of thy holy body, like a cluster of pressed grapes, when thou thyself alone didst tread the wine press on the cross, and out of thy pierced side didst give us water and wine to drink, not leaving so much as one drop, being then like a bundle of pure and precious myrrh; thou wert hanging on high upon the cross, at which time the liquor of thy bowels dried up, the marrow of thy bones consumed, and thy most delicate and tender body wholly fainted and failed. O most sweet Lord Jesus, by this most liberal effusion of thy precious blood, by thy bitter death and passion, and all thy sacred wounds, vouchsafe to wound my heart with that tender love wherewith the holy heart of thy most blessed mother was wounded under the cross, that tears of love and penance may be my bread day and night, and convert me wholly to thee, that my heart may be thy perpetual habitation, my conversation pleasing and acceptable to thy divine majesty, and the end of my life so laudable, that having finished this mortal pilgrimage, I may be admitted into immortal glory, to praise and glorify thee, my sovereign Lord, in the sweet society of the holy angels and saints to all eternity. *Amen.*

O most gracious Lord Jesus, be propitious to me a sinner.—*Pater Noster.*—*Ave Maria.*

#### THE PRAYER.

**O** MOST sweet Lord Jesus Christ, son of the living God, vouchsafe to receive these prayers in union with that most exquisite love wherewith thou didst suffer all the wounds of thy most precious body, and be merciful to me thy poor unworthy servant, and all sinners, with all faithful souls, both living and dead, graciously granting to us all mercy, grace, remission of sins, and life everlasting. *Amen.*

## FIFTEEN MEDITATIONS ON THE PASSION OF OUR SAVIOUR, JESUS CHRIST.

1. **O** GOOD and gracious Jesus! who, being most high in the glory of thy Father, and equal to his divine essence, didst vouchsafe of thy infinite charity to be made man, to be born in a stable, to be laid in a manger, to be circumcised, and to fly into Egypt; afterwards, to be baptized, to be tempted, to fast, to watch, to teach the ignorant, and heal the diseased; in thy whole life to suffer continual afflictions and persecutions; and at length voluntarily to suffer death on the cross; and all this for me, and wretches like me.

2. **O** GOOD and gracious Jesus! who, having eaten the Paschal Lamb with thy dearly beloved disciples, didst arise from supper, and gird thyself with a towel, and pour water into a basin, and kneel on thy knees, and humbly wash the feet of thy disciples, and wipe them with thine own hands.

3. **O** GOOD and gracious Jesus! who, when the time of thy death approached, didst bequeath a most excellent legacy to thy children, leaving us thy most sacred body to be our meat, and thy most precious blood to be our drink. No wit can reach, nor understanding penetrate the bottomless depth of this thy charity.

4. **O** GOOD and gracious Lord! who, entering into the garden of Olives, didst begin to fear and to be heavy, whereupon thou saidst to thy disciples, "my soul is sorrowful unto death;" and then leaving them, kneeledst upon the ground, and falling flat on thy face, didst pray to thy Father, "If it be possible, let this cup pass from me;" and yet, with perfect submission, didst wholly resign thyself to him, saying: "Father, not my will, but thine be done!" and at length, through most painful agony, thy afflicted and fainting body sweat drops of blood.

5. **O** GOOD and gracious Jesus ! who, inflamed with ineffable desire to redeem me, didst go to meet thine enemies, and sufferedst Judas the traitor to kiss thee, and thyself to be taken and bound with cords, and, as a malefactor, disgracefully led by the basest of the people to Annas ; where, with admirable meekness, thou receivedst a cruel stroke on thy face, most unjustly given thee by a vile wretch and slave.

6. **O** GOOD and gracious Jesus ! who, being fast bound, was led like a notorious malefactor from Annas to the house of Caiphas the High Priest ; where the Jews most unjustly accused thee, and with barbarous insolence spit upon thy meek and amiable face ; buffeting thy cheeks and blindfolding thine eyes, scornfully mocking, and maliciously affronting thee with injuries all that night.

7. **O** GOOD and gracious Jesus ! who, in the morning, wast brought into the presence of Pilate, and with a most sweet and humble countenance, casting thine eyes down, stoodst before him in the judgment hall ; and when thou wast most falsely calumniated by the Jews, and many insults and provocations were given thee, thou meekly heldest thy peace, and patiently sufferedst their unjust proceedings.

8. **O** GOOD and gracious Jesus ! who was sent from Pilate to Herod, who, out of vain curiosity, coveting to see some miracle at thy hand, demanded many things of thee, and the Jews continued still their perverseness against thee : but to all these thy meekness replied not a word ! wherefore, Herod and all his court despised thee, and putting on thee a white garment in scorn and derision, sent thee thus back again to Pilate. O unspeakable humility and obedience ! at the will of thy enemies, thou wentest forth and returnedst again, and wast led up and down from place to place, without gain saying, but suffering them to do whatever they would.

9. **O** GOOD and gracious Jesus ! who, in the judgment hall, was stripped naked, and, without any compassion, most cruelly scourged. There, was thy blessed, virginal and tender flesh cut with whips, torn with stripes, altogether mangled, deformed, and made black and blue with wounds ; so that the streams of thy most precious blood ran down on every side upon the earth.

10. **O** GOOD and gracious Jesus ! whom, after thy sharp and bloody scourging, to put thee to more shame and confusion, as also to increase thy torments, they clothed with an old purple garment, and plaiting a crown of thorns, pressed it on thy holy head, until the sharp points pierced thy temples, and thy most precious blood ran down, and covered thy face and neck ; they gave thee in derision a reed for thy sceptre, and kneeling down before thee in scorn, saluted thee, saying : " All hail, King of the Jews : " then took they the reed out of thy hand, and with it struck thy sacred head, and again spat upon thy sacred face.

11. **O** GOOD and gracious Jesus ! who wast brought forth from Pilate to the Jews to be gazed on, wearing the crown of thorns and purple garment ; Pilate, showing thee to the people, and saying, " Behold the Man ! " but they cried out with a loud rage and insatiable malice, " Crucify him, crucify him. "

12. **O** GOOD and gracious Jesus ! who wast delivered up to the will and pleasure of the Jews, who immediately led thee to be crucified, laying a heavy cross upon thy sore and bloody shoulders ; thus didst thou most humbly bear thy own cross, whose weight pained thee excessively ; and coming to the place, all weary and breathless, thou refusedst not to taste wine mingled with gall and myrrh which was the only relief there given thee.

13 **O** GOOD and gracious Jesus ! when thou wast again stripped naked, then were thy wounds, by violently pulling off thy clothes, renewed. What bitter pains didst thou suffer when thou wast, with cruel nails, fastened to the cross, and the joints of thy limbs stretched as on a rack ! O with what love and sweetness of charity didst thou offer thy hands and feet, to be bored through, whence, as from a fountain, thy precious blood gushed out.

14. **O** GOOD and gracious Jesus ! who, hanging on the cross between two thieves, wast assailed with blasphemies, and after so long a continuance of thy tortures, thou prayedst to thy Father to forgive them ; and even when their fury was at the highest, didst thou exercise the greatest bounty, promising paradise to the repenting thief, and bequeathing thy dearly beloved mother (who, pierced with sorrow, stood by the cross) to thy beloved disciple John, and in him to us all, to be our mother ; and after thou hadst suffered three long hours, intolerable pains and extreme thirst, they gave thee vinegar to drink, which, when thou hadst tasted, bowing down thy venerable head, thou yieldedst up thy spirit.

15. **O** GOOD and gracious Jesus ! O good Shepherd ! thus thou bestowedst thy life for thy sheep, and even after death, still thou wouldst suffer for us ; the sacred side of thy dead body being opened with a spear, out of which flowed water and blood : Thus, at last, ended all thy sufferings ; and thy enemies, having satisfied their thirst after thy blood, and being gone away, thy disciples came and took thy immaculate body down from the cross, and reposed it upon the knees of thy blessed mother, and after all imaginable expressions of piety, reverence and love, they wrapt it up in fine linen, and laid it in a new sepulchre

## THE PRAYER.

**O** MILD and innocent Lamb of God ! thus heartily thou didst love me : these things thou didst for me : these pains most patiently and lovingly thou sufferedst for me ! What shall I render thee ? I adore and glorify thee I praise thee and give thee thanks, with all the powers of my soul, Jesus, Son of the living God, King of kings, and Lord of lords ! Haui, most glorious Redeemer of our souls, whose death quickens and gives life to the world.

O blessed Saviour, have mercy on me, for thy goodness sake ; forgive me all my sins ; destroy and mortify in me whatever displeases thee ; make me one according to thy heart, and grant that, to the utmost of my power, I may most diligently imitate thy holy life. O blessed Father of heaven ! behold I offer thee the most holy incarnation, life and passion of thy dearly beloved Son, Jesus Christ, in full satisfaction for all my sins, and the perfect amendment of my life. Grant, most merciful Father, through the merits of thy only begotten Son, mercy and grace to the living, and to the souls departed, rest, and life everlasting. *Amen.*

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# AN INSTRUCTION ON THE SACRAMENT OF MATRIMONY.—(From the Ritual.)

**M**ATRIMONY is a holy state, originally instituted by Almighty God, between our first parents, in the earthly paradise ; (*Gen. ii.*) ratified and confirmed by the Son of God in the New Testament ; (*Matt. xix, 4, 5, 6.*) honored by his first miracle ; (*John, ii.*) and raised to the dignity of a *Sacrament*, as a *most holy sign* and mysterious representation of the indissoluble union of Christ and his Church ; to which he has been pleased to annex in favor of the worthy receivers a sanctifying grace, in order to enable them to love one another according to God, to restrain the violence of carnal concupiscence ; to bear with each other's weaknesses

mutually to help each other : to walk as it were hand in hand in the way to heaven : and to bring up their children, if they should be blessed with any, in the fear and love of God.

Seeing therefore this state is so very holy, and instituted for such great and holy ends, and moreover has so great a grace annexed to it (when the sacrament of Matrimony is worthily received) as to put the married couple into the way of being happy both in this world and the next : you should enter upon this holy state, and receive this *great sacrament*, with such dispositions, as may effectually secure to your souls so heavenly a grace. Your first care therefore should be, to come to this sacrament with *a conscience purified by repentance* from all wilful sin, lest otherwise you incur the guilt of a sacrilegious profanation of this divine institution, and instead of a blessing, receive here your condemnation, with evident danger of entailing upon yourselves a long train of miseries in this life, and eternal miseries in the next. Your *intention* ought also to be *pure*, that is, you ought to embrace this holy state with a view to promote the glory of God and the salvation of your souls, and to answer the holy ends for which God ordained it ; lest if you should *in such manner receive Matrimony as to shut out God from yourselves and from your mind—you should*, as the scripture says, (*Job*, vi. 16, 17,) *fall under the power of the devil*.

You are not only to come to *receive* this sacrament with *purity of conscience* and *purity of intention*, but you must take care not to admit of any thing in the celebrating *a* your marriage, which may be either inconsistent with your religion, or contrary to that modesty, decency, and sanctity, which become Christians at all times, and more especially on so sacred and solemn an occasion.

As to your mutual obligations and the duties you owe to each other, in the state which you are now entering into, you may learn them from the word of God. St. Paul says, *Ephes. v. Husbands, love your wives, as*

*Christ also loved the church, and delivered himself up for it—so also ought men to love their wives, even as they love themselves, 1 Pet. i. 2 Dwelling with them according to knowledge, giving honor to the woman as to the weaker vessel—and let wives be subject to their husbands as to the Lord; for the husband is the head of the wife, as Christ is the head of the church. Therefore as the church is subject to Christ, so also let wives be subject to their husbands in all things.* And the same apostle, in the seventh chapter of the first epistle to the Corinthians, has inculcated other duties which married persons owe to each other; and with which all persons who enter into the married state should make themselves well acquainted, by seeking instruction from their pastor.

When married, you are joined together in a holy band, made and sanctified by God himself, and not to be dissolved but by death. You should therefore endeavor, with all your power, to preserve and cultivate in your souls the grace of this great sacrament which you have received, and to live up to the sanctity of it in all respects. You must be faithful to each other: you must love each other: you must bear with each other's weaknesses: you must mutually cherish and assist each other: you must endeavor to walk hand in hand to heaven: you must preserve unviolated the solemn promises of fidelity, which, in the presence of God, and his church, you made to each other: and even between yourselves must admit of no other liberties than what the law of God, and the holy ends for which matrimony was instituted, ordains or allows of: for such would be criminal violations of the sanctity of your state; they would give Satan power over you, and would remove God far from you. If it should please God to bless you with children, let it be your first, your immediate care, after they are born, to make an offering of them to him; and as soon as possible, procure them to be washed from their original sin, and enrolled amongst the number of his adopted children



by the sacrament of Baptism : and afterwards, in their earliest infancy, as soon as they can speak, begin to teach them the principles of the Christian faith, and the duties of a Christian life. Watch over them with carefulness and diligence : keep them out of evil company and all the dangerous occasions of sin, and train them up in the fear and love of God, always remembering that you will one day have to give an account to God concerning your discharge of these duties, and if any of them should perish through your neglect of giving them a proper education, he will require their souls at your hands. Live therefore in the fear of God, faithfully observing all his divine commandments ; be regular in your public and private devotions ; mutually encouraging each other in the practice of virtue, and the blessing of God, the Father, the Son, and the Holy Ghost will descend upon you, and remain always with you.

N. B.—Before you receive the sacrament of Matrimony, daily offer up some prayers to obtain the Divine blessing ; and for this purpose ask your Director some days beforehand what devotions he recommends to you for that end, and faithfully perform them, as well as such prayers of thanksgiving afterwards, which he may judge proper.

*Q. What are the ceremonies of marriage? A.* In Catholic countries, publication of the intended marriage having been made on three solemn days, in the parish church or churches where the parties designing marriage lived, they should be accompanied to the church by their parents and friends, in testimony that their marriage is lawful and voluntary ; when entered the church, the priest having asked, and found no impediment, requires their consent, saying, *N, Wilt thou take N, here present for thy lawful wife, according to the rite of the holy mother Church? A. I will.* Then he asks the woman : *N, Wilt thou take N, here present for thy lawful husband, according to the rite of the holy mother Church? A. I will.*

Here her father or some friend gives her to the man

who in his right hand takes her right hand, (bare if a maid, covered if a widow,) who mutually betroth themselves to each other, the man saying after the priest : *I, N, take thee N, to be my wedded wife, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, till death us do part, if holy Church will it permit, and thereto I plight thee my troth.*

The woman then loosing her hand, joins it again, saying after the priest : *I, N, take thee N, to be my wedded husband, &c.,* as before. Their troth thus mutually given, the priest says,—

*And I, as God's minister, do join you together in marriage, in the name of the Father, and of the Son, and of the Holy Ghost, &c.*

Then the man lays gold, money, and a ring, on the book, which ring, when blest, the man takes from the priest, and holding the woman's right hand in his left, says after the priest,—

*With this ring I thee wed, this gold and silver I thee give, and with my body I thee worship, and with all my worldly goods I thee endow, in the name of the Father, and of the Son, and of the Holy Ghost, &c.*

In saying, *in the name of the Father*, the spouse puts the ring upon the woman's thumb; *and of the Son*, on the next finger; *and of the Holy Ghost*, on the next; in saying *Amen*, on the next; where he leaves it, in token of endless love and fidelity.

The wife receives the gold and silver given her as a pledge of a mutual participation of all her husband's goods, of which she may dispose, by his permission.

Their joining hands before, signifies the free delivery of their bodies one to the other, and of all they have for a mutual assistance of soul and body.

After prayers ended, and the priest's blessing received, they return home, but must always remember to beseech God for his assisting grace to right'y discharge their mutual duties, and do his will.

## A LITANY FOR CHILDREN.

**L**ORD have mercy on us. *Christ have mercy on us.*

Lord have mercy on us.

*Jesus*, the almighty God,

*Jesus*, the God of peace,

*Jesus*, the lover of mankind,

*Jesus*, model of meekness and humility,

*Jesus*, model of innocence and simplicity,

*Jesus*, model of truth and sincerity,

*Jesus*, model of chastity and purity of heart,

*Jesus*, pattern of submission and obedience,

*Jesus*, pattern of mildness and gentleness,

*Jesus*, pattern of charity and good will to men,

*Jesus*, pattern of all virtues,

Be merciful, O *Jesus*, and spare us.

*Be merciful, O Jesus, and hear us.*

From all irreligion,

From profane ridicule, and contempt of what is holy,

From the neglect of what we know to be our duty,

From carelessness in performing it,

From indevotion at our prayers,

From the neglect of thy calls and inspirations,

From lying, deceit, and hypocrisy,

From all disrespect and disobedience to our parents  
and superiors.

From stubbornness and obstinacy,

From ingratitude to those who do us good,

From all ill will,

From hatred and aversion,

From ill nature and spitefulness,

From seeking revenge,

From a heedless and unthinking life,

From too great a love of ourselves and our own wills,

From the contempt of advice,

From inattention to learning, and the instructions of  
our superiors,

From all loss of the valuable time of youth,

*Have mercy on us.*

*Lord Jesus, deliver us.*

We sinners, *beseech thee hear us.*

That we may love thee above all things, and our neighbor as ourselves,

That our love of thee may show itself in the observance of thy commandments,

That the love of our neighbor may appear in always doing to him, as we wish him to do to us,

That we may never deceive our neighbor by fraud, lying, or any cunning devices of the heart,

That we may be grateful to thee the giver of all good gifts,

That we may live soberly, justly, and godly; and keep our thoughts free from all the defilements of sin,

That our thoughts, words, and actions, may be directed to thee, who art the author of life here, and happiness hereafter,

That we may be sensible of the advantage we have over many others, of knowing thee and our duty,

That we may make a good use of this advantage, by seeking instruction, loving our prayers, our learning, and all other duties,

That we may love order, regularity, and good discipline,

That we may hate idleness, as the source of much wickedness,

That we may always remember, that cursed is he, who doth the work of God negligently,

That a spirit of mildness and gentleness to others may appear in all our actions,

That we may bear with others' failings, as we wish them to bear with our own,

That we may live together as brothers, children of the same Father, and looking for the blessed hope, and coming to thee, our Lord and Saviour, *Jesus Christ.*

Lamb of God, who takest away the sins of the world *spare us, O Lord Jesus.*

*We beseech thee, hear us.*

Lamb of God, who takest away the sins of the world  
*hear us, O Lord Jesus.*

Lamb of God, who takest away the sins of the world,  
*have mercy on us, O Lord Jesus.*

*Christ Jesus, hear us.*

*Christ Jesus, graciously hear us.*

Let us pray

**O JESUS**, our merciful Redeemer, who didst call children to thee, didst embrace them, and give them thy blessing, give thy blessing to us also, we beseech thee, for this day, and through the course of our lives. Grant that we may ever love thee above all things, and with our whole hearts love our neighbor as ourselves, and ardently aspire after that happiness, for which we were created.

Bless our parents, teachers, relations, and benefactors: preserve them from evil, and direct them to all good; and grant that we may all meet together in thy eternal kingdom. *Amen.*

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## A PRAYER

*That may be said by Parents, Tutors, &c.*

**O FATHER** of mankind, whose providence has entrusted these children to my care, be thou their Father and their God, and mercifully supply by thy goodness whatever is wanting on my part.—Confirm them against the corruption of the world and of sin: deliver them from the effects of a vain and inconstant mind: give them discretion to avoid all snares, and to choose that which is best: and in all their undertakings be thou a blessing to them, this day and for ever: that, living here thy faithful children, they may come at length to that inheritance, which Christ has purchased for them. *Amen.*

# APPENDIX.

## PRAYERS BEFORE MASS.

ON SUNDAYS.



**I**N the name of the Father, and of the Son, and of the Holy Ghost. *A. Amen.*

O Lord, open thou our lips.

*A. And our mouths shall declare thy praise.*

Let us adore the Lord of Glory.

*A. Let us adore the God of our salvation.*

The King of Heaven inviteth us, and graciously calleth us into his sacred presence : to him we owe all the days of our lives ; let us give, at least, this one to his service.

*A. Let us adore the Lord of Glory.*

Always are the angels assembled in their choirs above ; always are the saints ready with their hymns ; behold now the church also prepareth her solemn offices, and summoneth all her children to bring in their tribute of prayer and praise.

*A. Let us adore the God of our salvation.*

Come let us rejoice before the Lord ; let us sing joyfully to God our Saviour ; let us make haste to approach his presence and proclaim his praises : for the Lord is a great God, and a great King above all gods ; in his hands are all the ends of the earth.

*A. Let us adore the God that made us.*

Let us adore, and fall down, and lament before the Lord that made us : for he is the Lord our God, and we are his people, and the sheep of his pasture.

*A. Let us adore and fall down before him.*

To-day, if ye shall hear his voice, harden not your hearts, but listen awfully to his word, and bend your knees before his holy altar.

*A. We will adore the Lord of Glory, we will worship the God of our salvation. Our Father, &c.*

*An Act of Faith.*

**WE** most firmly believe there is one only true and living God ; but that in this one God there are three persons, the Father, the Son, and the Holy Ghost: That the Son took to himself the nature of man from the Virgin Mary's womb, by the operation of the Holy Ghost; and that, in this our human nature, he was crucified and died for us: That afterwards he rose again, and ascended into heaven ; whence he shall come to reward the just with everlasting glory, and to inflict everlasting punishments on the wicked. Moreover, we believe whatsoever else the Catholic church proposeth to be believed ; and this, because God, who is the sovereign truth, which can neither err, nor lead into error, hath revealed all these things to this his church.

*A. Grant, O God, that we may humbly receive, and firmly hold fast all those truths, which thou hast revealed, and thy church hath proposed to our belief.*

*An Act of Hope.*

**O** GOD, relying on thy almighty power, and thy infinite mercy and goodness ; and because thou art faithful to thy promises : we trust in thee that thou wilt grant us forgiveness of our sins, through the merits of *Jesus Christ* thy Son ; and that thou wilt give us the assistance of thy grace, with which we may labor to persevere to the end in the diligent exercise of all good works, and thus deserve to obtain the glory which thou hast promised in heaven.

*A. This hope, thus grounded on thy mercy, the power, and thy promises, still more, O God, confirm and strengthen in us*

*An Act of Charity.*

**WE** love thee, O God, with our whole hearts, and above all things, because thy infinite perfections are most worthy of our love, and because thou art infinitely good to us. For thy sake, also, we desire to love

every neighbor as we do ourselves; we renounce every thought which is contrary to that love of one another, by which men are known to be the disciples of thy Son; we forgive all who have any way injured us, and we beg thy grace and mercy for all the world.

*A. Thus only, O Lord, can we satisfy our duty and thy commandments, of loving thee above all things, and our neighbor as ourselves.*

*An Act of Contrition.*

**O** GOD, who art infinitely holy, and ever hatest sin: we beg thy pardon for all our offences against thee; we detest them all, and are sorry for them, because they are displeasing to thee, O God of infinite goodness: by thy grace we will endeavor to sin no more, and we will avoid those occasions that have hitherto led us into sin.

*A. Wherefore, O God, we come before thee this day, to beg pardon for all our past transgressions, and to implore thine assistance for the time to come.*

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FOR THE WINTER QUARTER, BEGINNING WITH ADVENT.

THE LITANY.

**L**ORD, have mercy on us.

*Christ, have mercy on us.*

Christ, hear us.

*Christ, graciously hear us.*

God the Father of Heaven, *have mercy on us.*

God the Son, Redeemer of the world, *have mercy on us.*

God the Holy Ghost, *have mercy on us.*

Holy Trinity, one God, *have mercy on us.*

**O** God eternal Creator of all things,

Father of our Lord Jesus Christ,

Father of Glory, and Lord of Heaven and Earth,

Father of mercies, and God of all comfort,

Who hast made us to thy own image,

Who hast redeemed us by thy only Son,

Who hast adopted us thy children,

*Have mercy on us.*



Who hast given thy angels charge over us,  
 Who hast encompassed us with all blessings,  
 Who hast prepared for us an eternal kingdom,  
 Who hast called us into the fellowship of thy Saints,  
 Who givest a good spirit to those that ask it,  
 Who showest mercy to those that seek it,  
 Who art blessed on thy throne of glory,  
 Who art adored by all the blessed,  
 Who art the happiness of the elect,  
 Who art served by all creatures,  
 Who permittest us, wretched sinners, to praise thy  
 name,

*Have mercy on us*

Who art the comfort of our pilgrimage, and object  
 of our hope,

Be merciful, O Lord, and spare us.

*Be merciful, O Lord, and hear us.*

From the spirit of infidelity,

From profaneness and irreligion,

From the contempt of thy worship,

From the abuse of those places which are sacred to  
 thee,

From the neglect of our prayers,

From all kind of irreverence in thy holy presence,

From sloth, coldness, and indevotion in time of  
 prayer,

From a dissipated and worldly spirit at that holy time,

From dejection and want of hope,

We sinners, *beseech thee hear us.*

That we may be ever thankful for whatever oppor-  
 tunities thou art pleased to give us of meeting in  
 thy worship,

That we may lay hold of all such opportunities for  
 thy greater glory, and the good of our souls,

That we may ever appear before thee with a  
 sense of our unworthiness, and of thy awful  
 majesty, in whose presence the pillars of heaven  
 tremble,

That we may come before thee, as sinful creatures,

*O Lord, deliver us.*

*We beseech thee, hear us.*

admitted into the choirs of blessed spirits, with them to join our praises, and permitted to adore before thy throne,

That we may come before thee as petitioners whose wants are infinite, who can have no supply but from thy bounty,

That we may come before thee, as poor wretched creatures, perishing under variety of distempers, who have no hopes of help but from thy hand,

That we may come before thee, as humble and unhappy criminals, who stand sentenced to the torments of an everlasting death, and can have no deliverance but from thy mercy,

That hence, as often as we appear before thee, it may ever be with a reverence becoming thy Majesty, with a heart fixed on thy goodness, and with a fervency answerable to our wants,

That thou wouldst vouchsafe to give a like spirit to all the faithful, that so all indecencies, irreverences, abuses, and scandals, may be removed from all places of thy worship,

That as to us, thou hast mercifully enlarged the liberties of thy worship, so throughout the world all restraints may be removed,

That thou wouldst mercifully assist us in preparing our hearts to be the temples of the Holy Ghost, that so thou, O God, mayest ever abide within us.

That while we serve thee with outward decency, we may be likewise solicitous to adore thee in spirit and truth,

That thou wouldst vouchsafe graciously to hear us,  
Son of God,

Lamb of God, that takest away the sins of the world,  
*spare us, O Lord.*

Lamb of God, that takest away the sins of the world,  
*hear us, O Lord.*

*We beseech thee, hear us.*

Lamb of God, that takest away the sins of the world,  
*have mercy on us.*

Christ, hear us.—*Christ, graciously hear us.*

Let us pray.

**S**HOW mercy to us, O God, and grant these our requests; not only to us, but to all the faithful, that all may serve thee in spirit and truth: that all abuses, irreverences, and scandals being banished from the places of thy worship, they may become the houses of prayer, and nothing be admitted there but what is well pleasing in thy sight, through *Jesus Christ* our Lord. *Amen.*

May the blessed Virgin Mary, and all the saints, be our intercessors with the Lord, that we may be succored and secured by him, who liveth and reigneth to everlasting ages. *A. Amen.*

*A Prayer before the Instructions.*

**O** INCOMPREHENSIBLE Creator, the true fountain of light, and only author of all knowledge, vouchsafe, we beseech thee, to enlighten our understandings, and to remove from us all darkness of sin and ignorance. Thou, who makest eloquent the tongues of those that want utterance, direct our tongues, and pour on our lips the grace of thy blessing. Give us a diligent and obedient spirit, quickness of apprehension, capacity of retaining, and the powerful assistance of thy holy grace: that what we hear we may apply to thy honor and the eternal salvation of our own souls, through *Jesus Christ* our Lord. *Amen.*

The Epistle and Gospel of the day are now read, after which follows the Instruction, and then this

PRAYER.

**S**TRENGTHEN our minds, we beseech thee, O Lord, with the power of thy grace; that as we have now heard what our duty is, we may be enabled to accomplish it, through *Christ* our Lord. *Amen.*

*A Prayer to be said by the Priest immediately before Mass.*

AND now, O God, calling to mind, with the greatest gratitude, the blessed passion of thy Son *Christ* our Lord, as also his resurrection from the dead, and his glorious ascension into heaven; we prepare to offer to thy divine Majesty, a pure, holy, and spotless victim; for so thou hast ordained it; the holy bread of eternal life, and the cup of our salvation. Look down, therefore, upon them, O Lord, with a propitious and serene countenance, and accept them, as thou wast pleased to accept the offerings of thy righteous servant Abel, and the sacrifice of our father Abraham, and that which thy high-priest Melchisedec offered to thee, a holy sacrifice, and a spotless victim.

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## THE LITANY FOR CHRISTMAS.

GLORY be to God on high.

*And peace on earth to men of good will.*

We praise thee. *We bless thee. We adore thee.*

*We glorify thee; we give thee thanks for thy great glory.*

Lord God, heavenly King, Father almighty.

*Lord Jesus Christ, the only begotten Son.*

Lord God, Lamb of God, Son of the Father, who takest away the sins of the world.

*Have mercy on us.*

Who takest away the sins of the world.

*Hear our prayers.*

Who sittest at the right hand of the Father.

*Have mercy on us.*

For thou only art holy.

*Thou only art our Lord.*

Thou only, O Jesus Christ, art most high, together with the Holy Ghost, in the glory of God the Father  
*Amen.*

Blessed Jesus, true God and man, born in the form of a helpless infant.

*Praise and glory be to thee for ever.*

Blessed Jesus, who, having the heavens for thy throne, didst yet choose a poor stable for thy abode.

*Praise and glory, &c.*

Blessed Jesus, who, being God incomprehensible, wast pleased, in love to us, to be wrapped up in swaddling clothes and laid in a manger.

*Praise and glory, &c.*

Blessed be the Lord God of Israel, because he hath visited, and hath wrought the redemption of his people.

*And he hath raised up to us a powerful salvation in the family of David his servant.*

As he spoke by the mouth of his holy Prophets who were from the beginning.

*That he would save us from our enemies, and from the hand of all that hate us.*

To show his mercy towards our fathers, and to be mindful of his holy covenant.

*According to the oath, which he swore to our father Abraham to grant to us.*

That being delivered from the hands of our enemies, we might serve him without fear.

*In holiness and justice before him all our days.*

Through the bowels of the mercy of our God, the rising light hath visited us from on high ;

*To enlighten them that sit in darkness and in the shades of death, to direct our feet in the way of peace.*

Glory be to the Father; &c.

Let us pray.

**O** ETERNAL God, Father Almighty, who, in compassion to lost men, didst send thy only Son to become his Redeemer from that unhappy state ; grant, we beseech thee, that we, who are here assembled to acknowledge the mercy of this time, may find the benefit of it in our souls, in the pardon of all our sins : through the same Lord Jesus Christ, &c. A. Amen.

FOR THE SPRING QUARTER, BEGINNING WITH LENT.

The Prayer and Acts as in the first Quarter, (354,) after which

### THIS LITANY.

**L**ORD, have mercy on us.

*Christ, have mercy on us.*

Christ, hear us.

*Christ, graciously hear us.*

God the Father of Heaven, *have mercy on us.*

God the Son, Redeemer of the world, *have mercy on us.*

God the Holy Ghost, *have mercy on us.*

Holy Trinity, one God, *have mercy on us.*

*Jesus*, who on this day of the week didst arise from the dead,

*Jesus*, who on the same day didst put on a life immortal,

*Jesus*, who on the same day didst appear to *Mary Magdalen*, and to the apostles,

*Jesus*, who on the same day didst open the eyes of the two disciples going to *Emmaus*,

*Jesus*, who on the same day didst comfort thy apostles, and give them thy peace,

*Jesus*, who on the same day didst confirm thy apostles in the faith of the resurrection, by showing thy hands and thy feet,

*Jesus*, who on the same day didst breathe on thy apostles, and give them the Holy Ghost,

*Jesus*, who on the same day didst open their understanding to know the Scriptures,

*Jesus*, who on the same day didst give them power to forgive sins,

*Jesus*, who on the same day didst send the apostles upon their mission, and didst command them to go and teach all nations,

*Jesus*, who on a Sunday didst condescend to the weakness of *St. Thomas*, and by the evidence of thy sacred wounds didst heal his unbelief,

*Have mercy on us*

*Jesus*, who on a Sunday didst send down the Holy Ghost upon the apostles, and thus prepare them for laying the foundation of thy Church,  
*Jesus*, who on the same day didst move thy apostle *Peter* to preach the first Christian sermon to the *Jews*, to the conversion of three thousand,  
 Be merciful, O *Jesus*, and spare us.  
*Be merciful, O Jesus, and hear us.*

*Have mercy on us.*

From the abuse of this day, which we are commanded to keep holy,  
 From sloth and indevotion,  
 From the neglect of prayer, and of thy sacred word,  
 From all occasions of misspending this day,  
 From whatever is an offence to God, or a scandal to the weak,  
 We sinners, beseech thee hear us.

*Preserve us, O Lord.*

That we may have thy grace to sanctify this day as thou hast commanded,  
 That we may, this day, labor to arise to a new life,  
 That we may, this day, examine into the state of our souls, and resolve to amend whatever is displeasing to thee,  
 That we may be converted from all our evil ways, and, by a sincere repentance, obtain thy peace,  
 That we may, this day, be so strengthened in our faith, as to bend our whole endeavors upon seeking those eternal goods which faith teaches us, and live by faith,  
 That thy Holy Spirit would, this day, descend and take possession of our hearts, and so confirm us in every duty, that no earthly considerations may be able to prevail against us, to the transgression of thy law,  
 That we may, this day, join with the blessed above, in praising, adoring, and praying to thee, and prepare our souls to celebrate, with them, an eternal Sabbath,  
 That we may not give this day to earth or self-love,

*We beseech thee, hear us.*

which is consecrated to Heaven, but employ it  
 in such exercises as may raise our hearts above  
 creatures, and unite them to thee by love, who  
 art our only Sovereign and everlasting Good,  
 That thou wouldst vouchsafe graciously to hear us,  
 and grant these our petitions,  
 Son of God,

We beseech thee, hear us.

Lamb of God, that takest away the sins of the world.  
*spare us, O Lord.*

Lamb of God, that takest away the sins of the world,  
*hear us, O Lord.*

Lamb of God, that takest away the sins of the world,  
*have mercy on us.*

Christ, *hear us.*—*Christ, graciously hear us.*

Let us pray.

**O** GOD, the Protector of all that hope in thee, without  
 whom nothing can have either strength or holiness,  
 multiply thy mercy, we beseech thee, upon us, that thou  
 being our governor and our guide, we may so pass  
 through the goods of this life, as not to lose those which  
 are eternal; through *Jesus Christ* our Lord. *Amen.*

## THE LITANY FOR EASTER.

**L**ET us sing Allelujahs to the King of Glory, because,  
 having laid down his life for our redemption, he is  
 now risen to a life immortal.

*Come, let us rejoice in God our Saviour, because he  
 hath redeemed his people, and is risen triumphant over  
 the powers of hell.*

Praise our Lord, for he is good; for his mercy con-  
 tinueth for ever.

*Let those speak who have been redeemed by our Lord;  
 who have been delivered by him out of the hands of the  
 enemy.*



That sat in darkness and in the shade of death, straitened with poverty, and bound in irons.

*And in their tribulation they cried to our Lord, and he relieved them from all their calamities.*

And he brought them out of darkness, and out of the shade of death, and broke asunder their chains.

*Let them praise our Lord for his wonderful deeds to the sons of men.*

For he hath made the brazen gates fly in pieces, and hath broken the iron bars.

*My soul, bless our Lord : O Lord my God, thou hast made thy greatness wonderfully to appear.*

Thou hast put on majesty and glory ; thou art clothed with light as with a garment.

*By the strength of thy arm thou hast dispersed thy enemies ; and thy youth is renewed as that of an eagle.*

A voice of joy and of salvation is heard in the tents of the just.

*The stone, which the builders rejectea, is made the corner stone.*

This is the work of our Lord, and it is wonderful in our eyes.

*This is the day which our Lord hath made, let us triumph and rejoice therein.*

Make this a day of solemnity, because our Lord is exalted above his enemies.

*Sing to our Lord a new canticle, let his praise be celebrated in the assembly of saints.*

Come, let us rejoice in God our Saviour, because he hath redeemed his people, and is risen triumphant over the powers of hell.

*Jesus Redeemer of mankind, have mercy on us.*

*Jesus who hast cleansed us by thy blood, have mercy on us.*

*Jesus, the conqueror of sin and death, have mercy on us.*

*We sinners, beseech thee to hear us.*

That we may put off the old man with his acts,  
 That we may not be conformed to this world,  
 That we may deny all ungodliness and worldly de-  
 sires,

That we may live soberly, justly, and piously,  
 That being dead to sin, we may live to justice,  
 That arising with thee, our Redeemer, we may die  
 no more,

Lamb of God, that takest away the sins of the world,  
*spare us, O Lord.*

Lamb of God, that takest away the sins of the world,  
*hear us, O Lord.*

Lamb of God, that takest away the sins of the world,  
*have mercy on us.*

Christ, hear us.—*Christ, graciously hear us.*

Let us pray.

**O** GOD, who, by thy only Son, hast this day opened  
 the passage to eternity, through his victory over  
 death ; vouchsafe, we beseech thee, so to confirm us by  
 thy grace, that we may walk in all our ways, like those  
 who have been redeemed from sin : through the same  
*Jesus Christ our Lord. Amen.*

## THE LITANY FOR WHITSUNTIDE.

**C**OME, Holy Spirit, send down from heaven the rays  
 of thy divine light.

*Come thou, who art the father of the poor, the author  
 of all good gifts, and the light of our hearts.*

Come thou, the best of comforters, the sweet guest  
 and sweetest refreshment of our souls.

*The Rest of our labors, the Ruler of our passions, the  
 Comfort of our tears.*

O blessed Light, come, penetrate the very centre of  
 the hearts of the faithful.

*Without thy grace, what can man do ? how can he  
 guiltless be ?*

We beseech thee to hear us.

Wash therefore, Lord, our polluted souls, water our barren clay, and heal our wounds.

*Soften our stubborn wills, inflame our tepid hearts, and guide our wandering steps.*

Grant to thy faithful, who trust in thee, the treasure of thy sevenfold gifts.

*Grant us a virtuous life, a happy death, and a happy eternity. Amen.*

Send then, O God, we beseech thee, the Holy Ghost into our hearts; and, by his sacred presence and almighty power, may he banish from thence the spirit of the world, and of a disorderly life,

The spirit of sloth, of self-love, and of the love of ease,

The spirit of hatred and contention,

The spirit of intemperance and impurity,

The spirit of pride, vanity, and all manner of ambition,

The spirit of envy and contention,

The spirit of detraction, calumny, and all kind of uncharitableness,

The spirit of dissembling, flattering, and lying,

The spirit of revenge, passion, and impatience,

The spirit of incredulity and profaneness,

The spirit of immoderate solicitude and worldly care.

The spirit of tepidity, coldness, and indevotion,

The spirit of prodigality and of covetousness,

The spirit of lightness and inconstancy,

And may he give us the spirit of universal charity, by which we may love God above all things, and our neighbors as ourselves,

Lamb of God, that takest away the sins of the world, *pare us, O Lord.*

Lamb of God, that takest away the sins of the world, *hear us, O Lord.*

Lamb of God, that takest away the sins of the world, *have mercy on us.*

*Christ, hear us.—Christ, graciously hear us.*

*We beseech thee, hear us.*

Let us pray.

**WE** beseech thee, O Lord, that thy Holy Spirit, which proceedeth from thee, may enlighten and regenerate our hearts, and guide us into all truth, according to the promise of thy Son; who liveth and reigneth with thee, in the unity of the same Holy Ghost, &c. *Amen.*

*A Prayer before the Instructions.*

**O** INCOMPREHENSIBLE Creator, the true fountain of light, and only author of all knowledge, vouchsafe, we beseech thee, to enlighten our understandings, and to remove from us all darkness of sin and ignorance. Thou, who makest eloquent the tongues of those that want utterance, direct our tongues, and pour on our lips the grace of thy blessing. Give us a diligent and obedient spirit, quickness of apprehension, capacity of retaining, and the powerful assistance of thy holy grace: that what we hear we may apply to thy honor and the eternal salvation of our own souls through *Jesus Christ* our Lord. *Amen.*

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FOR THE SUMMER QUARTER, BEGINNING WITH TRINITY SUNDAY.

The Prayers and Acts as in the first Quarter, (354,) after which

### THIS LITANY.

**L**ORD, have mercy on us.

*Christ, have mercy on us.*

Jesus, receive our prayers.

*Lord Jesus, grant our petitions.*

I. O God the Father, eternal Fountain of all being,  
Thou, who hast chosen us in thy Son, before the  
creation of the world,

Thou, who didst so love the world, as to give thy  
only Son to redeem it,

Thou, who hast prepared for us a glorious inheritance  
if we love thee, and keep thy commandments,

II. O God the Son, eternal Word of the Father,

*Have mercy on us*

Thou, who, to save us sinners, tookest upon thee  
the frail nature of man,

Thou, who, for our redemption, becamest obedient  
to death, even the death of the cross,

Thou, who, at the last and dreadful day, wilt come  
with glory to judge the living and the dead,

III. O God the Holy Ghost, proceeding from the  
Father and the Son,

Thou, by whom was wrought the glorious mystery  
of our Saviour's incarnation,

Thou, who art the free dispenser of all graces, and  
our faithful comforter in all afflictions ;

O sacred Trinity, three persons and one God of  
equal glory, and co-eternal majesty,

O sacred Trinity, from whom, by whom, and in  
whom are all things,

O sacred Trinity, to whom all the angels and saints  
of heaven continually sing, Holy, Holy, Holy,

Blessed for ever be thy name, eternal Father of  
our Lord Jesus Christ, for the immensity of thy  
power, which at first created all things of no-  
thing, and still preserveth them, that they return  
not again to nothing,

For the riches of thy bounty, which filleth every  
thing, according to its capacity ; and for the wis-  
dom of thy counsels, which sweetly dispose, and  
irresistibly govern the whole frame of the world,

For thy provident forewarning us against the danger  
of sin, by threatening hell to our offences ; and  
for thy gracious inviting us to our happiness, by  
promising heaven as a reward to our obedience,

And blessed be thou, O Jesus, Son of God, and  
Saviour of mankind, for thy infinite glory in it-  
self, and thy infinite love towards us,

For thy meek subjection to thy parents for thy  
fasting and retirement ; for thy miraculous and  
beneficent works ; for all thy sufferings and ig-  
nominious death,

*Have mercy on us.*

*My soul doth magnify thee. O Lord.*

For thy glorious resurrection from the grave, and triumphant ascension into heaven ; for sending the Holy Ghost to abide with thy church forever, and promising to be with us thyself to the end of the world,

And blessed be thou, O God the Holy Ghost, who proceedest from the Father and the Son, for thy continual preservation of the church in truth, unity, and holiness ; for infusing the love of God into our hearts, and comforting us in all our temporal distresses with the hope of eternal happiness,

And blessed be thou, O Lord, among thy innumerable benefits, for thy One, Holy, Catholic, and Apostolic Church ; for the steadiness of faith, and peace of conscience, which we experience by relying on her authority ; for the adorable sacrifice of the altar, and the plentiful means of salvation, which we so happily enjoy, by embracing her communion ;

For the particular benefits bestowed upon us, and the many dangers from which thou hast defended us ; for our education, health, condition, and state of life ; for our daily bread, and all thy other temporal blessings,

For the checks of our own conscience, and the motions of the Holy Spirit ; for thy patience in expecting our repentance, and for the opportunities which thou offerest us of amending our lives ; for our frequent deliverance from the occasions of sin, and for all thy other spiritual blessings.

*A. My soul doth magnify thee, O Lord, and my spirit rejoiceth in God, my Saviour.*

Be thou exalted, O God, above the clouds : and thy glory above the heavens.

*A. Whilst we live, we will sanctify thy name ; we will sing praises to our God, whilst we have any being.*

O Lord, hear my prayer ; And let my cry come to thee

*My soul doth magnify thee, O Lord.*

Let us pray.

**A**LMIGHTY and ever-living God, from whom descendeth every good and perfect gift, graciously accept this humble tribute of praise and thanksgiving from us thy servants, and mercifully grant that the frequent meditation of thy infinite goodness may force our wills to love thee above all things, and the serious consideration of thy incomprehensible Majesty captivate our understanding to the obedience of Faith, that we may here, in reverence to thy word, believe what we do not see, and hereafter in the blissful vision of thy glory see more than we now believe ; through *Jesus Christ* our Lord. *Amen.*

*A Prayer before the Instructions.*

**O** INCOMPREHENSIBLE Creator, the true fountain of light, and only author of all knowledge, vouchsafe, we beseech thee, to enlighten our understandings, and to remove from us all darkness of sin and ignorance. Thou, who makest eloquent the tongues of those that want utterance, direct our tongues, and pour on our lips the grace of thy blessing. Give us a diligent and obedient spirit, quickness of apprehension, capacity of retaining, and the powerful assistance of thy holy grace : that what we hear we may apply to thy honor and the eternal salvation of our own souls, through *Jesus Christ* our Lord. *Amen.*

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FOR THE AUTUMN QUARTER, BEGINNING WITH SEPTEMBER.

The Prayers and Acts as in the first Quarter, (354,) after which

**THIS LITANY.**

**L**ORD, have mercy on us.  
*Christ, have mercy on us.*

God the Father of Heaven, *have mercy on us.*

God the Son, Redeemer of the world, *have mercy on us.*

God the Holy Ghost, *have mercy on us.*

Holy Trinity, one God, *have mercy on us.*

That we may learn to submit our reason to the obedience of faith, and so much the more exalt the wonders of thy goodness, as they exceed the capacity of our understandings,

That we may continually praise thy sovereign Majesty for the being thou hast given us, acknowledging our dependance on thee, and adoring thy unsearchable counsels in the government of the world,

Vouchsafe, O God, to conduct us by thy wisdom, to restrain us by thy justice, to comfort us by thy mercy, to defend us by thy power,

To thee we desire to consecrate all our thoughts, words, actions, and sufferings; that henceforward we may think of thee, speak of thee, constantly refer all our actions to thy glory, and suffer willingly whatever thou shalt appoint,

Give us strength to subdue our passions, to overcome temptations, and to acquire the virtues that are proper for our state,

Fill our hearts with affection for thy goodness, a hatred for our faults, a love of our neighbor, and a contempt of the world,

Teach us to be submissive to our superiors, condescending to our inferiors, faithful to our friends, and charitable to our enemies,

Assist us to overcome sensuality by mortification, avarice by almsdeeds, anger by meekness, and tepidity by devotion,

Make us prudent in our undertakings, courageous in dangers, patient in afflictions, and humble in prosperity,

Grant that we be punctual at our morning and evening devotions, temperate at our meals, diligent in our employments, and constant in our good resolutions.

*Hear us, O Lord.*



Let our consciences be ever upright and pure, our exterior modest, our conversation edifying, and our comportment regular,  
 Discover to us the nothingness of this world, the greatness of heaven, the shortness of time, and the length of eternity.  
 Be merciful, O Lord, and spare us.  
*Be merciful, O Lord, and hear us.*

Hear us, O Lord.

From the dangers most justly threatening our sins,  
 From the spirit of pride, profaneness and hypocrisy,  
 From schism, heresy, and all blindness of heart,  
 From all uncleanness, gluttony, drunkenness, swearing, and the false liberty of an undisciplined life,  
 We sinners, *beseech thee, hear us.*

Deliver us, O Lord.

That in thy temple and in thy solemn worship all may behave themselves, both pastor and people, with that true piety, reverence, and respect, as becomes thy adorable Majesty,

That it may please thee mercifully to look down from heaven on those that suffer, and strengthen them in their afflictions,

That it may please thee particularly to have mercy on our relations, friends, and benefactors, and open their eyes to see the beauty of thy truth, and give them grace to embrace it,

That by no temptation the weakest of us may be drawn to fall away from thee and thy truth,

That it may please thee to preserve the Catholics of this land from all sin and wickedness, and so to adorn their lives with solid piety, that others, seeing their good works, may glorify thee, our heavenly Father,

We beseech thee, hear us.

God, by whose mercy the world subsisteth, and to whose power every nation of the earth is subject, have mercy on this nation, and according to its necessities, which are all known to thee, pour forth thy blessings upon it,

Give to all its inhabitants, O Lord, the spirit of the gospel, grant that all its magistrates may administer justice, and inspire us all with a zeal for unity, peace, and truth,

Son of God,

Lamb of God, that takest away the sins of the world, spare us, O Lord.

Lamb of God, that takest away the sins of the world, hear us, O Lord.

Lamb of God, that takest away the sins of the world, have mercy on us.

Christ, hear us.—*Christ, graciously hear us.*

Let us pray.

**O** ALMIGHTY and eternal God, who hast appointed us six days, in which we may labor and do all our work, and hast consecrated the seventh to thyself; grant, we beseech thee, that, according as thou hast commanded, we may sanctify this day, by devoting it entirely to thy love and service. Mercifully forgive us all our past neglect in this kind: pardon the sins we have been guilty of during the course of the week, and give us grace to avoid them for the future. Make us sensible, O God, of the daily blessings we receive from thy bounty, that as we know thee by faith, we may love thee by charity, and fixing all our hopes on the happiness of a future life, we may patiently suffer, in submission to thy holy will, what thou now permittest, and come at length to the joys of thy heavenly kingdom, through our Lord Jesus Christ, thy Son, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

ANTHEM.

**W**E fly to thy patronage, O holy Mother of God, despise not our petitions in our necessities, but obtain our deliverance from all dangers, O ever-glorious and blessed Virgin.

Pray for us, O holy Mother of God.

*That we may be made worthy of the promises of Christ.*

## PRAYER.

**G**RANT, O Lord, we beseech thee that we thy servants may enjoy health of mind and body; and that by the intercession of the ever-blessed Virgin, all thy Saints likewise interceding for us, we may be delivered from present sorrow, and hereafter enjoy eternal happiness. *Amen.*

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## PRAYERS AFTER MASS.

*The HYMN Te Deum.*

**W**E praise thee, O God; we confess thee our Lord. Thee, the Father everlasting, all the earth doth worship.

To thee the angels, to thee the heavens, and all the powers;

To thee the Cherubim and Seraphim cry out without ceasing,

Holy, Holy, Holy, Lord God of Sabaoth.

Full are the heavens and earth of the majesty of thy glory.

Thee the glorious choir of the apostles;

Thee the laudable number of the prophets;

Thee the white robed army of martyrs doth praise.

Thee the holy church throughout the world doth confess.

The Father of incomprehensible majesty.

Thy venerable, true, and only Son,

And the Holy Ghost, the Paraclete.

Thou art the King of Glory, *O Christ.*

Thou art the eternal Son of the Father.

Thou, being to take upon thee to deliver man didst not abhor the Virgin's womb.

Thou, having overcome the sting of death, hast opened to believers the kingdom of heaven.

Thou sittest at the right hand of God in the glory of the Father.

Thee we believe to be the Judge to come.

We therefore pray thee, help thy servants whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy saints in eternal glory.

O Lord, save thy people, and bless thy inheritance  
And govern them; and exalt them forever.

Every day we bless thee,

And we praise thy name forever and ever.

Vouchsafe, O Lord, to keep us this day without sin.

Have mercy on us, O Lord, have mercy on us.

Let thy mercy, O Lord, be upon us; as we have put our trust in thee.

In thee, O Lord, have I put my trust; let me not be confounded forever.

Let us pray.

**M**Y loving Lord, and merciful Creator, I, miserable sinner, present myself here before thy eyes, humbly beseeching thee, through thy infinite bounty, to vouchsafe me thy assistance, that I may sanctify this day according to thy commandments.—Give me, O Lord, true contrition for all the sins I have committed against thee and my neighbor, by thought, word, or deed, or by omission of such works as I ought to have done.

And I humbly beseech thee, most sweet *Jesus*, not to consider the multitude of my sins; but to remember thy infinite mercy. Grant me grace to spend this week following without offending thee; and for the sake of thy death and passion, give to all sinners knowledge and grace to do penance in this world: and particularly, I intreat thee, to have mercy on those for whom thy holy Church commands us to offer up our prayers this day; that all of us, together with her, may be made partakers of the infinite merits of thy sacred passion. *Amen.*

**O** GOD, of whose mercies there is no number, and of whose goodness the treasure is infinite, we humbly thank thee for the gifts thou hast bestowed upon us.

continue thy mercy to us, and give us so much of thy temporal blessings as thou knowest will be for our good. Grant that the fruits of the earth may, by thy holy blessing, increase and multiply; defend them from all storms and tempests, and whatever else may be hurtful to them. It is from thy hand only we look for succor, and to thee we have recourse in all our necessities; through *Jesus Christ* our Lord. *Amen.*

Other Prayers to be said after the *Te Deum*, on Holydays.

ON CHRISTMAS-DAY.

**G**RANT, we beseech thee, O Almighty God, that we who groan under the old captivity of sin, may be freed therefrom by the new birth of thy only begotten Son. Through the same Lord *Jesus Christ*, &c.

THE CIRCUMCISION.

**O** GOD, who, by the fruitful virginity of blessed *Mary*, hast given mankind the rewards of eternal salvation: grant, we beseech thee, that we may experience her intercession, by whom we received the author of life, our Lord *Jesus Christ*, thy Son, who liveth and reigneth with thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

THE EPIPHANY.

**O** GOD, who, by the direction of a star, didst this day manifest thy only Son to the Gentiles: mercifully grant that we, who now know thee by faith, may come at length to see the glory of thy majesty. Through the same Lord *Jesus Christ*, &c

ASCENSION-DAY.

**G**RANT, we beseech thee, Almighty God, that we, who believe that thy only Son, our Redeemer, ascended to Heaven, may also have our hearts always fixed on heavenly things. Through the same Lord *Jesus Christ*, &c

## CORPUS CHRISTI.

**O** GOD, who, in this wonderful sacrament hast left us a perpetual memorial of thy passion : grant us, we beseech thee, so to reverence the sacred mysteries of thy body and blood, that in our souls we may be always sensible of the fruit of thy redemption ; who, with the Father and the Holy Ghost, livest and reignest one God world without end. *Amen.*

## ST. PETER AND ST. PAUL.

**O** GOD, who hast consecrated this day by the martyrdom of thy glorious apostles, *Peter* and *Paul* : grant that thy church may in all things follow their direction, by whom was laid the foundation of her religion. Through our Lord *Jesus Christ*, thy Son, &c.

## THE ASSUMPTION.

**F**ORGIVE, O Lord, we beseech thee, the sins of thy people ; that we, who are not able to do any thing of ourselves that can be pleasing to thee, may be assisted in the way of salvation by the prayers of the mother of thy only Son. Through the same Lord *Jesus Christ*, &c.

## ALL SAINTS.

**A**Lmighty and everlasting God, by whose favor we honor, in one solemnity, the merits of all thy saints ; grant we may obtain a most plentiful blessing of thy so-much-desired mercy, since we have so many interceding in our behalf. Through our Lord *Jesus Christ*, thy Son, &c.

In *Lent* and *Advent*, the *Miserere* is said instead of the *Te Deum*.  
*Psalm* 1.—*Miserere.*

**H**AVE mercy on me, O God, according to thy great mercy.

And according to the multitude of thy tender mercies, blot out my iniquity

Wash me yet more from my iniquity, and cleanse me from my sin.

Because I know my iniquity, and my sin is always before me.

To thee only have I sinned and done evil before thee, that thou mayest be justified in thy words, and mayest overcome when thou art judged.

For behold I was conceived in iniquities, in sins did my mother conceive me.

For behold thou hast loved truth the uncertain and hidden things of thy wisdom thou hast made manifest to me.

Thou shalt sprinkle me with hyssop, and I shall be cleansed; thou shalt wash me, and I shall be made whiter than snow.

To my hearing thou shalt give joy and gladness, and the bones that have been humbled shall rejoice.

Turn away thy face from my sins, and blot out all my iniquities.

Create a clean heart in me, O God, and renew a right spirit within my bowels.

Cast me not away from thy face; and take not thy Holy Spirit from me.

Restore unto me the joy of thy salvation, and strengthen me with a perfect spirit.

I will teach the unjust thy ways; and the wicked shall be converted to thee.

Deliver me from blood, O God, thou God of my salvation, and my tongue shall extol thy justice.

O Lord, thou wilt open my lips; and my mouth shall declare thy praise.

For if thou hadst desired sacrifice, I would indeed have given it; with burnt-offerings thou wilt not be delighted.

A sacrifice to God is an afflicted spirit; a contrite and humble heart, O God, thou wilt not despise.

Deal favorably, O Lord, in thy good will with *Sion*, that the walls of *Jerusalem* may be built up

Then shalt thou accept the sacrifice of justice, oblations, and whole burnt-offerings; then shall they lay calves upon thy altar.—Glory be to the Father, &c.

## PRAYER.

**O** GOD, who by sin art offended, and by penance pacified, mercifully regard the prayers of thy people, who make supplication to thee, and turn away the scourges of thy anger, which we deserve for our sins. Spare, O Lord, spare thy people, that having been justly punished for their sins, they may find comfort in thy mercy. Through our Lord *Jesus Christ*, &c.

## PRAYER FOR ADVENT.

**R**AISE up our hearts, O Lord, we beseech thee, to prepare the way of thy only Son; that, by his coming, being reconciled to thee, we may serve thee in holiness all the days of our lives; who livest and reignest, one God, world without end. *Amen.*

## FOR THE DEAD.

*Psalm CXXIX.—De profundis.*

**F**ROM the depths I have cried to thee, O Lord; Lord hear my voice.

Let thy ears be attentive to the voice of my supplication.

If thou shalt observe iniquities, O Lord; Lord, who shall endure it?

Because with thee there is propitiation; and by reason of thy law I have expected thee, O Lord.

My soul hath relied on his word; my soul hath hoped in the Lord.

From the morning watch, even until night, let *Israel* hope in the Lord.

Because with the Lord there is mercy, and with him plentiful redemption.

And he shall redeem *Israel* from all his iniquities.

*V.* Eternal rest give to them, O Lord.

*R.* And let perpetual light shine upon them

## PRAYER.

**O** GOD, the Creator and Redeemer of all the faithful, give to the souls of thy servants departed the remission of all their sins: that, by our pious supplications they may obtain the pardon they have always desired Through *Jesus Christ* our Lord.

May they rest in peace *Amen.*



Then, if any one be lately dead, may be added the following

PRAYER.

**G**RANT, O God, that while we here lament the departure of thy servant, we may ever remember that we are most certainly to follow him. Give us grace to prepare for that last hour by a good life, that we may not be surprised by sudden death, but be ever watching when thou shalt call; that so, with the spouse, we may enter into eternal glory; through *Jesus Christ* our Lord. *Amen.*

### FOR THE SICK.

**H**EAR thy servants, O Lord, who are sick, and who put their trust in thee.

*A. Send them help, O Lord, and comfort from thy holy place*

**O** ALMIGHTY and everlasting God, the eternal salvation of them that believe in thee, hear us in behalf of thy servants who are sick; for whom we humbly crave the help of thy mercy: that, their health being restored to them, they may render thanks to thee in thy church, through *Jesus Christ* our Lord. *Amen.*

### THE LITANY OF THE BLESSED SACRAMENT



**L**ORD, have mercy on us.—*Christ. have mercy on us*  
 Lord, have mercy on us.

God the Father, Creator of the world,  
 O God the Son, Redeemer of mankind,  
 O God the Holy Ghost, Perfecter of the elect,  
 O sacred Trinity, three Persons, and one God,  
*Jesus*, God and man in two natures, one divine Person,  
*Jesus*, our wonderful God, who for us vouchsafest to  
 subject thy almighty self to the power of man, and  
 immediately descend upon our altars, when the  
 priest pronounces the words of consecration,  
*Jesus*, our incomprehensible God, who, though the  
 heaven of heavens cannot contain thy immensity,  
 yet vouchsafest personally to reside in our churches,  
 and dwell among us in a little tabernacle,  
*Jesus*, our sovereign King, who, though thy throne  
 above is continually waited on by all the glorified

*Have mercy on us.*

spirits, yet vouchsafest here, in our most solemn processions, to be accompanied by such mean attendants as ourselves,

*Jesus*, our heavenly Physician, who dwellest in the palace of immortal bliss, and yet disdainest not to come in person to our houses of clay, visiting us on our beds of sickness, and giving us thyself to comfort our sorrows,

*Jesus*, our glorious God, who sittest at the right hand of thy eternal Father, adored by innumerable angels, and encompassed round with the splendors of inaccessible light,

*Jesus*, our gracious God, who, condescending to the weakness of our nature, coverest all thy glories under the familiar forms of bread and wine, and permittest thyself to be seen, and touched, and tasted by such inconsiderable wretches as ourselves,

*Jesus*, most high God, who, concealing the awful brightness of thy majesty under these low and humble veils, sweetly invitest us to approach unto thy Person, to lay open our miseries before thy eyes, and deliver our petitions into thy hands,

*Jesus*, our bountiful God, who, to communicate thy divine nature to us miserable sinners, humblest thyself to enter into our mouths, descend into our breasts, and, by an inconceivable union, become one with us,

*Jesus*, the Bread of life, that came down from Heaven, of which whoever eats shall live eternally,

*Jesus*, the heavenly Manna, whose sweetness nourishes thy elect in the desert of this world,

*Jesus*, the Food of angels, whose deliciousness replenishes our hearts with celestial joys,

*Jesus*, the Lamb without spot, who every day art sacrificed, yet always remainest alive; every day eaten, yet still continnest entire,

*Jesus*, the good Shepherd, who fearest not to lay down thy life for thy sheep, nor sparedst to feed them with thy own body,

*Jesus*, who, in this high and venerable mystery, art thyself both Priest and Sacrifice,

*Jesus*, who, in the sacred memorial of thy death, hast abridged all thy wonders into one accumulative miracle

Have mercy on us.

*Jesus*, who, in this admirable sacrament, hast contracted all thy blessings into one stupendous bounty,  
*Jesus*, who, by his blessed fruit of the Tree of Life, restorest us again to immortality,

*Jesus*, who, by sanctifying the most familiar and necessary of thy creatures, to build us up into a pure desire of thee, teachest us the only right use of all the rest,

*Jesus*, who, by becoming thyself our daily food in this life, preparest us to feed on thee eternally in the next,

*Jesus*, who, in this divine banquet of charity, givest us possession of thy grace here, and a secure pledge of our glory hereafter,

Have mercy, O Lord, *and pardon our sins,*

Have mercy, O Lord, *and hear our prayers.*

From presuming to measure the omnipotence of God by the short discourse of human understanding,

From presuming to interpret the great secrets of thy will by the uncertain rules of our private conceits,

From all distraction and irreverence in assisting at this dreadful sacrifice,

From neglecting to come to this holy table, and from coming negligently,

From the unworthy and unfruitful receiving of this adorable sacrament,

From all hardness of heart and ingratitude for so unspeakable a blessing,

By thy irresistible power, which changes the course of nature as thou pleasest,

By thy unsearchable wisdom, which disposes all things in perfect order,

By thy infinite goodness, which freely bestows on us thyself in this incomprehensible mystery,

By thy blessed body, broken for us on the cross, and really given to us in the holy communion

By thy precious blood, shed for us on the cross, and substantially present in the chalice of benediction,

We sinners, *beseech thee, hear us.*

That we may always believe nothing more reasonable than to submit our reason to thee,

That, by this sacred oblation, we may solemnly acknowledge thy infinite perfections in thyself, and supreme dominion in all things,

That, by this sacred oblation, we may humbly ac-

knowledge our perpetual dependance on thee, and absolute subjection to the disposal of thy will,  
 That we may eternally adore thy goodness, who, having no need of us, hast contrived such strangely endearing motives to make us love thee and be happy,  
 That we may thankfully comply with thy gracious condescending to be united to us, by a fervent desire of becoming one with thee,  
 That still, before we approach to this royal feast of love, we may sincerely endeavor to be reconciled to thee, and be in perfect charity with all the world,  
 That, in the instant of receiving thy sacred body, our souls may dissolve into reverence and love, to attend and entertain so glorious a guest,  
 That, returning from this great and holy *Eucharist*, we may recollect all our thoughts to praise and bless thee, and immediately apply our utmost endeavors to the real amendment of our lives,  
 That, by this heavenly preservative, our hearts may be healed of all infirmities, and strengthened against all relapses,  
 That, as by faith we adore thee here under these sacred veils, we may hereafter see thee face to face, and in that blissful vision eternally rejoice,  
 O Lamb of God, that takest away the sins of the world, *pare us, O Lord.*  
 O Lamb of God, that takest away the sins of the world, *hear us, O Lord.*  
 O Lamb of God, that takest away the sins of the world, *have mercy on us.*  
 Christ. hear us.—*Christ, graciously hear us.*

We beseech thee, hear us.

ANTIPHON.

**T**HE glorious King of Heaven and Earth, to show the riches of his bounty, hath prepared a solemn and splendid feast, and calls even the meanest of his subjects to sit down at his table by this gracious invitation: *Come to me all you that labor and are oppressed, and I will refresh you; for my flesh is meat indeed, and my blood is drink indeed.*

*V.* Thou hast given us, O Lord, bread from heaven. *Alleluia.*

*R.* Replenished with all sweetness and delight. *Allel*

*V.* O Lord, hear my prayer.

*R* And let my cry come to thee.

## PRAYER.

**O** God, who, in this wonderful sacrament, hast left us a perpetual memorial of thy passion: grant us, we beseech thee, so to reverence the sacred mysteries of thy body and blood, that in our souls we may be always sensible of the fruit of thy redemption: who, with the Father and the Holy Ghost, livest and reignest, one God, world without end. *Amen.*

## THE GOLDEN LITANY.

*Briefly commemorating the chief Articles of our Blessed Redeemer's Life and Passion.*

**L**ORD, have mercy on us.—*Christ, have mercy on us.*  
 Lord, have mercy on us.

God the Father, almighty Creator of heaven and earth,

God the Son, Redeemer of the world,

God the Holy Ghost, Sanctifier of mankind,

O sacred Trinity of persons, in Unity of essence,

O blessed Jesus, true God, and true Man,

Through thy power in creating heaven and earth,  
 and all things therein contained,

Through thy goodness in making man to thy own  
 image and likeness,

Through thy mercy in redeeming man after his fall,

Through thy unspeakable love in making choice of  
 the blessed Virgin *Mary* for thy mother,

Through the ineffable mystery of thy Incarnation,  
 whereby thou didst vouchsafe to unite thy divine  
 person to our frail nature,

Through thine immaculate conception, and nine  
 months' imprisonment within the sacred womb  
 of the blessed Virgin *Mary*,

Through thy blessed nativity in the poor stable at  
*Bethlehem*,

Through the hunger, cold, and other inconveniences  
 thou didst endure in thy tender body when laid in  
 the crib between an ox and an ass,

Through thy painful circumcision on the eighth day  
 after thy birth, when thou didst first shed thy pre-  
 cious blood for our sakes,

Through the adorable name *JESUS*, which was then  
 given to thee,

*Have mercy on us.*

Through the mystical offerings of gold, frankincense,  
and myrrh, which the wise men presented thee,  
whom by a miraculous star thou didst summon  
out of the east to adore thee in thy infancy,  
Through the oblation thou didst make of thyself to  
thine eternal Father, when in the temple thou  
wert acknowledged by *Simeon* and *Ann*, and ran-  
somed with a pair of doves by thy poor Virgin  
Mother,  
Through thy flight into *Egypt* to avoid the cruelty of  
King *Herod*, and all thou didst there suffer with thy  
blessed Mother and St. *Joseph*,  
Through thy return from thence to *Nazareth*, and the  
obedience thou didst there pay to thy parents,  
Through thy being lost by thy parents in *Jerusalem*,  
where thou wert again found by them after three  
days' search, sitting in the temple in the midst of  
the doctors,  
Through the secret and hidden life thou didst lead  
in *Nazareth* with Holy *Mary* and *Joseph*, from the  
twelfth to the thirtieth year of thine age,  
Through thy humble reception of baptism in the river  
*Jordan*, by the hands of St. *John*,  
Through thy forty days' fast in the desert, and the  
three temptations of the devil, which there thou  
didst endure and overcome,  
Through thy first miracle of changing water into  
wine at the marriage feast of *Cana*,  
Through the zeal which thou didst show for the  
honor of thy eternal Father, in casting the buyers  
and sellers out of the temple,  
Through thy condescending to discourse with the  
*Samaritan* woman sitting at the fountain,  
Through thy excessive charity in healing the young  
man at *Capernaum*, *Simon Peter's* mother-in-law,  
and a multitude of other infirm persons,  
Through the power which thou didst manifest at sea,  
walking on the water, and enabling St. *Peter* to do  
so likewise,  
Through thy efficacious calling of *Peter* and *Andrew*,  
*James* and *John*, from their boats, and *Matthew*  
from the receipt of custom, to follow thee,  
Through the choice of thy twelve apostles, and the  
divine sermon thou didst deliver to them on the

Have mercy on us

Mount, in which is exhibited the model of a perfect Christian life,  
 Through the mercy thou didst show to the penitent *Magdalen*, preferring her to the *Pharisee*, and pardoning her sins,  
 Through the sending of thy apostles to preach thy gospel to the people,  
 Through thy miraculous feeding of five thousand persons with five loaves of bread, and four thousand with seven loaves,  
 Through thy appointment of *Peter* to be the rock on which thou wouldst build thy Church, for his having confessed thee to be *Christ*, the Son of the living God,  
 Through thy glorious transfiguration on *Mount Tabor*, in the presence of three of thy disciples,  
 Through thy instructing us in the virtue and efficacy of prayer, and giving us a model thereof in the divine *Our Father*,  
 Through thy inflamed desire to redeem mankind,  
 Through thy meek and humble entry into *Jerusalem*, on *Palm-Sunday*, riding upon an ass,  
 Through thy humility in washing the feet of thy disciples, even those of the traitor *Judas*,  
 Through thy ineffable love manifested in the institution of the sacrifice and sacrament of thy most precious body and blood,  
 Through the prayer thou didst thrice repeat in the garden of *Olives*, when a bloody sweat trickled down thine agonized body,  
 Through thy condescending to receive a kiss from the mouth of the traitor *Judas*,  
 Through thy being apprehended, bound, and brought before the tribunals of *Annas* and *Caiaphas*,  
 Through the blows, buffets, and opprobrious usage thou didst endure the night before thy crucifixion,  
 Through thy presentation to the *Pagan* judge, *Pilate*, in the quality of a notorious criminal,  
 Through thy being sent before *Herod*, and scornfully treated by that wicked king and his soldiers,  
 Through the cruel and contumelious whipping thou didst endure at the pillar,  
 Through the barbarous clamors of the people to have

Have mercy on us.

*Barabbas* the murderer released, and the innocent *Jesus* put to death,  
 Through the false accusations, suborned witnesses,  
 and slanders and calumnies brought against thee  
 by the *Jews*,  
 Through the shameful stripping off thy clothes, and  
 exposing thy naked body to the multitude,  
 Through the pressing of a crown of sharp pointed  
 thorns on thy sacred head,  
 Through thy being clothed in a purple garment, and  
 derided as a mock king, having a reed put into thy  
 hand for a sceptre,  
 Through the scoffing salutations, insulting reflec-  
 tions, and scornful adoration, whereby thou wert  
 mocked by the *Jews* and the soldiers,  
 Through their spitting on thy divine face, and strik-  
 ing thy sacred head,  
 Through thy being exposed to the people in the most  
 lamentable condition, *Pilate* saying to the multitude,  
 "BEHOLD THE MAN!"  
 Through the horrid clamors and repeated vociferations  
 of the *Jews*, "AWAY WITH HIM: CRUCIFY HIM!"  
 Through the meek and patient hearing of the sen-  
 tence of death pronounced against thee,  
 Through thy bearing the heavy cross on thy sacred  
 shoulders,  
 Through the painful stretching of thy naked body on  
 the cross as on a rack, and fastening thy hands  
 and feet thereto with gross nails,  
 Through the compassion thou hadst for thy sorrow-  
 ful mother and beloved disciple, standing at the  
 foot of the cross,  
 Through thy excessive charity in praying for thy  
 persecutors and murderers, and promising para-  
 dise to the penitent thief,  
 Through the seven last speeches thou didst utter on  
 the cross, whilst thou wast suspended thereon for  
 the space of three hours,  
 Through the vehement thirst thou didst then suffer,  
 and the gall and vinegar which was given thee to  
 drink,  
 Through thy last agony, in which thou didst com-  
 mend thy blessed soul into the hands of thy heav-  
 enly Father



Through the piercing of thy side with a lance, and the water and blood which issued therefrom,  
Through the descent of thy departed soul into Limbo, to conquer the devils, and set the ancient fathers at liberty,

Through the taking down of thy dead body from the cross by *Joseph of Arimathea* and *Nicodemus*; in order to its burial,

Through thy glorious resurrection from death to life on the third day,

Through thy appearing to thy blessed Mother, to *Mary Magdalen*, to *Peter*, and the other apostles, frequently comforting and confirming them during the space of forty days,

Through thine admirable ascension into heaven, in the sight of thy sacred mother and thy disciples,

Through the miraculous descent of the Holy Ghost on thine apostles, in the form of fiery tongues,

Through all thine actions and sufferings during thirty years' sojourning amongst men, and by all that is pleasing to thy Divine Majesty in heaven and earth,

V. Graciously hear our prayers, O Lord.

R. And let our cry come unto thee.

Have mercy on us

#### PRAYER.

VOUCHSAFE, O Almighty and most merciful Creator, Redeemer, and Sanctifier, to have compassion, not only on us, but also all such as shall present the foregoing petitions to the throne of thy mercy, in commemoration of thy sacred life and most bitter passion. We beseech thee also, for thine own dear sake, that thou wouldst grant to us, our friends and benefactors, and to all those for whom we intend or are bound to pray, the pardon of all past offences, and preservation from future failings; that loving thee, serving thee, and obeying thee with the utmost fervor, fidelity and perseverance, during the whole remainder of our earthly pilgrimage, we may at length be admitted to the eternal enjoyment of thy beatifying presence, in thy heavenly Paradise. *Amen.*

## SOME FEW OF THE MANY REASONS

*Which must forever attach a Roman Catholic to his Religion*

*Why are you a Roman Catholic ?*

Because I am convinced there can be but one true religion, so I am equally convinced that no other than the Roman Catholic religion can be this true one.

*Why do you think there can be but one true religion ?*

1st, Because reason itself shows it 2dly, Because it is clearly declared in the scripture.

*How does reason show that there can be but one true religion ?*

It must appear evident, when we consider in what true religion consists. The true religion is that pure and holy worship of God, which he himself approves and commands; which is really worthy of his infinite majesty; which is grounded on his unerring truth and his adorable sanctity. It is that religion whose doctrines are true, and whose precepts are holy. That such are the characters of the true religion cannot be contested. But it is plain that these characters cannot belong to more than one religion; for God cannot approve as pure, and holy, and worthy of him, any one religion, without disapproving every other that is contrary thereto. If the doctrine taught in one religion be true, the contrary doctrines taught in other religions must be false. If the precepts or rules of conduct inculcated by one religion lead to virtue and holiness, whatever is opposite to these must lead to vice and ungodliness. We cannot therefore admit different true religions, without attributing contradictions and inconsistencies to God himself. Whence it appears, that it is equally impossible there should be more than one true religion, as it is that there should be more than one true God.

*How does it appear from scripture that there can be but one true religion ?*

Innumerable passages in scripture show it. But we shall content ourselves with a few that are plain to the weakest capacity.

1st. Jesus Christ came, as he says himself,\* to gather

\* "And other sheep I have that are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd."—*John*, x. 16.

"And not only for the nation, but to gather together the children of God that were dispersed."—*Ibid.* xi. 52.

"That they all may be one, as thou, Father, in me, and I in thee. that

all nations together, to bring back all who had been dispersed, that there might be but one sheepfold and one shepherd. It was therefore contrary to his intention, that people should be separated and divided into different sheepfolds, that is to say, into different contradictory communions.

2dly. He also came\* to establish his spiritual kingdom throughout the whole earth. But how could the eternal Wisdom, who had expressed in the most forcible terms the desolation threatening a kingdom divided in itself expose his own kingdom to such a danger? Yet this he certainly would have done, had he authorized different religions, whose opposition to each other in belief, and in rules of conduct, must be an endless source of dissensions and divisions.

3dly. It was the constant prayer of our divine Saviour whilst on earth, that all his disciples should be *one*, as he and his heavenly Father were one. He must therefore have established that plan of worship which, uniting all in the same faith, same hope, and same love, could alone promote what he so earnestly had at heart.

4thly. The apostles were sent† by Jesus Christ to teach all nations the same heavenly doctrines he had taught them; to administer to them all the same baptism; and to preach to them all the same Christ or Redeemer. By which it is plain, no room is left for contradiction or difference. Hence St. Paul declares, that there is but *one Lord, one Faith, and one Baptism*. Eph. iv. 5.

5thly. Jesus Christ established but one church for all nations, as is evident from his own words to St. Peter.‡

They all may be one in us, that the world may believe that thou hast sent me.—*Ibid.* xvii. 21.

\* All the Gospels.

† “And Jesus knowing their thoughts, said to them: Every kingdom divided against itself shall be made desolate: and every city or house divided against itself shall not stand.”—*Matt* xii. 25.

‡ “All power is given to me in heaven and on earth.

“Go ye, therefore, and teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

“Teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world.”—*Matt.* xxviii. 18, 19, 20.

§ “And I say to thee, that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it.

“And I will give to thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound also in heaven; and whatsoever thou shalt loose on earth, shall also be loosed in heaven.”—*Matt* xvi. 18, 19

You are *Peter*, (or *the rock*,) and on this rock I build my church, (not *churches*;) and also from these words: He *that will not hear the church*, (not *churches*,) *let him be to thee as the heathen and the publican*. Suppose then a man hears one church, how can he also hear another which contradicts it? If he is bound to hear both, how shall he escape being as a heathen or a publican?—If he hears either, how shall he escape, or if he hears neither, how shall he avoid, the censure of the Saviour? The Saviour's declaration is then nugatory if there can be two true churches between which there exists any contradiction.—Now all must allow, if there be but one church, there is but one religion.

*As it is evident, from the reasons alleged, there can be, and that there is but one true religion, the great point to be discussed is, why you look upon the Roman Catholic religion to be that only true one?*

1st. Because it is the only religion that can unite all nations and all ages in the same religious sentiments.

2dly. Because it is the only religion that can afford people reasonable grounds of certainty with regard to their faith.

3dly. Because it is the only religion, whose method of instruction is adapted to the nature of man.

4thly. Because it is the religion which, of all others, shows best our Saviour's love for mankind, and holds him forth to us in the most amiable light.

5thly. Because it is the only Christian society that can, in a manner plain to the weakest capacity, trace up its origin to Christ through his apostles.

6thly. Because it is the only Christian society that has not violated the ninth article of the Creed.

*How do you show that the Roman Catholic religion is 'he only one that can unite all nations and all ages in the same religious sentiments?'*

The Roman Catholic religion holds, that Jesus Christ has established a church which is to extend to all nations and last throughout all ages; in which he and his holy spirit will always reside, and teach all truths to the end of time. That the pastors of this church, as being the successors of the apostles, have from Christ's own mouth their divine commission to instruct and guide the faithful, together with his promise of being with them himself constantly till the end of the world. Whether these

tenets be true, is not now the question—that shall be discussed in the sequel. But on these grounds it is, that the Roman Catholic church has always claimed as its prerogative, an authority derived from Christ, to which every individual must yield strict obedience and firm assent in religious matters.

This authority, constantly subsisting, is what prevents all difference or disunion in religion amongst Roman Catholics, and secures them from the danger of being, as St. Paul says, (Ephes. iv. 14,) *carried away by every wind of doctrine*. Because, as it lays down one and the same rule for all to follow, it must tend to unite all in the same religious sentiments.

But no such bond of union subsists in any other religion. For it is by rejecting and disclaiming any such authority, that those of other religions have, from the beginning, endeavored, and still endeavor, to justify their separation from the Roman Catholic church. Their great principle is, that they are individually to judge and to decide for themselves; the consequence whereof must be, and in fact is, a strange variety in religious belief, and a daily splitting and dividing into new sects.

Wherefore it appears evident, that the Roman Catholic religion is not only calculated, but it is the only religion calculated to unite all nations and ages in the same religious sentiments.

*How do you show that the Roman Catholic religion is the only one that can afford people reasonable grounds of certainty with regard to their faith?*

Every one knows that the ground of certainty a Roman Catholic has for his faith, is that authority of the church of which we have been speaking; whereas the ground of certainty that any other person has, is only his own judgment, or, what is the same thing, that interpretation of scripture, which in his opinion is the true one. Now the Roman Catholic is certain that the church will not mislead him; but a person of any other religion has no reason to be certain but he may be misled by his own opinion or judgment; wherefore the former has reasonable grounds of certainty with regard to his faith; the latter has not.

*But how do you show that the Roman Catholic has every reason to be assured the church will not mislead him?*

From the very nature of religion, the Roman Catholic

sees the necessity of an authority, in order to decide all controversies that may arise, and to preserve union;—he knows, that without subordination there can be nothing but confusion in either church or state, and that, without an authority, which all are bound to acknowledge, there can be no subordination;—he sees, that shaking off the yoke of authority to become one's own guide in the affair of religion, must directly tend to pride, to obstinacy, and to every species of religious frenzy;—he sees that the famous heresies which heretofore distracted the Christian world, have all arisen from this want of submission; that it is the essential character of every heresy, to be maintained in opposition to the church's authority; which gave St. Augustin occasion to say, that *he might err, but would not be a heretic*;\* meaning, that he was secured from heresy by his disposition of ready obedience to the church. The Roman Catholic further sees, that the bulk of mankind, through their ignorance, their weakness of understanding, and their several avocations, being incapable of understanding the scriptures or of judging for themselves, must unavoidably rely upon authority.

From these motives of plain reason and common sense, the Roman Catholic is perfectly convinced, that to be guided by authority is his indispensable duty; if it be his duty, it is therefore what God requires of him; and surely by doing what God requires of him, he cannot go astray. Thus, even without any help from scripture, the Roman Catholic is assured he cannot be misled by following the authority of the church.

This conviction of his mind, already so well grounded in reason, is fully strengthened and confirmed when he comes to read those clear and positive texts of scripture,† which show—That Jesus Christ himself gave his authority to the pastors of the church‡—that he commanded all

\* A heretic is one who has an opinion, for such is the etymology of the word. What is understood by having an opinion is, following one's own fancy and particular sentiment. A Catholic, without maintaining any particular sentiment, follows unhesitatingly the doctrine of the church, with which Christ has promised to be *all days, even to the end of the world*

† "Peace be to you: as the Father hath sent me, I also send you.

"When he had said this, he breathed on them, and he said to them. Receive ye the Holy Ghost.

"Whose sins you shall forgive, they are forgiven them: and whose sins you shall retain, they are retained."—*St. John*, xx. 21, 22, 23.

‡ "He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me."—*Luke*, x. 16

to hear and obey them as they would himself—that he would take as offered to himself any contempt or disobedience shown to them—that in their functions of teaching and instructing, he himself would remain with them for all days until the end of the world—that he would send them the Spirit of truth, who should abide with them and teach them all truth\*—that whoever would not hear the church should be considered as a heathen and a publican—that the gates of hell should not prevail against the church†—that the church is the pillar and ground of truth.

By these passages of scripture, and many others that might be alleged, the Roman Catholic has, from the word of God himself, an entire and evident confirmation of what his own reason has told him of his church's authority: whence with the fullest confidence he may rest assured that he cannot go astray under her guidance. Such are the grounds of certainty a Roman Catholic has with regard to his faith; and every person of candor must acknowledge that they are just and reasonable.

*Well, and how do you show that a person who differs from the Roman Catholic church has reason to fear being led astray, by interpreting the scriptures according to his own opinion and judgment?*

He surely has every reason to fear it, when he considers, that to mistake in opinion is what daily happens to thousands and thousands, in other less difficult matters as well as in religion. Is not this even what he himself must say of all those who, following their own opinion as he does, yet differ from him? Is it not even the nature of man, to be liable to error of judgment? And what privilege can he plead, to be exempt from the common lot of mankind? Is it that he seeks the truth with more candor and sincerity than others do? Such a notion, however he may flatter himself with it, must appear pro-

\* "And I will ask the Father, and he will give you another Paraclete, that he may abide with you forever.

† The Spirit of Truth, whom the world cannot receive, because it seeth him not, nor knoweth him: but you shall know him, because he shall abide with you, and shall be in you.

"I will not leave you orphans."—John, xiv. 16, 17, 18.

"The Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your mind, whatsoever I shall have said to you."—Ibid. 26.

† "The house of God, which is the church of the living God, the pillar and ground of truth."—1 Tim. iii. 15.

sumption and folly in the eyes of others. Moreover by persuading himself that he cannot go astray in his own interpretation of scripture, he assumes to himself that infallibility which he denies to the Roman Catholic church. Besides all this, he has to encounter against the certainty of his opinion, an argument which cannot possibly fail to make the deepest impression on an unbiased person. I mean, that the sense he gives the scripture is contrary to the sense in which it is understood by all the wise and learned men whom the Roman Catholic church comprises within its pale, and contrary to what is acknowledged to have been believed by all christendom at least for several ages. If, after all this, he persists, in saying that he is sure he is right in following his own opinion and judgment, we can only beseech God to give him what Solomon begged of the Almighty for himself, that is, *a docile heart*. But it is sufficiently plain to whoever is open to conviction, that he has no just cause to be assured he does not mistake in his opinion, and of course that he has no reasonable grounds of certainty with regard to his faith.

To sum up all in a word: Faith is of its own nature certain and infallible—opinion is not: whatever persuasion therefore is built on opinion, cannot be faith; hence there can be no true or real faith, but what is grounded on authority; that is, not only the authority of God revealing, (which all sects pretend to,) but also the authority of the church, as the only sure channel through which the sense of revelation is conveyed to us.

*How do you show that the Roman Catholic religion is the only one whose method of instructing is adapted to the nature of man?*

The Roman Catholic religion instructs by the method of authority, and it is sufficiently clear, from what has been said in the answers of the foregoing question: that this is the only method whereby,

First, The ignorant, the dull of apprehension, and those who have not leisure to examine the scriptures, that is to say, the greater part of mankind, can be at all instructed. Whereby,

Secondly, The learned themselves can be so instructed as to remove all fluctuation and doubt from their minds. Whereby,

Thirdly Both learned and ignorant are furnished with



the same motives of belief, and the same foundation for their faith. Whereby,

*Fourthly*, All heresies, schisms, and dissensions about religion are prevented. Whereby,

*Fifthly*, The spirit of peace, of meekness, of humility, of diffidence in ourselves, of submission and obedience, that is to say, the characteristic virtues of a disciple of Christ, are inculcated, and are formed in us; whereby that pride and presumption of the human heart, which as St. Paul says, (2 Cor. x. 5,) *exalteth itself against the knowledge of God*, is beaten down and subdued, and brought into captivity every understanding to the obedience of Christ. Whereby we are guarded against the wildness of imagination, the illusions of self-love, the spirit of party, the bias of education, the influence of prejudice, and so many sources of error and vice. Whereby, in short, that holy, that rational, that amiable religion, which Jesus Christ brought down from heaven as a blessing to mankind, can be constantly maintained. Now as the method of instructing by authority, is that which answers all these heavenly purposes, and leads man to virtue and happiness in a manner conformable to his nature; and as the contrary method, whereby people are desired to shake off authority and judge for themselves, naturally leads to so great evils, and is so ill suited to the state and condition of mankind: it follows that the Roman Catholic religion, which is the only one that instructs by authority, is also the only religion whose method of instructing is adapted to the nature of man.

*But does not this doctrine, which enforces the necessity and the obligation of being guided by church authority, tend to make people the vassals and slaves of churchmen? Are we to hoodwink our reason, and blindly follow whatever the clergy say? Are they not men as well as others, and, as such, are they not liable to error? Might they not pervert their authority to bad purposes, and make us their dupes?*

Objections of this sort, which indeed we but too often hear, proceed only from ignorance, pride, or passion;—they must immediately vanish, if we but calmly listen to the voice of reason. The authority we are obliged to submit to, is not that of any clergyman, speaking or acting from himself; but it is the authority of the entire body of the pastors of the church. Each clergyman, in the discharge of his functions, acts as the church's dep-

*But this body has suspended its rights,*

nty. It is in her name, and by her authority, he instructs and guides the faithful committed to his care. The submission and obedience paid him in this capacity, is paid to the church itself; and in obeying the church, we obey Jesus Christ. The body of pastors is a very numerous assemblage of the best educated men of every civilized nation; attached to different forms of civil government, owing allegiance to a great variety of states, monarchs and republics, having no common interest but that of preserving the testimony of what Christ taught, as they received it from their predecessors in the several regions of the earth. Such a body is a cloud of holy witnesses, for the act which they attest; that is, for the doctrine that has come down from the earliest period in the several countries in which they reside: it is by its very nature, and by the principles of our moral and physical existence, incapable of forming or of maturing a conspiracy to mislead the flock or reduce it to a state of vassalage, and as we have seen, it has been made by Christ himself the teaching tribunal in matters of religion. Can this reasonable obedience (which regards only the concerns of our souls) be called vassalage or slavery to churchmen? Or is it hoodwinking our reason, to submit to what is in fact the authority established by God himself? That clergymen are only men, like others; that as such, they are liable to error: that they might possibly pervert their authority to bad purposes; all this is certainly true. But though they be of themselves individually liable to error, and capable of abusing their authority, we have nothing to fear by giving ourselves up to their guidance, as long as they preach only the doctrine of the entire body of the church, and confine their authority to spiritual matters, for which alone it was given. If, indeed, any clergyman should happen to prove such a traitor to his trust, as to give out a doctrine different from that of the church, (a matter which would immediately spread an alarm,) or if he should be imprudent enough to enforce his authority, which is spiritual, in matters that are merely temporal, every one knows, that in the former case he must, and in the latter he may be disobeyed; because he then ceases to be invested with the authority of the church and of Jesus Christ; and thus we are secured from the danger of being (what the enemies of our religion are so apt to call us) *dupes of the clergy*

However, from all that has been said on the subject, no one can doubt but that, whilst a clergyman goes on in the ordinary course of those functions the church has cut out for him, he is entitled to the respect and obedience due to the minister of the church of Jesus Christ, this quality is never to be overlooked, on account of any frailties of the person; and obedience cannot be refused without overturning the very foundations of faith; hence a disposition of revolt against the clergy, of disobedience to their authority, of aversion and contempt for them, carries with it all the malice and guilt of heresy; for by such a disposition every heresy is already formed in its cause; and from thence each particular heresy flows as a stream from its source.

*How do you show that the Roman Catholic religion is the religion which, of all others, shows best our Saviour's love of mankind, and holds him forth to us in the most amiable light?*

From what has been already said, it plainly appears that the Roman Catholic religion is the only one that represents our divine Redeemer as fulfilling the duties of the best of parents; in procuring us instructions the most proper and most suitable to our nature; in becoming even himself our instructor, and thus performing his lovely promise, *that he would not leave us orphans*; in giving us (besides himself, the invisible guide) a visible one which we cannot mistake, that will guard us against going astray, and that will direct us in that belief which, under pain of being eternally lost, is required of us. Our divine Redeemer, moreover, is held forth to us by the Roman Catholic religion, as providing us with the most precious food for the preservation of our spiritual life; no other, indeed, than his own ever-adorable flesh and blood, which he gives for nourishment of our souls in the sacrament of the altar. Whoever considers this, and has a heart susceptible of the love of his God, though he were not convinced of the truth of the Roman Catholic religion, yet he should naturally wish it was true; as it must be our greatest happiness in this life to have such visible tokens of our Saviour's love, in the secure means of salvation that he has left us; and to be so firmly assured of the ardent desire he has of being forever united with us in heaven, by the ways his love found out to be united with us in the closest manner on earth. Such is the amiable light in which our Saviour is held forth to us

by the Catholic religion; a light in which it is plain the tenets of any other religion will not allow us to view him.

*How do you show that the Roman Catholic church is the only Christian society that can, in a manner plain to the weakest capacity, trace up its origin to Christ and his apostles?*

As the Roman Catholic church is a body of Christians united in faith and communion with the Pope or Bishop of Rome, their visible head: a Roman Catholic, therefore, in order to trace up his church to Christ and his apostles, has nothing more to do, than count back from the present Pope through the catalogue of his predecessors, till he comes to St. Peter, the first Pope and Bishop of Rome, to whom Christ (John, xxi. 15, 16, 17,) committed the care of feeding his lambs and his sheep; that is, his entire flock. In this catalogue of Popes, not one has broken off from the line of succession, but all continuing on in the same communion, governed each in his turn the church he found established before him. Thus the Roman Catholic has a regular chain of head Pastors of his church—a chain, whose links are closely joined, and hang one to the other, from the first to the last: and every one must perceive with what ease a Roman Catholic may, by only following this chain, trace his church to Christ and his apostles.

But if we attempt to trace the origin of any other sect or society of Christians, we find ourselves stopped as soon as we come to the author of that sect, and the time of its forming a separate congregation:—here the chain is broken, the line of succession is cut short: at that time only, and not higher, can the origin of that sect or society of Christians be dated, just in the same manner (to use an example) as the kingdom of Greece, or that of Belgium began only a short time since; the one by its separation from Turkey, the other by declaring itself independent of Holland.—However justifiable their separation may be, they are new states, not a continuation of the former government. Such exactly is the case of every Christian society, except the Roman Catholic church, whose origin reaches up to the apostles, whilst each of the others can go no higher than the time of its separation. And hence it appears plain to the weakest capacity, that it is only the Roman Catholic church which can trace up its origin to Christ and his apostles. There is however this difference between the illustra-

nons adduced and the case of ecclesiastical succession. The people have power in some cases to separate and to create a new temporal government; but they have not a power of separating from the ecclesiastical government established by Christ, nor of substituting any other therefor.

*How do you show that the Roman Catholic church is the only Christian society that has not violated the ninth article of the Creed?*

The ninth article of the Creed is, *I believe the Holy Catholic church, the communion of saints*; by which words we declare, that we hold as an article of our belief, a true church of Christ constantly subsisting on earth, which is holy, which is Catholic, (that is, universal,) and which is that communion wherein the saints are found. Now it is plain, that breaking off from this church, which we thus in the Creed profess to believe, is certainly violating or going against the ninth article of the Creed. But the Roman Catholic church stands totally free from this charge, having, as all the world knows, never broken off from that standing body of Christians, which in all ages has been called the Catholic church; being in fact itself, that very church that has all along subsisted and borne the name of Catholic:—on the contrary, every other society of Christians has broken off from this standing body, has quitted its communion, and formed as its origin a new church and congregation separate from all that was before it. By which it is evident, that every one of these sects, however they may attempt to assign reasons for their separation, have by this very separation violated the ninth article of the Creed.

To render this argument quite short and decisive, we may thus reason with each and every one of these sects:—At the time your church formed a separate communion, either there was a true church of Christ subsisting on earth, or there was not:—If there was, your church, by forming a separate communion, quitted and renounced this true church of Christ:—If you say there was not, then you give the lie to the Creed, inasmuch as you make it propose as the object of our belief, a thing that did not exist.

Thus, without further inquiry, we see at once, that all the different sects of Christians who are separated from the Roman Catholic church, carry on their very face their own condemnation.

*But is it not very uncharitable to believe, that the Roman Catholic church, besides being the only true church, is the only one in which salvation can be obtained?*

It is by no means uncharitable to believe this; no more than it is uncharitable to believe any lawful truth which God has revealed. No Christian can be justly charged with a want of charity, for believing that *many are called, but few are chosen*; that *it is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of heaven*; that *he who will not believe, is already judged*; that *without faith it is impossible to please God*; that *there is but one Faith, one Lord, one Baptism*; that *he who will not hear the church, must be considered as the heathen and the publican*; or, in short, that Christ at the last day shall thus sentence the reprobate: *Go, ye cursed, into eternal fire*. As the firm belief of all these, and the other terrifying truths which frequently occur in holy writ, and which are manifestly damnatory of the great majority of mankind, as well at this day as in all former ages, do not clash with charity; so neither does the doctrine of exclusive salvation. Our Saviour, who was charity itself; his prophets and apostles, who were animated with the same divine spirit, did all respectively deliver these formidable oracles, while their hearts glowed with the tenderest love of the unhappy objects who had fallen under God's displeasure. Turks, Jews, Atheists, and the numberless infidel tribes, may as justly upbraid with a want of charity every denomination of Christians who assent to the Athanasian creed, or who admit the necessity of baptism and divine faith, as our separated brethren upbraid us Roman Catholics, for believing that there is only one true religion revealed by the God of truth, and that the Roman Catholic religion is that true one. If separated Christian communities have, in their own opinion, an indisputable claim to charity while they unhesitatingly pronounce the Roman Catholic religion *damnable and idolatrous*, though professed by the greater part of christendom, it is doubtless because they conceive that such sentiments and language are dictated by truth, and because their conscience bears them testimony that they are sincerely well affected to Roman Catholics and infidels, while they thus, however reluctantly, condemn them. Now Roman Catholics feel warranted to assert their claim to the tenderest charity

upon the very same grounds. To them it appears as undeniable as the very existence of the Godhead, that the religion revealed by him, must be essentially one consistent throughout, and perfectly accordant in all that it prescribes and professes. To assert that God can declare to one body of Christians that certain points are to be believed, and to another that they are not to be believed, is to attribute to him what is incompatible with his very nature: it would authorize the infidelity of the Atheist, who may then triumphantly boast, that he can never be justly condemned for refusing to believe in God who contradicts himself. It is not less incredible, that among the multitude of religions, more than one can be right. But while Roman Catholics, weighing maturely the distinctive qualities of the church established by Jesus Christ, perceive that these qualities exclusively belong to that ancient and widely extended body of Christians in communion with the See of Rome; they at the same time declare, in the face of heaven and earth, that they are strictly bound to love their neighbor, and that every human being, let his religion, his practice, or prejudice be what they may, is that very neighbor whom they are bound to love. They further with equal solemnity declare, that as to live in hatred of any denomination whatsoever of their fellow-creatures, is to live in enmity with God, so to die in such hatred is to forfeit heaven, to die reprobated. Roman Catholics also, while they believe their own religion to be the only true one, are convinced that great numbers are comprised within its pale, who do not adhere to it by any visible bond of communion. All baptized infants; all innocent children of every religious persuasion; and all grown up Christians who have preserved their baptismal innocence, though they make no outward profession of the Catholic faith, are yet claimed as her children by the Roman Catholic church. Neither have we any difficulty in believing, with many individuals of our communion, that there are several in the United States, as well as in other countries, professing other religions, whose uniform integrity of life, whose ardent love of God, and sincere disposition to embrace the truth, if they but knew it, not only open for them the road to salvation, but afford them more solid grounds to expect that blessing, than those Roman Catholics have, who live in con-

stant disobedience to the dictates of their religion and who deny, by their practice, the faith which they profess.

*Are Roman Catholics taught to believe or to assert, that all those of other religions will be damned?*

No, most assuredly they are not. If ignorance, embittered by resentment, has ever given utterance to similar expressions, these are not the language of Roman Catholics as such; which fully appears by the foregoing answer, and is further manifest, from their being taught to believe, that God alone knows who shall be his by faith and good works: that many are not now the people of God, who shall one day be numbered in his inheritance; that many shall come from the east and from the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of Heaven, while the children of that kingdom shall be excluded. Moreover, final perseverance is a most profound secret, absolutely impervious to mortals; it is pent up in the bosom of the Deity. No man, without a special revelation, can ascertain what passes, at the moment of death, between the dying Christian and his God. It is ours earnestly to desire eternal happiness for every fellow-creature; to work out our salvation with fear and trembling; not to be high-minded, nor to judge others, that we ourselves be not judged; but to hope humbly for all, in the infinite mercies of God, through Jesus Christ.

*But, at least, is it not very uncharitable in Roman Catholics, to abjure all manner of communication in religious exercises, with those of every other religion?*

This abjuration, or refusal, so far from being uncharitable, is in their mind enforced by the truest charity. Convinced as Roman Catholics are, and firmly persuaded that there is, and that there can be, no other true religion than their own, they cannot consistently, nor candidly, nor lawfully approve, nor even appear to approve, any other religion, which they certainly should appear to do, were they thus to join in these religious exercises, or to attend places of worship belonging to separated communions. Such temporizing conduct has the aspect of prevarication: it is, in short, betraying the truth of God. In their principles they must abhor it, as calculated to delude their separated brethren into an unfounded, and therefore into a most dangerous and delusive security. Charity here compels them to stand off. Besides, esteeming the gift



of divine faith to be invaluable, inasmuch as, without faith, it is impossible to please God, they cannot innocently expose themselves to the danger of losing it.

*But still, when those of other religions scruple not occasionally to attend at Roman Catholic sermons, and at religious exercises, in Roman Catholic places of worship, would there not be something more brotherly in returning this compliment, than in standing off with such rigor?*

The preceding answer has anticipated a negative to this question; it is now in addition to be observed, that the principles of other religions allow of such communication; the principles of the Roman Catholic religion peremptorily forbid it. Were a set of men, however individually respectable, to assemble of their own authority, as a deliberative body, with a view of reforming what they deem abuses in the constitution; were these men to propose a coalition with the legislative body, whereby they should be entitled to assist at its deliberations, and the members of the legislature be admissible to sit with them in turn, every one is aware of the fate of such a proposal; and every one who is convinced of the essential unity of the church, as well as of its necessary and indefectible identity, in every age, from its first establishment by Christ to the end of the world, must consistently reject, with at least equal aversion, every similar proposal of religious reciprocity.

*Can it then be sinful to listen to the word of God? Is not his word good in all places, and wherever it is preached?*

The pure, unadulterated word of God, is certainly good in itself everywhere; but all is not the word of God which passes under that name; the original Hebrew, Chaldaic, and Greek manuscripts, are no longer in existence: there are a great number of copies indeed, and very many translations; but copies can so far only be the word of God, as they are faithful transcripts of the originals; and translations are that word, no further than they truly express the sense of the original. Now it is undeniable, that numberless spurious copies are in circulation, corrupted by Jews, and ancient eastern heretics; so that, abstracting from the testimony of the church, his authorized guardian of the scriptures, and voucher of their authenticity, there can be no certain assurance that any individual copy or translation is indeed the word of God; a circumstance of such weight in the judgment

of the great St. Augustin, as made him declare, that he would not receive the four gospels, if not induced thereto by the authority of the Catholic church. And if the scriptures so far back as the time of St. Peter, when the living voice of the apostles discriminated for the faithful the pure from the corrupt, could still be wrested by the unlearned and unstable to their own perdition, how much more liable are these scriptures now to misconceptions among the sects, where the authority of that church is rejected, and where the scriptures are presumptuously expounded according to the dictates of private judgment!

When it is also notorious, that various translations have in many places, forced the word of God into such meanings, and into such language, as might best accord with the peculiar tenets of the translators,\* or might best seem to warrant their defection from the Catholic church, it becomes equally notorious, that arbitrary translations of that sort cannot be safely relied on, as the pure word of God.

Even among the English *reformed* translations, some of a later date have altered and superseded others, which in their day were publicly read as the pure word of God; these latter translations having been superseded in turn themselves by others still later. A petition was presented to King James the first by a number of zealous Protestants, wherein they represent, that in the translation of the Psalms, as found in the book of Common Prayer, there were found two hundred deviations from the truth; and the petitioners grounded their objections against this book almost entirely upon the corruptions or mistranslations which they discovered in it, as set forth in a particular treatise entitled *A defence of the minister's reasons for refusal of subscribing*.

Mr. Carlisle, a Protestant writer of that period, abused the English translations, as having *depraved* the sense; *obscured* the truth; *deceived* the ignorant; *distorted* the scriptures; and *preferred* darkness to light; *falsehood* to truth, &c., &c., &c.

The ministers of the Diocess of Lincoln, in their address to the king, charge the English translation with taking from and adding to the text, so as to change or

\* It is a fact, that Luther, Calvin, Zuinglius, Beza, Bucer, etc., etc., etc., assailed and censured, with the utmost asperity, each other's translation of the Bible. See their respective works

obscure the meaning of the Holy Ghost. They further pronounce this same translation *absurd* and *senseless*, on which account they scruple to subscribe to it.

Mr. Broughton, a most decided Protestant, wrote about this time to the lords of the council, in order to procure, through their interference, a new translation, because the one then in use was, according to him, *full of errors*. In his *Advertisement of Corruptions*, he tells the bishops, that their public translation of the scriptures into English *perverts* the text of the Old Testament in eight hundred and forty-eight places. Very many faults of copyists are to be found even in the Vatican and Alexandrian manuscripts of the Bible. In the Greek New Testament alone, Mr. Mills has discovered thirty thousand various readings. But if, instead of translations absolutely rejected by the Catholic church, her Vulgate\* alone were in use among the separated communions: that Vulgate, which she presents us from the faithful pen of her learned and laborious children, and which the most distinguished opposers† of Catholicity have mentioned with respect, it would not yet be lawful for us Roman Catholics to commune in religious matters with separated sects, or to listen to their teachers as our spiritual guides.

*And why?*

Besides the reason heretofore assigned, Roman Catholics cannot discover in these teachers that transmissive spiritual authority, emanating through an unbroken chain of succession, from Christ himself and his apostles; which authority they consider as essentially necessary in every preacher, to constitute him a lawful minister of the word of God. For as a Roman Catholic cannot allow any other society of Christians to be the true church, except that which acknowledges the spiritual pre-eminence of one chief bishop, and holds communion with his See as of indispensable necessity; so, neither can a Roman Catholic conscientiously become a hearer of those, whose

\* St. Jerome undertook and executed a part of the translation at the instance of Pope Damasus. He translated the Old Testament from the Hebrew, and revised the New Testament from the Greek. His labors on this occasion are highly extolled by St. Augustin. Another portion is the Vulgate (or common) copy which was in general use in Italy and other places from the time of the apostles, and carefully revised by St. Jerome.

† Mr. Whitacre, Doctor Dove, Doctor Humphry, Doctor Covel, Molinæus, Pelican, and Beza, respectively allow that the Vulgate is pious and profitable to the church, faithful to the original, preferable to all other Latin translations, etc., etc., etc.

commission to preach or expound the gospel is not manifestly and actually derived from that authority. How shall they preach unless they be sent? Among all the illustrious personages under the old law, none took upon themselves the province of public instruction, but such as were called by God, as Aaron was. The prophet Jeremiah rests his own claim to credit, and the claim of the other prophets, upon this particular circumstance, that God had sent them. He repeats it with reiterated energy in many parts of his prophecy; insisting in other places, as often and with equal force, that the false prophets were not to be credited; because, though they spoke in the name of God, yet that God had not sent them. Our Redeemer, the great teacher of mankind, would be particularly characterized by this quality, as well in the noted oracle of the dying patriarch, who announced the continuance of the sceptre in Judah, until he should come who was to be sent; as in the prophetic prayer of Moses:—Send, O Lord, whom thou wilt send. Also in the words of his precursor:—He whom God hath sent shall speak the words of God. Wherefore Jesus Christ studiously exhibits this distinctive quality, as prominent in his own person:—But I, says he, have a greater testimony than that of John; for the works themselves which I do, give testimony of me, that the Father hath sent me. When about to raise Lazarus from the dead, he clearly insinuates his motive in performing this miracle to be, that the surrounding multitude might believe that the Father had sent him. On another occasion he proves to the Jews, how justly he ought to be called the Son of God, because the Father had sanctified and sent him into the world. He declared, that eternal life consists in knowing the Father, the only true God, and Jesus Christ, whom he had sent. After all which, commissioning his apostles to preach the gospel to the world, he says:—As the Father sent me, I also send you. And in his last discourse on the eve of his death:—Amen, Amen, I say to you, he that receiveth whomsoever I send, receiveth me, and he that receiveth me, receiveth him that sent me. The word apostle signifies, a man sent. But when the chain of transmissive spiritual jurisdiction is broken by a separation from the visible body of pastors united under one visible head, Roman Catholics cannot perceive that

teachers, so separated, are really sent to instruct them: nor can they of course become their hearers. ✓

*Are heavy temporal inconveniences a sufficient excuse for Roman Catholics, when, through fear of incurring them, they yield compliance in this point?*

Such compliance being repugnant to their religious principles, it cannot be fairly required of them, nor lawfully conceded, whatever temporal inconveniences may result from their refusal. Let all those who chance to be involved in such trying circumstances, whether placemen, servants, or dependants, be careful to prove, by their edifying conduct, by their honesty, their fidelity, and their uniform attention to their employer's interest and welfare, that the religion of their preference effectually inculcates every Christian virtue in an eminent degree. No violence will then be offered to their consciences: they will be left at full liberty to adore their God in their own way; they must become respectable and respected in this very act of recusancy.

*"This shall be unto you a straight way, so that fools shall not err therein."*—Isa. xxxv. 8.

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*Prayer of gratitude for faith.*

**M**OST gracious and merciful God, who, of thy pure bounty, hast bestowed on me, in preference to so many others, the precious gift of faith, which is the beginning of salvation: who hast made me, before reason could direct my choice, a member of the one only and true Catholic church, wherein I am secured from error, and guided in the road that leads to eternal bliss: Grant, O my God, that I may never prove so ungrateful as to waver in this faith, or to contradict it by my conduct; but that, till the end of my life, firmly believing what it teaches, and earnestly endeavoring to comply with the duties it lays down, I may merit the eternal reward which thou hast promised to those who persevere to the end in the profession of thy faith and the observance of thy commandments. This grace, O my God, I ardently implore, through the death and passion of my Saviour Jesus Christ, who, with thee and the Holy Ghost, liveth and reigneth one God, world without end. *Amen.*

# ORDINARY OF THE MASS;

## INCLUDING THE PROPER MASS OF THE BLESSED TRINITY

The Priest at the foot of the Altar, beginning, saith:—



**I**N nomine Patris, et Filii,  
et Spiritûs Sancti. *Amen.*

*Ant* Introibo ad altare  
Dei.

*R.* Ad Deum, qui lætificat  
juventutem meam.

*Psalm* xlii.

**J**UDICA me, Deus, et dis-  
cerne causam meam de  
gente non sanctâ: ab hom-  
ine iniquo et doloso erue  
me.

*R.* Quia tu es, Deus, for-  
titudo mea, quare me repu-  
listi? Et quare tristis in-  
cedo, dum affligit me inimi-  
cus?

*P.* Emitte lucem tuam,  
et veritatem tuam: ipsa me  
deduxerunt, et adduxerunt  
in Montem sanctum tuum,  
et in Tabernacula tua.

*R.* Et introibo ad altare  
Dei; ad Deum qui lætificat  
juventutem meam.

*P.* Confitebor tibi in ci-  
tharâ, Deus, Deus meus:  
quare tristis es, anima mea,  
et quare conturbas me?

*R.* Spera in Deo, quoni-  
am adhuc confitebor illi,  
salutare vultûs mei, et Deus  
meus.

*P.* Gloria Patri, et Filio,  
et Spiritui Sancto.

**I**N the name of the Father,  
and of the Son, and of  
the Holy Ghost. *Amen.*

*Anth.* I will go unto the  
altar of God.

*R.* To God who giveth  
joy to my youth.

**J**UDGE me, O God, and  
distinguish my cause  
from the nation that is not  
holy: from the unjust and  
deceitful man deliver me.

*R.* Since thou, O God, art  
my strength, why hast thou  
cast me off? And why do I  
go sorrowful, while the  
enemy afflicteth me?

*P.* Send forth thy light and  
thy truth: they have con-  
ducted me, and brought me  
to thy holy Mount, and into  
thy Tabernacles.

*R.* And I will go unto the  
altar of God; to God who  
giveth joy to my youth.

*P.* I will praise thee on the  
harp, O God, my God: why  
art thou sad, O my soul, and  
why dost thou disquiet me?

*R.* Hope in God, for I will  
still praise him: the salva-  
tion of my countenance, and  
my God.

*P.* Glory be to the Father,  
and to the Son, and to the  
Holy Ghost.

*R.* Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. *Amen.*

*P.* Introibo ad altare Dei.

*R.* Ad Deum qui lætificat juventutem meam.

*P.* Adjutorium nostrum in nomine Domini.

*R.* Qui fecit cælum et terram.

*P.* Confiteor, &c.

*R.* Misereatur tui omnipotens Deus, et, dimissis peccatis tuis, perducatur te ad vitam æternam.

*P.* Amen.

*R.* Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus sanctis, et tibi, Pater, quia peccavi nimis, cogitatione, verbo, et opere, meâ culpâ, meâ culpâ, meâ maximâ culpâ. Ideo precor beatam Mariam semper Virginem, beatum Michaellem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes sanctos, et te, Pater, orare pro me ad Dominum Deum nostrum.

*P.* Misereatur vestri omnipotens Deus, et, dimissis peccatis vestris, perducatur vos ad vitam æternam.

*R.* Amen.

2 Induigentiam, absolu

*R.* As it was in the beginning, is now, and ever shall be, world without end. *Amen.*

*P.* I will go unto the altar of God.

*R.* To God who giveth joy to my youth.

*P.* Our help is in the name of the Lord.

*R.* Who made heaven and earth.

*P.* I confess, &c.

*R.* May Almighty God be merciful to thee, and forgiving thy sins, bring thee to everlasting life.

*P.* Amen.

*R.* I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John Baptist, to the holy Apostles Peter and Paul, to all the saints, and to you, Father, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John Baptist, the holy Apostles Peter and Paul, and all the saints, and you, Father, to pray to our Lord God for me.

*P.* May Almighty God be merciful unto you, and, forgiving you your sins, bring you to life everlasting.

*R.* Amen

*P.* May the Almighty and

*prohem, et remissionem peccatorum nostrorum, tribuat nobis omnipotens et misericors Dominus. R. Amen.*

*P. Deus, tu conversus, vivificabis nos.*

*R. Et plebs tua lætabitur in te.*

*P. Ostende nobis, Domine, misericordiam tuam.*

*R. Et salutare tuum da nobis.*

*P. Domine, exaudi orationem meam.*

*R. Et clamor meus ad te veniat.*

*P. Dominus vobiscum.*

*R. Et cum spiritu tuo.*

When the Priest goes up to the Altar, say:—

**A**UFER à nobis quæsumus, Domine, iniquitates nostras; ut ad Sancta Sanctorum puris mereamur mentibus introire. Per Christum Dominum. *Amen.*

When he bows before the Altar, say:—

**O**RAMUS te, Domine, per merita sanctorum tuorum quorum reliquæ hic sunt, et omnium sanctorum, ut indulgere digneris omnia peccata mea. *Amen.*

Here, at Solemn Masses, the Priest, after blessing the incense and fuming the altar by the sign of the cross, with the following words, "*Mayest thou be blessed by him in whose honor thou shalt be burned,*" turns to the book and reads the Introit:

**B**ENEDICTA sit Sancta Trinitas, atque indivisa Unitas: confitebimur ei, quia fecit nobiscum misericordiam suam. *Ps. Domine. Dominus noster, quàm*

merciful Lord grant us pardon, absolution, and remission of our sins.

*R. Amen.*

*P. Thou, O God, being turned, wilt enliven us.*

*R. And thy people will rejoice in thee.*

*P. Show us, O Lord, thy mercy.*

*R. And grant us thy salvation.*

*P. O Lord, hear my prayer.*

*R. And let my cry come unto thee.*

*P. The Lord be with you.*

*R. And with thy spirit.*

**T**AKE away from us our iniquities, we beseech thee, O Lord, that we may be worthy to enter with pure minds into the Holy of Holies. Through Christ our Lord. *Amen.*

**W**E beseech thee, O Lord, by the merits of thy saints whose relics are here, and of all the saints, that thou wouldst vouchsafe to forgive me all my sins. *Amen.*

**B**LESSED be the Holy Trinity, and undivided Unity: we will praise it, because it hath shown his mercy to us. *Ps. O Lord, our God, how wonderful is*



admirabile est nomen tuum  
in universâ terrâ!

V. Gloria Patri, et Filio,  
et Spiritui Sancto.

thy name over the utmost  
boundaries of the earth!

V. Glory be to the Father  
and to the Son, and to the  
Holy Ghost.

After which is alternately sung or said,

P. Kyrie eleison, R. Kyrie eleison, P. Kyrie eleison  
*Lord, have mercy upon us.*

R. Christe eleison, P. Christe eleison, R. Christe elei-  
son. *Christ, have mercy upon us.*

P. Kyrie eleison, R. Kyrie eleison, P. Kyrie eleison  
*Lord, have mercy upon us.*

GLORIA IN EXCELSIS.\*

GLORIA in excelsis Deo,  
et in terrâ pax homini-  
bus bonæ voluntatis. Lau-  
damus te, benedicimus te,  
adoramus te, glorificamus  
te. Gratias agimus tibi  
propter magnam gloriam  
tuam, Domine Deus, Rex  
cælestis, Deus Pater omni-  
potens. Domine Fili uni-  
genite Jesu Christe. Do-  
mine Deus, Agnus Dei,  
Filius Patris, qui tollis  
peccata mundi, miserere  
nobis. Qui tollis peccata  
mundi, suscipe deprecationem  
nostram. Qui sedes  
ad dexteram Patris, mise-  
rere nobis. Quoniam Tu  
solus sanctus, Tu solus Do-  
minus, Tu solus altissimus,  
Jesu Christe, cum Sancto  
Spiritu, in gloriâ Dei Patris  
*Amen.*

GLORY be to God on  
high, and on earth peace  
to men of good will. We  
praise thee, we bless thee,  
we adore thee, we glorify  
thee. We give thee thanks  
for thy great glory, O Lord  
God, heavenly King, God  
the Father Almighty. O  
Lord Jesus Christ, the only  
begotten Son. O Lord God,  
Lamb of God, Son of the  
Father, who takest away the  
sins of the world, have mer-  
cy on us. Who takest away  
the sins of the world, receive  
our prayers. Who sittest  
at the right hand of the Fa-  
ther, have mercy on us. For  
Thou only art holy, Thou  
only art the Lord, Thou on-  
ly, O Jesus Christ, together  
with the Holy Ghost, art  
most high in the glory of  
God the Father. *Amen.*

Turning towards the people, the Priest says:—

P. Dominus vobiscum.

P. The Lord be with you

R. Et cum spiritu tuo.

R. And with thy spirit.

\* The *Gloria in Excelsis* is omitted in *Masses for the Dead* as also in *Lent Advent*, &c., unless the Mass be of a saint.

COLLECT.—*Omnipotens*. O almighty and everlasting God, who hast granted thy servants, in the confession of the true faith, to acknowledge the glory of an eternal Trinity, and in the power of majesty to adore a Unity; we beseech thee, that by the strength of this faith, we may be defended from all adversity. Through, &c.

\* II. COLL.—*A Cunctis*. Preserve us, O Lord, we beseech thee, from all dangers of body and soul: and by the intercession of glorious and blessed Mary, the ever Virgin Mother of God, of the blessed apostles Peter and Paul, of blessed N., and of all the saints, grant us, in thy mercy, health and peace; that adversities and errors being removed, thy Church may serve thee with a pure and undisturbed devotion

EPISTLE.—*Rom. xi. 33*. O the depth of the riches, of the wisdom, and of the knowledge of God! How incomprehensible are his judgments, and how unsearchable his ways! For who hath known the mind of the Lord? Or who hath been his counsellor? Or who hath first given to him? and recompense shall be made him. For of him, and by him, and in him, are all things. To him be glory for ever. *Amen*.

*R. Deo gratias.*

*R. Thanks be to God.*

GRADUAL.—*Dan. iii*. Blessed art thou, O Lord, who beholdest the deep, and sittest on the cherubim.

V. Blessed art thou, O Lord, in the firmament of heaven, and worthy of praise for ever. *Alleluia, Alleluia.*

V. Benedictus es Domine, Deus patrum nostrorum, et laudabilis in sæcula. *Alleluia.* V. Blessed art thou, O Lord, the God of our fathers, and worthy of praise for ever. *Alleluia.*

*The Prayer MUNDA COR MEUM, before the Gospel.*

CLEANSE my heart and my lips, O Almighty God, who didst cleanse the lips of the Prophet Isaiah with a burning coal; and vouchsafe, through thy gracious mercy, so to purify me, that I may worthily attend to thy holy Gospel. Through Christ our Lord. *Amen*.

May the Lord be in my heart, and on my lips, that I may worthily, and in a becoming manner, attend to his holy Gospel. *Amen*.

\* This Collect, with its corresponding Secret, and P Communion, is said every day as a second Collect, &c., (Doubles and within Octaves excepted,) from Candlemas-Day to Passion-Sunday. and from Trinity-Sunday to the first Sunday of Advent, inclusively

*P.* Dominus vobiscum.

*R.* Et cum spiritu tuo.

*P.* Sequentia (*vel* initium) sancti Evangelii secundum, &c.

*R.* Gloria tibi, Domine.

*P.* The Lord be with you

*R.* And with thy spirit.

*P.* The continuation (*or* beginning) of the holy Gospel according to, &c.

*R.* Glory be to thee, O Lord.

GOSPEL.—*Matt.* xxviii. 18—20. *At that time, Jesus said to his disciples: All power is given to me in heaven and on earth. Go ye, therefore, and teach all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world.*

*R.* Laus tibi, Christe.

*R.* Praise be to thee, O Christ

Then say with the Priest in a low voice:—

**M**AY our sins be blotted out by the words of the Gospel.

#### THE NICENE CREED.

**C**REDO in unum Deum, Patrem omnipotentem, factorem cœli et terræ, visibilia omnium et invisibilia.

Et in unum Dominum Jesum Christum, Filium Dei unigenitum, et ex Patre natum ante omnia sæcula Deum de Deo, lumen de lumine, Deum verum de Deo vero; genitum non factum, consubstantialem Patri, per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem, descendit de cœlis; et incarnatus est de Spiritu Sancto, ex Mariâ Virgine; ET HOMO FACTUS EST.\* Crucifixus etiam pro nobis, sub Pontio Pilato, passus, et sepultus est. Et resurrexit tertiâ

**I** BELIEVE in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only begotten Son of God, and born of the Father before all ages; God of God, Light of Light, true God of true God; begotten, not made; consubstantial to the Father, by whom all things were made. Who for us men, and for our salvation, came down from heaven; and became incarnate by the Holy Ghost, of the Virgin Mary; AND WAS MADE MAN.\* He was crucified also for us, suffered under Pontius Pilate, and was buried. And the third day he rose again, according to the

\* Kneel in reverence of Christ's Incarnation.

dic secundum scripturas ; et ascendit in cœlum ; sedet ad dexteram Patris ; et iterum venturus est cum gloriâ, judicare vivos et mortuos ; cujus regni non erit finis.

Et in Spiritum Sanctum, Dominum et vivificantem, qui ex Patre Filioque procedit ; qui cum Patre et Filio simul adoratur, et conglorificatur ; qui locutus est per Prophetas. Et unam sanctam Catholicam et Apostolicam Ecclesiam. Confiteor unum Baptisma in remissionem peccatorum. Et expecto resurrectionem mortuorum, et vitam venturi sæculi. *Amen.*

*P. Dominus vobiscum.*

*R. Et cum spiritu tuo.*

*P. Oremus.*

scriptures ; and ascended in to heaven, sitteth at the right hand of the Father ; and he is to come again with glory, to judge both the living and the dead ; of whose kingdom there shall be no end.

And in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son ; who, together with the Father and the Son, is adored and glorified ; who spoke by the Prophets. And one holy Catholic and Apostolic Church. I confess one Baptism for the remission of sins. And I expect the resurrection of the dead, and the life of the world to come. *Amen.*

*P. The Lord be with you.*

*R. And with thy spirit*

*P. Let us pray.*

OFFERTORIO.—Blessed be God the Father, and the only begotten Son of God, as likewise the Holy Ghost : for he has shown mercy to us.

#### OBLATION OF THE HOST.

**S**USCIPE, sancte Pater, omnipotens æterne Deus, hanc immaculatam Hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero, pro innumerabilibus peccatis, offensionibus et negligentis meis, et pro omnibus circumstantibus ; sed et pro omnibus fidelibus Christianis, vivis atque defunctis ; ut mihi et illis proficiat ad salutem in vitam æternam. *Amen.*

**A**CCEPT, O holy Father, almighty and eternal God, this unspotted Host, which I, thy unworthy servant, offer unto thee my living and true God, for my innumerable sins, offences, and negligences and for all here present ; as also for all faithful Christians, both living and dead ; that it may avail both me and them unto life everlasting. *Amen.*

When the Priest puts the Wine and Water into the Chalice, he says:

**D**EUS, qui humanæ substantiæ dignitatem mirabiliter condidisti, et mirabilius reformasti; da nobis per hujus Aquæ et Vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostræ fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster; qui tecum vivit et regnat, in unitate Spiritûs Sancti, Deus, per omnia sæcula sæculorum. *Amen.*

**O** GOD, who, in creating human nature, hast wonderfully dignified it, and still more wonderfully reformed it; grant that, by the mystery of this Water and Wine, we may be made partakers of his divine nature, who vouchsafed to become partaker of our human nature, *namely* Jesus Christ our Lord thy Son, who with thee, in the unity of the Holy Ghost, liveth and reigneth, one God, for ever and ever. *Amen.*

#### OBLATION OF THE CHALICE.

**O**FFERIMUS tibi, Domine, Calicem salutaris, tuam deprecantes clementiam, ut in conspectu divinæ Majestatis tuæ, pro nostrâ et totius mundi salute, cum odore suavitatis ascendat. *Amen.*

**W**E offer unto thee, O Lord, the Chalice of salvation, beseeching thy clemency, that it may ascend before thy divine Majesty, as a sweet odor, for our salvation, and for that of the whole world. *Amen.*

When the Priest bows before the Altar,

**I**N spiritu humilitatis, et in animo contrito suscipiamur à te, Domine; et sic fiat sacrificium nostrum in conspectu tuo hodiè, ut placeat tibi, Domine Deus.

**A**CCCEPT us, O Lord, in the spirit of humility and contrition of heart; and grant that the sacrifice we offer this day in thy sight may be pleasing to thee, O Lord God.

When he blesses the Bread and Wine,

**V**ENI, sanctificator, omnipotens æternæ Deus, et benedic hoc sacrificium tuo sancto nomini præparatum.

**C**OME, O almighty and eternal God, the sanctifier, and bless this sacrifice, prepared for the glory of thy holy name.

Here, in solemn Masses, he blesses the Incense, saying:—

**P**ER intercessionem beati Michaelis archangeli

**M**AY the Lord, by the intercession of blessed

stantis à dextris Altari Incensi, et omnium electorum suorum, incensum istud dignetur Dominus benedicere, et in odorem suavitatis accipere. Per Christum Dominum nostrum. *Amen.*

Michael the archangel standing at the right hand of the Altar of Incense, and of all his elect, vouchsafe to bless this incense, and receive it as an odor of sweetness Through Christ our Lord.

At incensing the Bread and Wine, he says:—

**I**NCENSUM istud à te benedictum, ascendat ad te, Domine, et descendat super nos misericordia tua

**M**AY this Incense which thou hast blest, O Lord, ascend to thee, and may thy mercy descend upon us.

At incensing the Altar, he says:—(*Ps. cxl.*)

**D**IRIGATUR, Domine, oratio mea sicut incensum in conspectu tuo: elevatio manuum mearum sacrificium: vespertinum. Pone, Domine, custodiam ori meo, et ostium circumstantiæ labiis meis, ut non declinet cor meum in verba malitiæ, ad excusandas excusationes in peccatis

**L**ET my prayer, O Lord, be directed as incense in thy sight: and the lifting up of my hands as an evening sacrifice. Set a watch, O Lord, before my mouth, and a door round about my lips. Incline not my heart to evil words, to make excuses in sin.

On giving the Censer to the Deacon, he says:—

**M**AY the Lord enkindle within us the fire of his love, and the flame of everlasting charity *Amen.*

Washing his hands, he says:—(*Ps. xxv. 6.*)

**L**AVABO inter innocentes manus meas; et circumdabo altare tuum, Domine.

**I** WILL wash my hands among the innocent; and will compass thy altar, O Lord.

It audiam vocem laudis; et enarrem universa mirabilia tua.

That I may hear the voice of thy praise; and tell all thy wondrous works.

Domine, dilexi decorum domus tuæ, et locum habitationis gloriæ tuæ.

I have loved, O Lord, the beauty of thy house, and the place where thy glory dwelleth.

Ne perdas cum impiis animam meam, et cum viris sanguinum vitam meam.

Take not away my soul with the wicked, nor my life with bloody men.

In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.

Ego autem in innocentia mea ingressus sum: redime me et miserere mei.

Pes meus stetit in directo: in ecclesiis benedicam te, Domine.

Gloria Patri, &c.

Bowing in the middle of the Altar, he says:—

**SUSCIPE**, sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam Passionis, Resurrectionis, et Ascensionis Jesu Christi Domini nostri, et in honorem beatæ Mariæ semper Virginis, et beati Joannis Baptistæ, et sanctorum Apostolorum Petri et Pauli, et istorum, et omnium Sanctorum; ut illis proficiat ad honorem, nobis autem ad salutem; et illi pro nobis intercedere dignentur in cœlis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. *Amen.*

Then turning himself towards the people, he says:—

**ORATE**, Fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum patrem omnipotentem.

*R.* Suscipiat Dominus sacrificium de manibus tuis ad laudem et gloriam nominis sui ad utilitatem quoque nostram, totiusque Ecclesiæ sue sanctæ.

**SECRET.** Sanctify, we beseech thee, O Lord our God, by the invocation of thy holy name, the victim of

In whose hands are iniquities: their right hand is filled with gifts.

But I have walked in my innocence: redeem me and have mercy on me.

My foot hath stood in the direct way: in the churches I will bless thee, O Lord.

Glory be to the Father, &c.

**RECEIVE**, O holy Trinity, this oblation which we make to thee in memory of the Passion, Resurrection, and Ascension of our Lord Jesus Christ, and in honor of the blessed Mary ever a Virgin, of blessed John Baptist, the holy Apostles Peter and Paul, and of all the saints; that it may be available to their honor, and our salvation; and that they may vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through the same Christ our Lord. *Amen.*

**BRETHREN**, pray that my sacrifice and yours may be acceptable to God the Father almighty.

*R.* May the Lord receive the sacrifice from thy hands, to the praise and glory of his own name, and to our benefit, and that of all his holy Church.

this oblation; and by it make us ourselves an eternal offering to thee. Through, &c

\* II SECRET. Graciously hear us, O God our Saviour; that by virtue of this sacrament, thou mayest defend us from all enemies, of both soul and body; grant us grace in this life, and glory in the next

P. Per omnia sæcula sæculorum. R. Amen.

P. Dominus vobiscum.

R. Et cum spiritu tuo.

P. Sursum corda.

R. Habemus ad Dominum.

P. Gratias agamus Domino Deo nostro.

R. Dignum et justum est.

P. World without end  
R. Amen.

P. The Lord be with you.

R. And with thy spirit.

P. Lift up your hearts.

R. We have lifted them up to the Lord.

P. Let us give thanks to the Lord our God.

R. It is meet and just.

THE PREFACE.—On Festivals and other days that have none proper, and in Masses for the Dead.

VERE dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere, Domine sancte, Pater omnipotens, æternæ Deus. † Per Christum Dominum nostrum; per quem majestatem tuam laudant angeli, adorant dominationes, tremunt potestates; cœli cœlorumque virtutes, ac beata seraphim, sociâ exultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas deprecamur, subplici confessione dicentes:

Sanctus, sanctus, sanctus, Dominus Deus Sabaoth. Pleni sunt cœli et terra gloriâ tuâ. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.

IT is truly meet and just. Right and available to salvation, that we should always, and in all places, give thanks to thee, O holy Lord, Father almighty, eternal God. † Thro' Christ our Lord; by whom the angels praise thy majesty, the dominations adore it, the powers tremble before it, the heavens, the heavenly virtues, and blessed seraphim, with common jubilee glorify it. Together with whom we beseech thee, that we may be admitted to join our humble voices, saying:

Holy, holy, holy, Lord God of Hosts. Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

\* This mark refers to the subsequent part of the proper preface.



*On Trinity-Sunday, and every other Sunday in the year that has no proper Preface.*

\* Qui cum unigenito Filio tuo et Spiritu Sancto unus es Deus, unus es Dominus: non in unius singularitate Personæ, sed in unius Trinitate substantiæ. Quod anim de tuâ gloriâ, reve- ante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentiâ discretionis sentimus. Ut in confessione veræ, sempiternæque Deitatis, et in Personis proprietas, et in essentiâ unitas, et in Majestate adoretur æqualitas. Quam laudant angeli atque archangeli, cherubim quoque ac seraphim; qui non cessant clamare quotidie, unâ voce dicentes, Sanctus, &c.

\* Who together with thy only begotten Son and the Holy Ghost, art one God and one Lord: not in a singularity of one Person, but in a Trinité of one substance. For what we believe of thy glory, as thou hast revealed, the same we believe of thy Son, and of the Holy Ghost, without any difference or distinction. So that in the confession of the true and eternal Deity, we adore a distinction in the Persons, an unity in the essence, and an equality in the Majesty. Whom the angels and archangels, the cherubim also and seraphim praise; and cease not daily to cry out with one voice, saying, Holy, &c.

*From Christmas-Day till the Epiphany; on Corpus Christi; and on our Lord's Transfiguration.*

\* Quia per incarnatæ Verbi mysterium, nova mentis nostræ oculis lux tuæ claritatis infulsit; ut dum visibiliter Deum cognoscimus, per hunc in invisibilium amorem rapiamur. † Et ideo cum angelis et archangelis, cum thronis et dominationibus, cumque omni militia cœlestis exercitûs, tymnum gloriæ tuæ canimus, sine fine dicentes, Sanctus, Sanctus, &c.

\* Since by the mystery of the Word made flesh, a new ray of thy glory has appeared to the eyes of our souls; that while we behold God visibly, we may be carried by him to the love of things invisible. † And therefore with the angels and archangels, with the thrones and dominations, and with all the heavenly host, we sing an everlasting hymn to thy glory, saying, Holy, &c.

*On the Epiphany and during its Octave.*

\* Quia cum unigenitus tuus in substantiâ nostræ

\* Because when thy only begotten Son appeared in

† Prefaces thus marked are included in the same manner as this

mortalitatis apparuit, novâ nos immortalitatis suæ luce reparavit. † Et ideò, cum angelis, &c

the substance of our mortal flesh, he repaired us by the new light of his immortality † And therefore, &c

*In Lent, till Passion-Sunday.*

\* Qui corporali jejunio vitia comprimis, mentem elevas, virtutem largiris et præmia. \* Per Christum, &c.

\* Who by his bodily fast extinguishest our vices, elevatest our understanding, bestowest on us virtue and its rewards. \* Through, &c.

*On Passion and Palm-Sundays, Maundy Thursday, and Feasts of the Holy Cross.*

\* Qui salutem humani generis in ligno Crucis constituisti; ut unde mors oriebatur, inde vita resurgeret, et qui in ligno vincebat, in ligno quoque vinceretur. \* Per Christum Dominum nostrum, &c.

\* Who hast appointed the salvation of mankind to be wrought on the wood of the cross; that from whence death came, thence life might arise, and that he who overcame by the tree, might also by the tree be overcome. \* Through, &c.

*From Holy-Saturday till the Ascension.*

VERE dignum et justum est, æquum et salutare, te quidem Domine omni tempore, sed [in hac potissimum nocte *vel* die, *vel*] in hoc gloriosus prædicare, cum Pascha nostrum immolatus est Christus. Ipse enim verus est Agnus, qui abstulit peccata mundi, qui mortem nostram moriendo destruxit, et vitam resurgendo reparavit. † Et ideò, cum angelis, &c.

IT is truly meet and just, right and available to salvation, to praise thee, O Lord, at all times, but chiefly on this [night *or* day, *or* at this time] when Christ our Passover was sacrificed for us. For he is the true Lamb who hath taken away the sins of the world, who by dying has destroyed our death, and by rising again has restored us to life † And therefore, &c.

*From Ascension-Day till Whitsun-Eve.*

\* Per Christum Dominum nostrum. Qui post resurrectionem suam omnibus discipulis suis manifestus apparuit, et ipsis cernentibus est levatus in cælum, ut nos di-

\* Through Christ our Lord. Who, after his resurrection, appeared openly to all his disciples, and in their presence ascended into heaven, to make us par-

vinitatis suæ tribueret esse participes. † Et ideò, &c.

*From Whitsun-Eve till Trinity Sunday; and in Votive Masses of the Holy Gh. &c.*

\* Per Christum Dominum nostrum. Qui ascendens super omnes cœlos, sedensque ad dexteram tuam, promissum Spiritum Sanctum [hodiernâ die] in filios adoptionis effudit. Quapropter profusis gaudiis totus in orbeterarum mundus exultat. Sed et supernæ virtutes atque angelicæ potestates, hymnum gloriæ tuæ concinunt, sine fine dicentes, Sanctus, &c.

*On Festivals of the Blessed Virgin Mary, the Purification excepted, on which is said the Preface of Christmas.*

\* Et te in N. beatæ Mariæ semper Virginis collaudare, benedicere, et prædicare. Quæ et unigenitum tuum Sancti Spiritûs obumbratione concepit, et virginittatis gloriâ permanente, lumen æternum mundo effudit, Jesum Christum Dominum nostrum. \* Per quem, &c.

*On the Festivals of the Apostles.*

**V**ERE dignum et justum est, æquum et salutare, te Domine suppliciter exorare, ut gregem tuum, Pastor æternæ, non deseras, sed per beatos apostolos tuos continuâ protectione custodias. Ut iisdem rectoribus gubernetur, quos operis tui vicarios eidem contulisti præesse pastores. † Et ideò cum angelis, &c.

takers of his divine nature. † And therefore, &c.

\* Through Christ our Lord. Who ascending above all the heavens, and sitting at thy right hand, sent down the promised Holy Spirit [this day] upon the children of adoption. Wherefore the whole world displays its excess of joy. The heavenly virtues also, and all the angelic powers, sing in concert an everlasting hymn to thy glory, saying, Holy, &c.

\* And that we should praise, bless, and glorify thee on the N. of the blessed Mary, ever a Virgin. Who by the overshadowing of the Holy Ghost conceived thy only begotten Son, and the glory of her virginity still remaining, brought forth the eternal light of the world, Jesus Christ our Lord \* By whom, &c.

**I**T is truly meet and just, right and available to salvation, humbly to beseech thee that thou, O Lord, our eternal Shepherd, wouldst not forsake thy flock, but keep it under thy continual protection by thy blessed apostles. That it may be governed by those whom thou hast appointed its vicars and pastors. † And therefore, &c.

## THE CANON OF THE MASS.

**T**E igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus, ac petimus, uti accepta habeas et benedicas hæc dona, hæc munera, hæc sancta sacrificia illibata imprimis quæ tibi offerimus pro Ecclesiâ tuâ sanctâ catholicâ, quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum; unâ cum famulo tuo Papa nostro N. et Antistite nostro N. et Rege nostro N. et omnibus orthodoxis atque catholicæ et apostolicæ fidei cultoribus.

**W**E, therefore, humbly pray and beseech thee, most merciful Father thro' Jesus Christ thy Son our Lord, that thou wouldst vouchsafe to accept and bless these gifts, these presents these holy unspotted sacrifices, which in the first place we offer thee for thy holy catholic Church. to which we vouchsafe to grant peace, as also to preserve, unite, and govern it throughout the world; together with thy servant N. our Pope, N. our Bishop, and N. our President, as also all orthodox believers and professors of the catholic and apostolic faith

## COMMEMORATION OF THE LIVING.

**M**EMENTO, Domine, famulorum famularumque tuarum N. et N.

**B**E mindful, O Lord, of thy servants, men and women, N. and N.

He prays silently for those he intends to pray for.

Et omnium circumstantium, quorum tibi fides cognita est, et nota devotio, pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis, pro se suisque omnibus, pro redemptione animarum suarum, pro spe salutis et incolumitatis suæ, tibi que reddant vota sua æterno Deo, vivo et vero.

And of all here present, whose faith and devotion are known unto thee, for whom we offer, or who offer up to thee this sacrifice of praise for themselves, their families, and friends, for the redemption of their souls, for the health and salvation they hope for, and for which they now pay their vows to thee, the eternal, living, and true God.

Communicantes, et memoriam venerantes, imprimis gloriosæ semper Virginis Mariæ, Genetricis Dei

Communicating with, and honoring in the first place, the memory of the ever-glorious Virgin Mary, Mother

et Domini nostri Jesu Christi; sed et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andree, Jacobi, Joannis, Thomae, Jacobi, Philippi, Bartholomaei, Matthaei, Simonis et Thadaei lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmae et Damiani, et omnium Sanctorum tuorum, quorum meritis precibusque concedas, ut in omnibus protectionis tuae muniamur auxilio. Per eundem Christum Dominum nostrum. *Amen.*

Spreading his Hands over the Oblation, he says:—

**H**ANC igitur oblationem servitutis nostrae sed et cunctae familiae tuae, quaesumus, Domine, ut placatus accipies; diesque nostros in tua pace disponas, atque ab aeterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. *Amen.*

Quam oblationem tu Deus, in omnibus, quaesumus, benedictam, adscriptam, ratam, rationabilem, acceptabilemque facere digneris; ut nobis Corpus et Sanguis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

Qui pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas, et elevatis oculis in caelum, ad te Deum Patrem suum omnipotentem. tibi gratias

of our Lord and God Jesus Christ; as also of the blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy Saints, through whose merits and prayers grant that we may be always defended by the help of thy protection. Through the same Christ our Lord. *Amen.*

**W**E therefore beseech thee, O Lord, graciously to accept this oblation of our servitude, as also of thy whole family; and to dispose our days in thy peace, preserve us from eternal damnation, and rank us in the number of thine elect. Through Christ our Lord. *Amen.*

Which oblation do thou, O God, vouchsafe, in all respects, to bless, approve, ratify, and accept; that it may be made for us the body and blood of thy most beloved Son Jesus Christ our Lord.

Who the day before he suffered, took bread into his holy and venerable hands, and with his eyes lifted up towards heaven, giving thanks to thee Almighty God, his

agens, benedixit, fregit, deditque discipulis suis, dicens: Accipite et manducate ex hoc omnes, Hoc est ENIM CORPUS MEUM.

After pronouncing the words of Consecration, the Priest, kneeling, adores and elevates the sacred Host.

**S**IMILI modo, postquam cœnatum est, accipiens et hanc præclarum calicem in sanctas ac venerabiles manus suas, item tibi gratias agens, benedixit, deditque discipulis suis, dicens: Accipite et bibite ex eo omnes, Hoc est ENIM CALIX SANGUINIS MEI NOVI ET ÆTERNI TESTAMENTI, MYSTERIUM FIDEI: QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM.

Hæc quotiescumque feceritis, in mei memoriam facietis.

Here also kneeling, he adores and elevates the Chalice.

**U**NDE et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatæ passionis, necnon et ab inferis resurrectionis, sed et in cœlos gloriosæ ascensionis, offerimus præclaræ Majestati tuæ, de tuis donis ac datis, Hostiam puram, Hostiam sanctam, Hostiam immaculatam, panem sanctum vitæ æternæ, et calicem salutis perpetuæ.

Supra quæ propitio ac sereno vultu respicere digneris, et accepta habere, sicuti accepta habere dig-

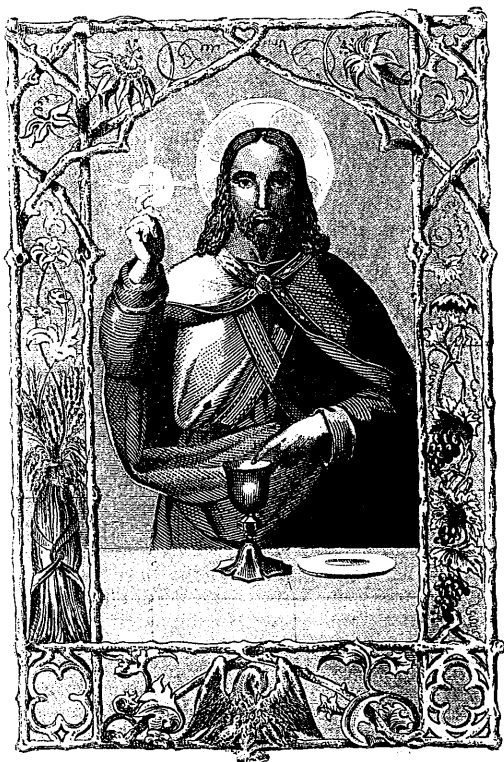
Father, he blessed it, brake it, and gave it to his disciples, saying: Take and eat ye all of this, For THIS IS MY BODY.

**I**N like manner, after he had supped, taking also this excellent chalice into his holy and venerable hands, giving thee also thanks, he blessed, and gave it to his disciples, saying: Take and drink ye all of this, For THIS IS THE CHALICE OF MY BLOOD OF THE NEW AND ETERNAL TESTAMENT, THE MYSTERY OF FAITH: WHICH SHALL BE SHED FOR YOU, AND FOR MANY, TO THE REMISSION OF SINS.

As often as ye do these things, ye shall do them in remembrance of me.

**W**HEREFORE, O Lord, we thy servants, as also thy holy people, calling to mind the blessed passion of the same Christ thy Son our Lord, his resurrection from the dead, and admirable ascension into heaven, offer unto thy most excellent Majesty, of thy gifts bestowed upon us, a pure Host, a holy Host, an unspotted Host, the holy bread of eternal life, and chalice of everlasting salvation.

Upon which vouchsafe to look, with a propitious and serene countenance, and to accept them, as thou ver-



IF ANY MAN EAT OF THIS BREAD  
HE SHALL LIVE FOR EVER

*John, 17, 5.*

agens, benedixit, fregit, deditque discipulis suis, dicens: Accipite et manducate ex hoc omnes, Hoc est ENIM CORPUS MEUM.

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**I**N like manner, after he had sapped, taking also this excellent chalice into his holy and venerable hands, giving thee also thanks, he blessed, and gave it to his disciples, saying: Take and drink ye all of this, For this is the chalice of my blood of the new and eternal testament, the mystery of faith: which shall be shed for you, and for many, to the remission of sins.

As often as ye do these things, ye shall do them in remembrance of me.

**W**HEREFORE, O Lord, we thy servants, as also thy holy people, calling to mind the blessed passion of the same Christ thy Son our Lord, his resurrection from the dead, and admirable ascension into heaven, offer unto thy most excellent Majesty, of thy gifts bestowed upon us, a pure Host, a holy Host, an unspotted Host, the holy bread of eternal life, and chalice of everlasting salvation.

Upon which vouchsafe to look, with a propitious and serene countenance, and to accept them, as thou ver-





THE GOSPEL OF THE LORD  
BY THE APOSTLE PAUL



natus es munera pueri tui  
justi Abel, et sacrificium  
Patriarchæ nostri Abrahæ,  
et quod tibi obtulit sum-  
mus sacerdos tuus Melchi-  
sedech, sanctum sacrifi-  
cium, immaculatam Hos-  
tiam.

Supplices te rogamus,  
omnipotens Deus, jube hæc  
præferri per manus sancti  
angeli tui in sublime altare  
tuum, in conspectu divinæ  
Majestatis tuæ, ut quotquot  
ex hac altaris participatione  
sacro-sanctum Filii tui cor-  
pus et sanguinem sumipse-  
rimus, omni benedictione  
cœlesti et gratiâ repleamur.  
Per eundem Christum Do-  
minum nostrum. *Amen.*

graciously pleased to accept  
the gifts of thy just servant  
Abel, and the sacrifice of  
our Patriarch Abraham and  
that which thy high priest  
Melchisedech offered to  
thee, a holy sacrifice and  
unspotted victim.

We most humbly beseech  
thee, almighty God, to com-  
mand these things to be car-  
ried by the hands of thy holy  
angels to thy altar on high,  
in the sight of thy divine Maj-  
esty, that as many as shall  
partake of the most sacred  
body and blood of thy Son at  
this altar, may be filled with  
every heavenly grace and  
blessing. Through the same  
Christ our Lord. *Amen*

#### COMMEMORATION OF THE DEAD.

**M**EMENTO etiam, Do-  
mine, famulorum fa-  
mularumque tuarum N. et  
N. qui nos præcesserunt  
cum signo Fidei, et dor-  
miunt in somno pacis.

Here particular mention is silently made of such of the Dead as are  
to be prayed for.

Ipsis, Domine, et omnibus  
in Christo quiescentibus, lo-  
cum refrigerii, lucis et pacis,  
ut indulgeas deprecamur:  
per eundem Christum Do-  
minum nostrum. *Amen.*

**B**E mindful, O Lord, of  
thy servants N. and  
N. who are gone before  
us with the sign of Faith,  
and rest in the sleep of  
peace.

To these, O Lord and  
to all that sleep in Christ,  
grant, we beseech thee, a  
place of refreshment, light,  
and peace: thro' the same  
Christ our Lord *Amen*

Here, striking his Breast, the Priest says:—

**N**OBIS quoque peccato-  
ribus famulis tuis, de  
multitudine miserationum  
tuaram sperantibus, partem  
aliquam et societatem do-  
nare digneris, cum tuis sanc-

**A**LSO to us sinners, thy  
servants, confiding in  
the multitude of thy mercies,  
vouchsafe to grant some part  
and fellowship with thy holy  
apostles and martyrs: with

tis apostolis et martyribus, cum Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia, et omnibus sanctis tuis; intra quorum nos consortium, non æstimator meriti, sed veniæ quæsumus largitor admitte. Per Christum Dominum nostrum.

Per quem hæc omnia, Domine, semper bona creas, sanctificas, vivificas, benedicis, et præstas nobis. Per ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipotenti, in unitate Spiritus Sancti, omnis honor et gloria.

*P.* Per omnia sæcula sæculorum. *R.* Amen.

*Oremus.*

**P**RÆCEPTIS salutari-  
bus moniti, et divinâ  
institutione formati, aude-  
mus dicere :

Pater noster, qui es in cælis, sanctificetur nomen tuum; adveniat regnum tuum; fiat voluntas tua sicut in cælo, et in terrâ; panem nostrum quotidianum da nobis hodiè; et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris; et ne nos inducas in tentationem.

*R.* Sed libera nos à malo.

*P.* Amen.

Libera nos, quæsumus, Domine, ab omnibus malis, præteritis, præsentibus, et futuris; et intercedente bea-

John, Stephen, Matthias Barnabas, Ignatius, Alexander, Marcelline, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecily, Anastasia, and with all thy saints; into whose company we beseech thee to admit us, not in consideration of our merit, but of thy own gratuitous pardon. Through Christ our Lord.

By whom, O Lord, thou dost always create, sanctify, quicken, bless, and give us all these good things. By him, and with him, and in him, is to thee. God the Father almighty, in the unity of the Holy Ghost, all honor and glory.

*P.* For ever and ever.

*R.* Amen.

*Let us pray*

**I**NSTRUCTED by thy  
saving precepts, and fol-  
lowing thy divine direc-  
tions, we presume to say :

Our Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation

*R.* But deliver us from evil

*P.* Amen.

Deliver us, we beseech thee, O Lord, from all evils, past, present, and to come and by the intercession of

tæ gloriosæ semper Virgine  
 Do. Genitrice Mariâ, cum  
 beatis apostolis tuis Petro  
 et Paulo, atque Andreâ, et  
 omnibus sanctis, da propi-  
 tius pacem in diebus nos-  
 tris, ut ope misericordiæ  
 tuæ adjuti, et à peccato  
 simus semper liberi, et ab  
 omni perturbatione securi.  
 Per eundem Dominum nos-  
 trum Jesum Christum Fili-  
 um tuum, qui tecum vivit et  
 regnat, in unitate Spiritûs  
 Sancti, Deus.

*P.* Per omnia sæcula sæ-  
 culorum. *R. Amen.*

*P.* Pax Domini sit sem-  
 per vobiscum.

*R.* Et cum spiritu tuo.

Breaking the Host, he puts a particle thereof into the Chalice, saying:

**M**AY this mixture and consecration of the body and  
 blood of our Lord Jesus Christ, be to us that receive  
 it effectual to eternal life. *Amen.*

Then bowing and striking his Breast, he says:—

**A**GNUS Dei, qui tollis  
 peccata mundi, \* mise-  
 rere nobis.

Agnus Dei, qui tollis pec-  
 cata mundi, \* miserere no-  
 bis.

Agnus Dei, qui tollis pec-  
 cata mundi, \* dona nobis  
 pacem.

*In Masses for the Dead, he says twice, \* Give them rest: and lastly, \* Give them eternal rest.*

The following Prayer is then also omitted.

**D**OMINE Jesu Christe,  
 qui dixisti apostolis  
 tuis, Pacem relinquo vobis,  
 pacem meam do vobis, ne  
 respicias peccata mea sed  
 fidei Ecclesiæ træ; am-

the blessed and ever-glori-  
 ous Virgin Mary Mother of  
 God, and of the holy apos-  
 tles Peter and Paul, and of  
 Andrew, and of all the saints  
 mercifully grant peace in  
 our days, that through the  
 assistance of thy mercy, we  
 may be always free from  
 sin, and secure from all dis-  
 turbance. Thro' the same  
 Jesus Christ, thy Son our  
 Lord, who, with thee and  
 the Holy Ghost, liveth and  
 reigneth, God.

*P.* World without end.

*R. Amen.*

*P.* The peace of the Lord  
 be always with you.

*R.* And with thy spirit.

**L**AMB of God, who takest  
 away the sins of the  
 world, \* have mercy on us:

Lamb of God, who takest  
 away the sins of the world,  
 \* have mercy on us.

Lamb of God, who takest  
 away the sins of the world  
 \* give us peace.

**L**ORD Jesus Christ, who  
 saidst to thy apostles,  
 I leave you peace, I give  
 you my peace, regard not  
 my sins, but the faith of  
 thy church; and grant her

que secundum voluntatem tuam pacificare et coadunare digneris; qui vivis et regnas, Deus, per omnia sæcula sæculorum. *Amen.*

Domine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, co-operante Spiritu Sancto, per mortem tuam mundum vivificasti, libera me per hoc sacro-sanctum corpus et sanguinem tuum ab omnibus iniquitatibus meis, et universis malis; et fac me tuis semper inhærere mandatis, et à té nunquam separari permittas; qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas Deus in sæcula sæculorum. *Amen.*

Perceptio corporis tui, Domine Jesu Christe, quod ego indignus sumere præsumo, non mihi proveniat in judicium et condemnationem; sed pro tuâ pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam; qui vivis et regnas cum Deo Patre in unitate Spiritûs Sancti Deus, per omnia sæcula sæculorum. *Amen.*

Taking the Host in His Hands, he says:—

**P**ANEM cœlestem accipiam, et nomen Domini invocabo.

Striking his Breast with humility

**D**OMINE, non sum dignus ut intres sub tectum meum; sed tantum dic verbo, et sanabitur anima mea.

that peace and unity which is agreeable to thy will; who livest and reignest for ever and ever. *Amen.*

Lord Jesus Christ, Son of the living God, who, according to the will of thy Father, hast by thy death, through the co-operation of the Holy Ghost, given life to the world, deliver me by this thy most sacred body and blood from all my iniquities, and from all evils; and make me always adhere to thy commandments, and never suffer me to be separated from thee; who livest and reignest with God the Father, &c. *Amen.*

Let not the participation of thy body, O Lord Jesus Christ, which I, though unworthy, presume to receive, turn to my judgment and condemnation; but, through thy mercy, may it be a safeguard and remedy, both to soul and body; who with God the Father, in the unity of the Holy Ghost, livest and reignest God, for ever and ever. *Amen.*

**I** WILL take the bread of heaven, and call upon the name of our Lord.

and devotion, he says thrice:—

**L**ORD, I am not worthy that thou shouldst enter under my roof; say but the word, and my soul shall be healed.

Receiving reverently both parts of the Host, he says :—

**C**ORPUS Domini nostri  
Jesu Christi custodiat  
animam meam in vitam æ-  
ternam. *Amen.*

**M**AY the body of our  
Lord Jesus Christ pre-  
serve my soul to life ever-  
lasting. *Amen.*

Taking the Chalice, he says :—

**Q**UID retribuam Domino  
pro omnibus quæ re-  
tribuit mihi ! Calicem salu-  
taris accipiam, et nomen  
Domini invocabo. Lau-  
dans, invocabo Dominum,  
et ab inimicis meis salvus  
ero.

**W**HAT return shall I  
make the Lord for all  
he has given to me ? I will  
take the Chalice of salva-  
tion, and call upon the name  
of the Lord. Praising, I will  
call upon the Lord, and shall  
be saved from my enemies.

Receiving the Blood of our Saviour, he says :—

**S**ANGUIS Domini nostri  
Jesu Christi custodiat  
animam meam in vitam æ-  
ternam. *Amen.*

**M**AY the blood of our  
Lord Jesus Christ pre-  
serve my soul to everlasting  
life. *Amen.*

Taking the first Ablution, he says :—

**Q**UOD ore sumpsimus,  
Domine, purâ mente  
capiamus, ut de munere  
temporali fiat nobis reme-  
dium sempiternum.

**G**RANT, O Lord, that what  
we have taken with our  
mouth, we may receive with  
a pure mind, that of a tem-  
poral gift it may become to  
us an eternal remedy.

Taking the second Ablution, he says :—

**C**ORPUS tuum, Domine,  
quod sumpsi, et san-  
guis quem potavi, adhæreat  
visceribus meis ; et præsta  
ut in me non remaneat sce-  
lerum macula, quem purâ  
et sanctâ refecerunt sacra-  
mentâ : qui vivis et regnas  
in sæcula sæculorum. *Amen.*

**M**AY thy Body, O Lord,  
which I have received,  
and thy Blood which I have  
drunk, cleave to my bowels ;  
and grant that no stain of sin  
may remain in me, who have  
been fed with his pure and  
holy sacrament. Who livest  
and reignest, &c. *Amen.*

**COMM.** We bless the God of heaven, and we will  
praise him in the sight of all the living : because he hath  
shown us his mercy.

*P.* Dominus vobiscum

*P.* The Lord be with you.

*R.* Et cum spiritu tuo.

*R.* And with thy spirit.

*P.* Oremus.

*P.* Let us pray.

**P. COMM.**—*Proficiat.* May the receiving of this sacra-

ment, O Lord our God, avail us to the salvation of body and soul, together with the confession of an everlasting Holy Trinity, and of the undivided Unity thereof. Through, &c.

\* II. P. COMM.—*Mundet.* May the oblation of this divine sacrament, we beseech thee, O Lord, both cleanse and defend us; and by the intercession of the blessed Mary, the Virgin Mother of God, of the blessed apostles Peter and Paul, of blessed N., and of all the saints, free us from all sin, and deliver us from all adversity.

*After the P. COMM. is added the Prayer, ET FAMULOS.*

**D**EFEND, also, O Lord, from all adversity thy servant N. our Pope, N. our Bishop, N. our President, together with the people and army committed to his care: grant peace in our days, and banish all wickedness from thy Church. Through, &c.

P. Dominus vobiscum.

R. Et cum spiritu tuo.

P. Ite missa est, *vel*, Benedicamus Domino.

R. Deo gratias.

P. The Lord be with you.

R. And with thy spirit.

P. Go, you are dismissed,  
*or*, Let us bless the Lord.

R. Thanks be to God.

*In Masses for the Dead.*

P. Requiescant in pace.

R. Amen.

P. May they rest in peace

R. Amen.

Bowing before the Altar, the Priest says:—

**P**LACEAT tibi, sancta Trinitas, obsequium servitutis meæ; et præsta, ut sacrificium quod oculis tuæ Majestatis indignus obtuli, tibi sit acceptabile, mihi que et omnibus pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.

Turning towards the people, he gives them his Blessing, saying:—

**B**ENEDICAT vos, omnipotens Deus, ✠ Pater, et Filius, et Spiritus Sanctus.

P. Dominus vobiscum.

R. Et cum spiritu tuo.

P. Initium sancti Evangelii secundum Joannem.

**L**ET the performance of my homage be pleasing to thee, O holy Trinity; and grant that the sacrifice which I, though unworthy, have offered up in the sight of thy Majesty, may be acceptable to thee, and through thy mercy be a propitiation for me, and all those for whom it has been offered. Through, &c.

**M**AY almighty God, ✠ the Father, Son, and Holy Ghost, bless you. R. Amen.

P. Our Lord be with you.

R. And with thy spirit.

P. The beginning of the Gospel according to St. John



*R. Gloria tibi, Domine*

**I**N principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil, quod factum est. In ipso vita erat, et vita erat lux hominum; et lux in tenebris lucet, et tenebræ cam non comprehenderunt.

Fuit homo missus à Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux; sed ut testimonium perhiberet de lumine. Erat lux vera, quæ illuminat omnem hominem venientem in hunc mundum.

In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri; his qui credunt in nomine ejus, qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. Et VERBUM CARO FACTUM EST, et habitavit in nobis; et vidimus gloriam ejus, gloriam quasi unigeniti à Patre, plenum gratiæ et veritatis.

*R. Deo gratias.*

*R. Glory be to thee, O Lord.*

**I**N the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was made nothing that was made. In him was life, and the life was the light of men; and the light shineth in darkness, and the darkness did not comprehend it.

There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light which enlighteneth every man that cometh into this world.

He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to be made the sons of God; to them that believe in his name, who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And THE WORD WAS MADE FLESH, and dwelt among us; and we saw his glory, as it were the glory of the only begotten of the Father, full of grace and truth.

*R. Thanks be to God.*

## ON NOVENAS.

By a Novena, is meant a devotion of nine days in honour of some mystery of our Redemption, to obtain a particular request; or in honour of the Blessed Virgin, or any of the Saints; to beg their intercession in obtaining a favour from God. It may be made of any prayer according to each person's devotion, and is certainly a holy practice, which has often been found successful in obtaining favours from God. Those who perform it with the conditions necessary for prayer; in particular, with a lively hope of having their request granted, and perfect resignation, should it be refused, may be assured that Christ, who has said, *ask and you shall receive*, will grant them some grace or blessing as the fruit of their prayer, though in his infinite wisdom and mercy, he may refuse the particular favour which they implore. "If," says St. Augustine, "he seems deaf to their cries, it is only to grant their main desire, by doing what is more expedient for them." God alone knows what is good for us: how often is the refusal of our requests a far greater favour than would be the grant of them!

### *A NOVENA in Honour of the Name of JESUS.*

OH! merciful Jesus, who didst in thy early infancy commence thy office of Saviour, by shedding thy precious blood, and assuming for us that name which is above all names; we thank thee for such early proofs of thy infinite love; we venerate thy sacred name, in union with the profound respect of the angel who first announced it to the earth, and unite our affections to the sentiments of tender devotion which the adorable name of Jesus has in all ages enkindled in the hearts of thy servants. Animated with a firm faith in thy unerring word, and penetrated with confidence in thy mercy, we now most humbly remind thee of the promise thou hast made, that when two or three should assemble in thy name, thou thyself wouldst be in the midst of them. Come, then, into the midst of us, most amiable Jesus. for it is in thy sacred name we are here assembled. Come into our hearts, that thy holy Spirit may pray in and by us, and mercifully grant us, through that adorable name, which is the joy of heaven, the terror of hell, the consolation of the afflicted, and the solid ground of our unlimited confidence, all the petitions we make in this Novena.

Oh! blessed Mother of our Redeemer! who didst participate so sensibly in the sufferings of thy dear Son when he shed his

sacred blood, and assumed for us the name of Jesus; obtain for us, through that adorable name, the favours we petition in this Novena. Beg also, that the most ardent love may imprint on our hearts that sacred name, that it may be always in our minds, and frequently on our lips; that it may be our defence in temptations, and our refuge in danger, during our lives, and our consolation and support in the hour of death. *Amen.*

[*To this may be added the Litany of Jesus, p. 284.*]

### *A* NOVENA to the SACRED HEART

O SACRED and adorable Heart of Jesus! Furnace of Eternal charity. Ocean of infinite mercy! Consolation of the afflicted! Refuge of sinners! and Hope of the whole world! I most fervently adore thee, and unite my heart, my affections, and supplications, to the perpetual homage thou thyself renderest to the Divinity on our altars. Most amiable Heart! which hast loved us with an eternal love, supply thyself for my insensibility, and receive my desire at least of loving thee with all the ardour and sincerity thou so justly meritest. But remember, O adorable Heart! that thou hast not disclosed thyself to us only as an object of our adorations; thou desirest much more to engage our love, and to become the ground and motive of our tender confidence. For this end, thou wert pierced through with a lance on the cross; and for the same purpose thou remainest a daily victim of thy own love on our altars. O infinitely compassionate Heart of Jesus! which was overwhelmed with sorrow in the Garden of Olives, at the view of our spiritual and corporal miseries, I recur to thee now with all the confidence thou desirest I should repose in the extent of thy power and the riches of thy mercy. Convinced that those things which are impossible to human means are infinitely easy to thee, and relying with an humble, steadfast faith on the sacred words of Truth itself, that whatever we ask the Father in the name of Jesus should be granted, I now most humbly implore in that adorable name, in virtue of that promise, and through the abundant mercies of the sacred Heart of Jesus, the particular favour I petition for in this Novena. (*Specify it.*)

O blessed St. Gertrude! and all ye glorious servants of Christ! who while on earth were particularly devoted to the sacred Heart of Jesus, join your prayers with mine, and implore from the divine Object of all your devotion the grant of the petition which I now make, and especially offer up through thy intercession. Beg likewise, from this adorable Heart, which has dominion over all

hearts, and could in a moment change the most obdurate, to have compassion on those who are in the dreadful state of mortal sin, and to open to us all the treasures of its mercy at the hour of our death. *Amen.*

### *A NOVENA to the BLESSED VIRGIN.*

O MOST Holy Virgin! who wert chosen by the adorable Trinity from all eternity to be the most pure Mother of Jesus, permit me, thy humble and devoted client, to remind thee of the joy thou didst receive in the instant of the most sacred incarnation of our divine Lord, and during the nine months thou didst carry him in thy chaste womb. I wish most sincerely that I could renew, or even increase that joy, by the fervour of my prayers. O tender Mother of the afflicted! grant me, under my present necessities, that peculiar protection thou hast promised to those who devoutly commemorate this ineffable joy. Relying on the infinite mercies of thy Divine Son; trusting in that promise which he has made, that those who ask should receive; and penetrated with confidence in thy powerful prayers; I most humbly entreat thee to intercede for me, and to obtain for me the favours which I petition for in this Novena, if it be the holy will of God to grant them; and if not, to ask for me whatever graces I most stand in need of. (*Here specify your requests.*)

I desire by this Novena, which I now offer in thy honour, to prove the lively confidence I have in thy intercession. Accept it, I beseech thee, in honour of that supernatural love and joy with which thy sacred heart was replenished during the abode of thy dear Son in thy womb; in veneration of which, I offer thee the sentiments of my heart, and these nine *Hail Maries*.

Repeat the *Hail Maries* nine times, and then say the following

### *Prayer.*

O MOTHER of God! accept these salutations, in union with the respect and veneration with which the Angel Gabriel first hailed thee full of grace. I wish most sincerely, that they may become so many gems in the crown of thy occidental glory, which will increase in brightness to the end of the world. I beseech thee, O Comfortress of the afflicted! by the joy thou didst receive in the nine months of thy pregnancy, to obtain for me the grant of the favours which I have now implored through thy powerful intercession. For this end, I offer thee all the good works which have ever been performed in thy honour. I most humbly entreat

thee, for the love of the amiable heart of Jesus, with which thine was ever so inflamed, to hear my humble prayers, and to obtain my requests.

### A NOVENA to ST. JOSEPH.

O GLORIOUS descendant of the Kings of Juda ! inheritor of the virtues of all the Patriarchs ! just and happy St. Joseph ! listen to my prayer. Thou art my glorious protector, and shalt ever be, after Jesus and Mary, the object of my most profound veneration and tender confidence. Thou art the most hidden, though the greatest saint, and art peculiarly the patron of those who serve God with the greatest purity and fervour. In union with all those who have ever been most devoted to thee, I now dedicate myself to thy service ; beseeching thee, for the sake of Jesus Christ, who vouchsafed to love and obey thee as a son, to become a father to me ; and to obtain for me the filial respect, confidence, and love of a child towards thee. O powerful advocate of all Christians ! whose intercession, as St. Teresa assures us, has never been found to fail, deign to intercede for me now, and to implore for me the particular intention of this Novena. (*Specify it.*)

Present me, O great Saint, to the adorable Trinity, with whom thou hadst so glorious and so intimate a correspondence. Obtain that I may never efface by sin the sacred image according to the likeness of which I was created. Beg for me, that my divine Redeemer would enkindle in my heart, and in all hearts, the fire of his love, and infuse therein the virtue of his adorable infancy, his purity, simplicity, obedience, and humility. Obtain for me likewise a lively devotion to thy Virgin Spouse, and protect me so powerfully in life and death, that I may have the happiness of dying as thou didst, in the friendship of my Creator, and under the immediate protection of the Mother of God.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Holy Trinity, one God, have mercy on us.

Holy Mary, Spouse of St. Joseph, *Pray for us.*

St. Joseph, confirmed in grace, *Pray for us.*

St. Joseph, Guardian of the Word Incarnate,

St. Joseph, Favourite of the King of Heaven,

St. Joseph, ruler of the family of Jesus,

St. Joseph, Spouse of the ever-blessed Virgin,

St. Joseph, nursing father to the Son of God,

} *Pray for us*

St. Joseph, example of humility and obedience,  
 St. Joseph, mirror of silence and resignation,  
 St. Joseph, patron of innocence and youth,  
 St. Joseph, exiled with Christ into Egypt,  
 St. Joseph, intercessor for the afflicted,  
 St. Joseph, advocate of the humble,  
 St. Joseph, model of every virtue,  
 St. Joseph, honoured among men,  
 St. Joseph, union of all Christian perfections,  
 Lamb of God, &c.

*Pray for us.*

V. Pray for us, O holy St. Joseph.

R. That we may be made worthy of the promises of Christ . . .

*Let us pray.*

ASSIST us, O Lord! we beseech thee, by the merits of the Spouse of thy most holy Mother, that what our unworthiness cannot obtain, may be given us by his intercession with thee: who livest and reignest with God the Father in the unity of the Holy Ghost, world without end. *Amen.*



## THE OFFICE OF THE BLESSED VIRGIN MARY

*At Matins*

V. Now let my lips sing and display,  
 R The blessed Virgin's praise this day  
 V. O Lady, to my help intend:  
 R. Me strongly from my foes defend.  
 Glory be to the Father, &c.

*The Hymn.*

Hail Lady of the world,  
 Of Heaven bright Queen  
 Hail Virgin of virgins,  
 Star early seen.  
 Hail full of all grace,  
 Clear light divine;  
 Lady to succour us,  
 With speed incline.

God, from eternity,  
 Before all other,  
 Of the world thee ordain'd  
 To be the Mother.  
 By which he created  
 The Heavens, sea, land:  
 His fair spouse he chose,  
 Free from sin's band.  
 V God hath elected and pre-elected her.  
 R. He hath made her dwell in his tabernacle.

*Let us pray.*

O HOLY Mary, Mother of our Lord Jesus Christ, queen of  
 heaven, and lady of the world, who neither forsakest nor despis-  
 est any, behold me mercifully with the eye of pity, and obtain  
 for me, of thy beloved Son, pardon for all my sins: that I, who,  
 with devout affection, do now celebrate thy holy conception, may,  
 hereafter, enjoy the reward of eternal bliss; through the grace  
 and mercy of our Lord Jesus Christ, whom thou, a virgin, didst  
 bring forth: who, with the Father and the Holy Ghost, livest and  
 reignest one God in perfect Trinity, for ever and ever. Amen

V. O Lord, hear my prayer:  
 R. And let my cry come unto thee  
 V. Let us bless our Lord;  
 R. Thanks be to God  
 V. And may the souls of the faithful departed, through the mer-  
 cy of God, rest in peace.  
 R. Amen.

*At Prime.*

V O Lady, to my help intend:  
 R. Me strongly from my foes defend.  
 V. Glory be to the Father, &c.

*The Hymn.*

HAIL Virgin most prudent,  
 House for God plac'd,  
 With the seven-fold pillar  
 And table grac'd.  
 Sav'd from contagion  
 Of the frail earth:  
 In the womb of thy parent.  
 Sain't before birth.

Mother of the living,  
 Gate of Saint's merits,  
 The new star of Jacob,  
 Queen of pure spirits  
 To Zebulon fearful:  
 Armies' Array;  
 Be thou of Christians  
 Refuge and stay.

V. He hath created her in his Holy Spirit.

R. And hath poured her out, over all his works.

*Let us pray*

O holy Mary, Mother of our Lord, &c. as before

V. O Lord, hear my prayer:

R. And let my cry come unto thee.

V. Let us bless our Lord;

R. Thanks be to God.

V. And may the souls of the faithful departed, through the  
 mercy of God, rest in peace.

R. Amen.

*At Third.*

V. O Lady, to my help intend:

R. Me strongly from my foes defend.

V. Glory be to the Father, &c.

*The Hymn.*

HAIL ark of the covenant,

King Solomon's throne,

Bright rainbow of heaven,

The bush of vision.

The fleece of Gideon,

The flow'ring rod;

Sweet honey of Samson,

Closet of God.

'Twas meet Son so noble

Should save from stain,

(Wherewith Eve's children

Spotted remain.)

The maid whom for mother

He had elected,

That she might be never

With sin infected.



V. I dwell in the highest;

R. And my throne is the pillar of the clouds.

*Let us pray.*

O holy Mary, Mother of our Lord, &c. *as before*

V. O Lord, hear my prayer:

R. And let my cry come unto thee.

V. Let us bless our Lord;

R. Thanks be to God.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

*At Sixth.*

V. O Lady, to my help intend:

R. Me strongly from my foes defend.

V. Glory be to the Father, &c.

*The Hymn.*

HAIL Mother and Virgin:

Of the Trinity

Temple; joy of Angels,

Seal of purity.

Comfort of mourners,

Garden of pleasure;

Palm-tree of patience,

Chastity's measure.

Thou land sacerdotal,

Art blessed wholly,

From sin original

Exempted solely.

The city of the highest,

Gate of the East;

Virgin's gem, in thee

All graces rest.

V. As the lily among thorns;

R. So my beloved among the daughters of Adam.

*Let us pray.*

O holy Mary, Mother of our Lord, &c. *as before.*

V. O Lord, hear my prayer:

R. And let my cry come unto thee.

V. Let us bless our Lord;

R. Thanks be to God.

V And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

*At Ninth.*

V. O Lady, to my help intend :

R. Me strongly from my foes defend.

V Glory be to the Father, &c.

*The Hymn.*

HAIL city of refuge,  
King David's tower  
Fenc'd with bulwark,  
And armour's power.  
In thy conception  
Charity did flame ;  
The fierce dragon's pride  
Was brought to shame.  
Judith invincible,  
Woman of arms,  
Fair Abisaig, Virgin,  
True David warms,  
Son of fair Rachel  
Did Egypt store ;  
Mary of the world  
The Saviour bore.

V. Thou art all fair, O my beloved.

R. And original spot was never in thee

*Let us pray.*

O holy Mary, &c. as before.

V. O Lord, hear my prayer :

R. And let my cry come unto thee

V. Let us bless our Lord ;

R. Thanks be to God.

V. And may the souls of the faithful departed through the mercy of God, rest in peace.

R. Amen.

*At Even-Song*

V. O Lady, to my help intend :

R. Me strongly from my foes defend.

V Glory be to the Father, &c.

*The Hymn.*

HAIL dial, in which  
 Turns retrograde,  
 The sun, ten degrees;  
 The Word is flesh made,  
 That man from hell pit  
 To Heaven might rise,  
 Th' immense above angels,  
 In stable lies.  
 This Son did on Mary  
 Betimes appear,  
 Made her conception  
 A morning clear.  
 Fair lily among thorns,  
 That serpent frights,  
 Clear moon that in dark  
 The wanderer lights.

V. In Heaven I made a never-failing light rise,

R. And I covered all the world as a mist.

*Let us pray.*

O holy Mary, &c. *as before.*

V. O Lord, hear my prayer:

R. And let my cry come unto thee.

V. Let us bless our Lord;

R. Thanks be to God.

V. And may the souls of the faithful departed, through the  
 .mercy of God, rest in peace.

R. Amen.

*At Compline.*

V. Let thy Son, Jesus Christ, O Lady, pacified by thy prayers,  
 convert us;

R. And turn his anger from us.

V. O Lady, to my help intend:

R. Me strongly from my foes defend.

V. Glory be to the Father, &c.

*The Hymn.*

Hail flourishing Virgin,  
 Chastity's renown,  
 Queen of clemency,  
 Whom stars do crown.

Thou pure above Angels  
 Dost Son behold,  
 Sitt'st at his right hand,  
 Attir'd in gold.  
 Mother of grace, hope  
 To the dismay'd:  
 Bright star of the sea,  
 In shipwreck, aid.  
 Grant Heaven-gate open,  
 That by thee blest,  
 We thy Son may see  
 In blissful rest.

V. Thy name, Mary, is oil poured out.

R. Thy servants have exceedingly loved thee.

*Let us pray.*

O HOLY Mary, Mother of our Lord Jesus Christ, queen of Heaven, and lady of the world, who neither forsakest or despisest any, behold me mercifully with an eye of pity, and obtain for me of thy beloved Son, pardon for all my sins; that I, who, with devout affection, do now celebrate thy holy conception, may hereafter enjoy the reward of eternal bliss; through the grace and mercy of our Lord Jesus Christ, whom thou, a Virgin, didst bring forth; who, with the Father and the Holy Ghost. liveth, &c

V. O Lord, hear my prayer:

R. And let my cry come unto thee.

V. Let us bless our Lord;

R. Thanks be to God.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R Amen.

*The Commendation.*

To thee, Virgin pious,  
 We humbly present  
 These hours canonical  
 With pure intent,  
 Guide pilgrims, until  
 With Christ we meet:  
 In our agony aid us,  
 O Virgin sweet. Amen.

*This Anthem, following, with the Prayer of the Immaculate Conception of the Blessed Virgin, is approved of by Pope Paul V. who hath granted a hundred days of indulgence to all faithful Christians, that shall devoutly recite the same.*

*Anthem.*

THIS is the branch, in which was neither knot of original, nor bark of actual sin found.

V. In thy conception, O Virgin, thou wast immaculate.

R. Pray unto the Father for us, whose Son thou didst bring forth.

*Let us pray.*

O GOD, who by the immaculate conception of the Blessed Virgin, didst prepare a fit habitation for thy Son, we beseech thee, that, as by the foreseen death of her same Son, thou didst preserve her pure from all spot, so likewise grant, that we, by her intercession made free from sin, may attain unto thee; through our Lord Jesus Christ, thy Son, who, with thee and the Holy Ghost, liveth and reigneth, one God, world without end. Amen.

A PRAYER

*To be daily said by those who carry about them an Agnus Dei.*

O my Lord Jesus Christ, the true lamb, that takest away the sins of the world! by thy mercy, which is infinite, pardon my iniquities; and by thy sacred passion preserve me this day from all sin and evil. I carry about me this holy *Agnus Dei* in thy honour, as a preservative against my own weakness, and as an incentive to the practice of meekness, humility and innocence, which thou hast taught. I offer myself up to thee as an entire oblation, and in memory of that sacrifice of love, thou offeredst for me on the Cross, and in satisfaction for my sins. Accept, O my God, the oblation I make, and may it be agreeable to thee in the odour of sweetness Amen.

# THE LITTLE OFFICE

## OF THE

# BLESSED SACRAMENT.

### *At Matins.*

V MAN hath eaten the bread of angels; and the table of our Lord is prepared for him.

R. Amen

V O LORD, open thou my lips.

R. And my mouth shall declare thy praise.

V O God, incline unto my aid.

R. O Lord, make haste to help me.

V Glory be to the Father; and to the Son, and to the Holy Ghost, &c.

### *The Hymn.*

#### PANGE LINGUA.

SING, O my tongue, devoutly sing  
The glorious body's mystery;  
And of that precious blood the King  
Of nations poured forth, to free  
The world from a disastrous doom:  
O blessed fruit of noblest womb!

*Anthem.* O how sweet, O Lord, is thy Spirit, who, that thou mightest show thy sweetness towards thy children, by most sweet bread sent from Heaven fillest the hungry with good things, sending the rich away empty.

V. Thou hast given us, O Lord, bread from Heaven. *Allelujah.*

R. Replenished with all sweetness and delight. *Allelujah.*

### *The Prayer*

O GOD, who in this wonderful sacrament hast left us a perpetual memory of thy passion; grant us, we beseech thee, so to reverence the sacred mysteries of thy body and blood, that we may continually perceive in our souls the fruit of thy redemption; who with the Father and the Holy Ghost livest and reignest, ever one God, world without end. Amen.

*At Prime.*

V MAN hath eaten the bread of Angels; and the table of our Lord is prepared for him.

R. Amen.

V O God, incline unto my aid.

R. O Lord, make haste to help me.

V Glory be to the Father, &c. *Allelujah.*

*The Hymn.*

ON us bestow'd, for us, by birth,  
He from a virgin did proceed,  
And being conversant here on earth,  
Till he had sown the gospel's seed,  
The time of his prolonged stay,  
He closed in an admired way.

*Ant.* O how sweet, O Lord, is thy Spirit, &c.

V. Thou hast given us, O Lord, bread from Heaven.

R. Replenished with all sweetness and delight

*The Prayer.*

O GOD, who in this wonderful sacrament, &c.

*At Third.*

V. MAN hath eaten the bread of angels; and the table of our Lord is prepared for him.

R. Amen.

V O God, incline unto my aid.

R O Lord, make haste to help me.

V Glory be to the Father, &c.

*The Hymn.*

HE on the final supper night,  
Among his brethren taking seat,  
And well observing th' ancient rite,  
Touching the laws prescribing meat,  
Gave to the twelve (his chosen band)  
Himself for food, with his own hand.

*Ant.* O how sweet, O Lord, &c.

V. Thou hast given us, O Lord, bread from Heaven.

R. Replenished with all sweetness and delight.

*The Prayer.*

O GOD, who in this wonderful sacrament, &c.

*At Sixth.*

V. MAN hath eaten the bread of angels; and the table of our Lord is prepared for him.

R. Amen.

V. O God, incline unto my aid.

R. O Lord, make haste to help me.

V. Glory be to the Father, &c. *Allelujah.*

*The Hymn.*

TH' incarnate Word, by words he said,  
Turn'd into flesh substantial bread,  
And wine the blood of Christ was made,  
Though sense found nothing altered;  
This to confirm in hearts sincere,  
There needs no more if faith be there.

*Ant.* O how sweet, O Lord, is thy Spirit, &c.

V. Thou hast given us, O Lord, bread from Heaven

R. Replenished with all sweetness and delight.

*The Prayer.*

O GOD, who in this wonderful sacrament, &c.

*At Ninth.*

V. MAN hath eaten the bread of angels; and the table of our Lord is prepared for him.

R. Amen.

V. O God, incline unto my aid.

R. O Lord, make haste to help me.

V. Glory be to the Father, &c.

*The Hymn.*

TH' angelic bread may now be styl'd  
The bread of man; a heavenly bread,  
Which types and figures hath exil'd,  
And us with wonder hath ecstasied,  
That the poor humble servant should  
Receive his master for his food.



*Ant.* O how sweet, O Lord, &c.

*V.* Thou hast given us, O Lord, bread from Heaven.

*R* Replenished with all sweetness and delight.

*The Prayer.*

C GOD, who in this wonderful sacrament, &c

*At Even Song.*

*V.* MAN hath eaten the bread of angels, and the table of our Lord is prepared for him.

*R.* Amen.

*V.* O God, incline unto my aid.

*R.* O Lord, make haste to help me.

*V.* Glory be to the Father, &c. *Allelujah.*

*The Hymn.*

TO this great sacrament therefore,  
Let's give the prostrate worship due  
And may the ancient rites no more  
Take place, but yield it to the new;  
Let faith in Jesus Christ supply  
The senses' insufficiency.

*Ant.* O holy banquet, in which Christ is received, the memory of his passion renewed, the soul is filled with grace, and a pledge of future glory is given us.

*V.* Thou hast given us, O Lord, bread from Heaven

*R.* Replenished with all sweetness and delight.

*The Prayer*

O GOD, who in this wonderful sacrament, hast left us a perpetual memorial of thy passion; grant us, we beseech thee, so to reverence the sacred mysteries of thy body and blood, that we may continually perceive in our souls the fruit of thy redemption; who with the Father and the Holy Ghost, liveth and reigneth ever one God, world without end. Amen.

*At Compline.*

*V.* MAN hath eaten the bread of angels; and the table of our Lord is prepared for him.

*R.* Amen.

- V. CONVERT us, O Lord our Saviour.  
R. And avert thy anger from us.  
V. O God, incline unto my aid.  
R. O Lord, make haste to help me.  
V. Glory be to the Father, &c.

*The Hymn.*

TO Father and the Son let's bring  
Triumphant praises ; let's aspire  
Their honour, power and bliss to sing,  
While benedictions fill the choir.  
To him that is from both deriv'd,  
Let equal glory be ascrib'd.

*Ant.* O how sweet, O Lord. &c.

- V. Thou hast given us O Lord, bread from Heaven.  
R. Replenished with all sweetness and delight.

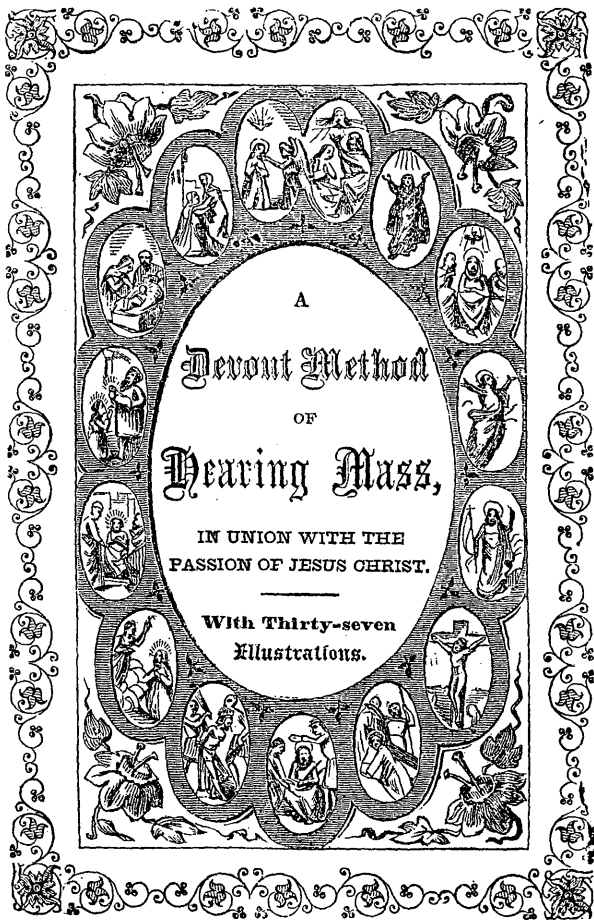
*The Prayer.*

O GOD, who in this wonderful sacrament, &c.

*The Commendation.*

JESUS, redeemer of us all,  
To thee devoutly I present,  
These pious hours canonical,  
In honour of the sacrament  
Of thy blest body ; grant that I  
May live in heaven eternally.—Amen.

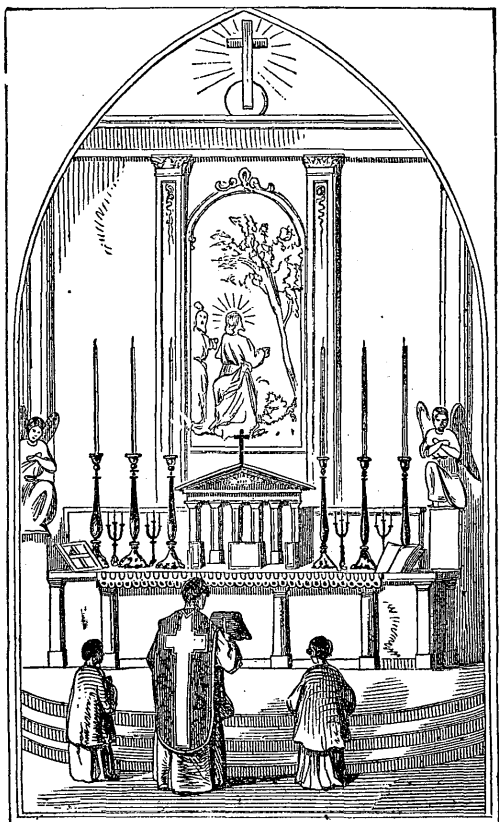
[*Litany of the Blessed Sacrament, page 379.*]



A  
Devout Method  
OF  
Hearing Mass,  
IN UNION WITH THE  
PASSION OF JESUS CHRIST.

With Thirty-seven  
Illustrations.

JESUS ENTERS THE GARDEN.



THE PRIEST GOES TO THE ALTAR.

*The Prayer.*

LORD JESUS CHRIST, Son of the living God, who, when thy passion drew nigh, didst for me, a wretched sinner, fear and grow sad; grant that I may ever direct all my sorrows unto thee, who art the God of my heart; and thou, O Lord, in union of thy passion and sorrow, assist me to bear them with patience, that, by the merits of thy sufferings, they may become profitable to my soul. *Amen.*

# JESUS PRAYS IN THE GARDEN.



THE PRIEST BEGINS MASS.

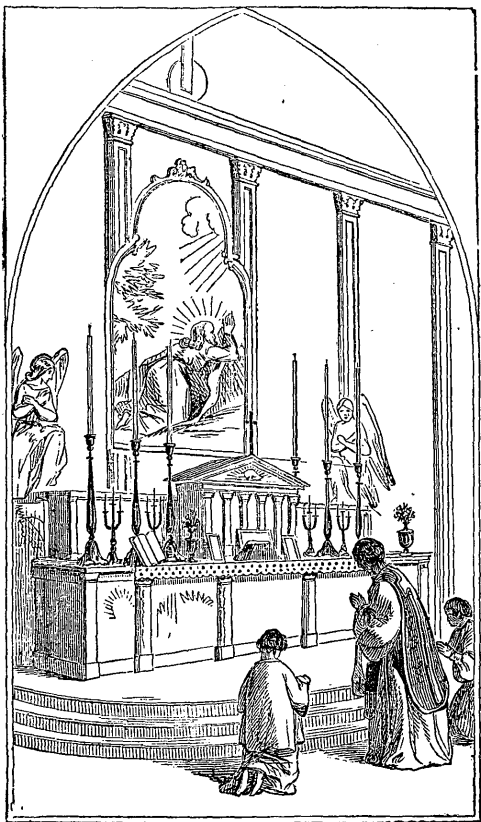


WHEN THE PRIEST BEGINS MASS.

*The Prayer.*

**L**ORD JESUS CHRIST, Son of the living God, who in thy bitter agony in the garden wast comforted by an Angel; grant through the merits of thy prayer, that when I pray, thy holy angel may assist and comfort me. *Amen.*

JESUS FALLS ON HIS FACE TO THE EARTH.



AT THE CONFITEOR.



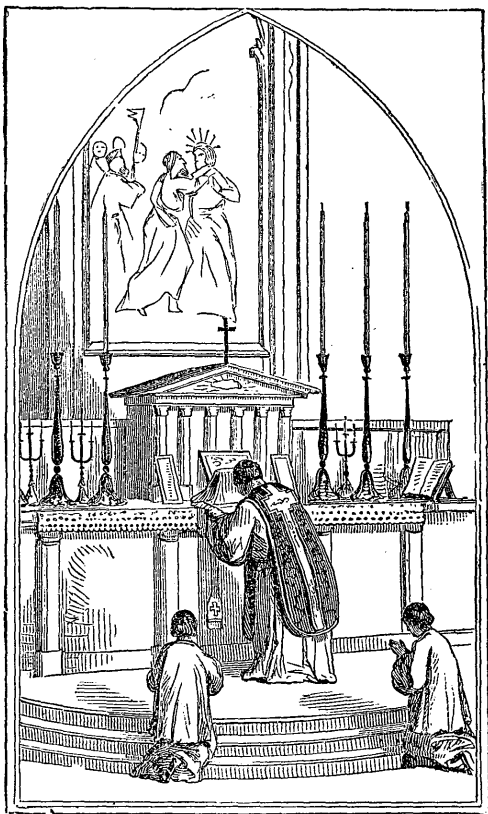


AT THE CONFITEOR.

*The Prayer.*

LORD JESUS CHRIST, who,  
praying in the garden unto  
thy heavenly Father, being in  
an agony, didst miraculously  
sweat blood from all thy mem-  
bers; grant that by remem-  
brance of thy bitter passion I  
may shed tears of sincere re-  
pentance, now in thy presence.  
*Amen.*

JESUS IS BETRAYED WITH A KISS.



THE PRIEST KISSES THE ALTAR.



WHEN THE PRIEST KISSES THE ALTAR.

*The Prayer.*

LORD JESUS CHRIST, who  
sufferedst Judas to betray  
thee with a kiss; grant that  
I may never betray thee in  
my neighbor or myself; nor  
ever return evil to my enemies,  
but the good offices of charity.  
*Amen.*

JESUS IS LED CAPTIVE.



THE PRIEST GOES TO THE EPISTLE SIDE OF THE ALTAR.

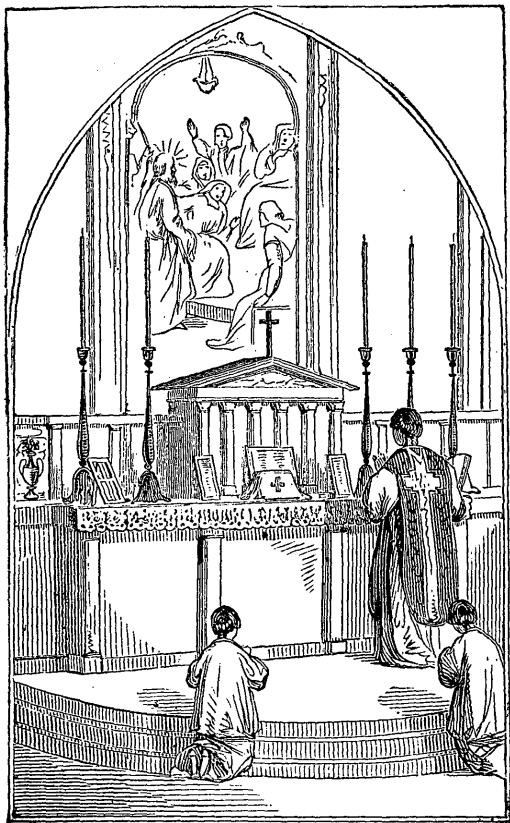


WHEN THE PRIEST GOES TO THE EPISTLE  
SIDE OF THE ALTAR.

*The Prayer.*

L ORD JESUS CHRIST, who  
didst submit to be bound  
by the hands of wicked men,  
break, I beseech thee, the chain  
of my sins, and so tie me with  
the bands of charity, and the  
cords of thy commandments,  
that I may neither in thought,  
word, nor deed, offend thee  
hereafter. *Amen.*

JESUS IS STRUCK ON THE FACE.



AT THE INTROIT.

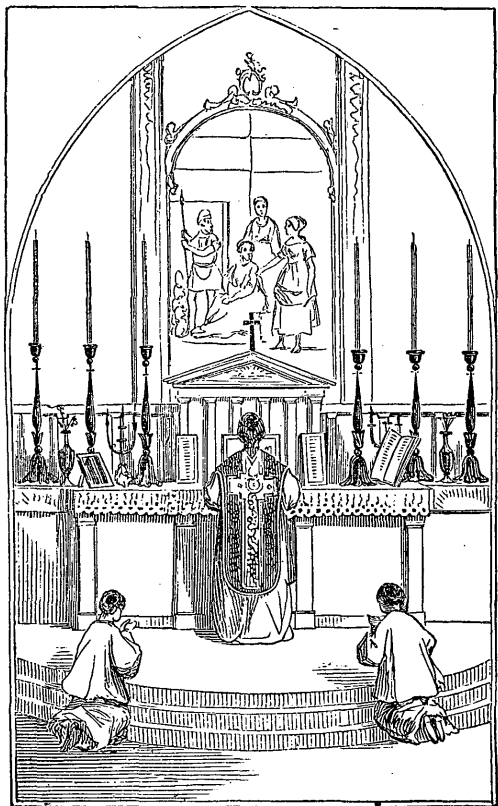


AT THE INTROIT.

*The Prayer.*

LORD JESUS CHRIST, who wast brought as a criminal to Annas, by an armed band of wicked men; grant that I may never suffer myself to be led into sin by the evil suggestions of my fellow-creatures, or the temptations of the wicked one, but that I may be safely guided by thy Holy Spirit to the fulfilment of thy divine will. *Amen.*

JESUS IS DENIED BY PETER.



AT THE KYRIE ELEISON.



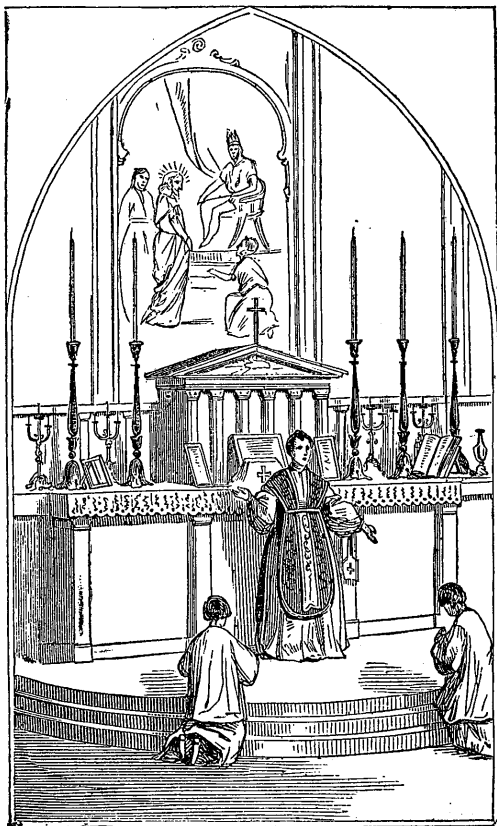


AT THE KYRIE ELEISON.

*The Prayer.*

L ORD JESUS CHRIST, who  
sufferedst thyself to be  
thrice denied by the prince of  
the apostles in the house of  
Caiphas; preserve me, I be-  
seech thee, from ill company,  
that I may suffer all worldly  
losses, and even death itself,  
rather than deny thee once.  
*Amen.*

PETER CONVERTED BY A LOOK OF JESUS.



AT THE DOMINUS VOBISCUM.



AT THE DOMINUS VOBISCUM.

*The Prayer.*

LORD JESUS CHRIST, who, mercifully looking back on St. Peter, caused him to weep bitterly for his offences; look on me, I beseech thee, with thine eyes of mercy, that I may with tears fully bewail my sins, and neither in word or deed ever offend thee, my Lord and my God. *Amen.*

JESUS IS LED TO PILATE.



AT THE EPISTLE.

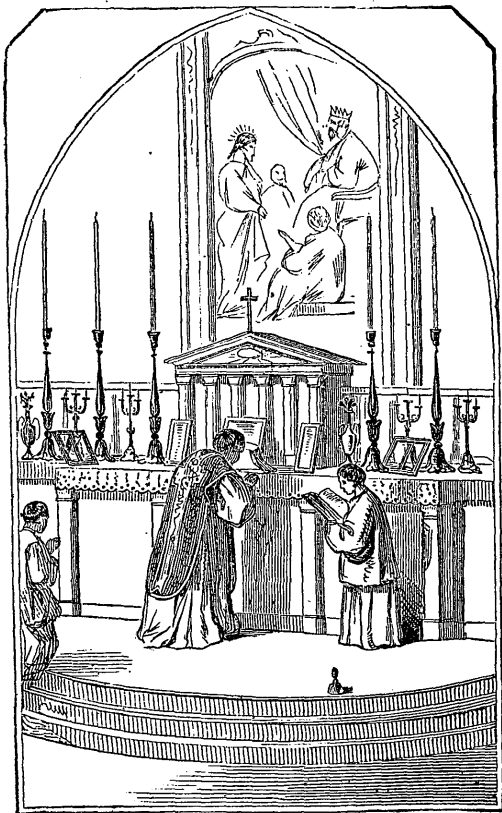


AT THE EPISTLE.

*The Prayer.*

LORD JESUS CHRIST, who submitted to be brought before Pilate, and there falsely accused; teach me to avoid the snares of the wicked, and to profess my faith constantly by the performance of good works. *Amen.*

JESUS IS BROUGHT TO HEROD.



AT MUNDA COR MEUM.

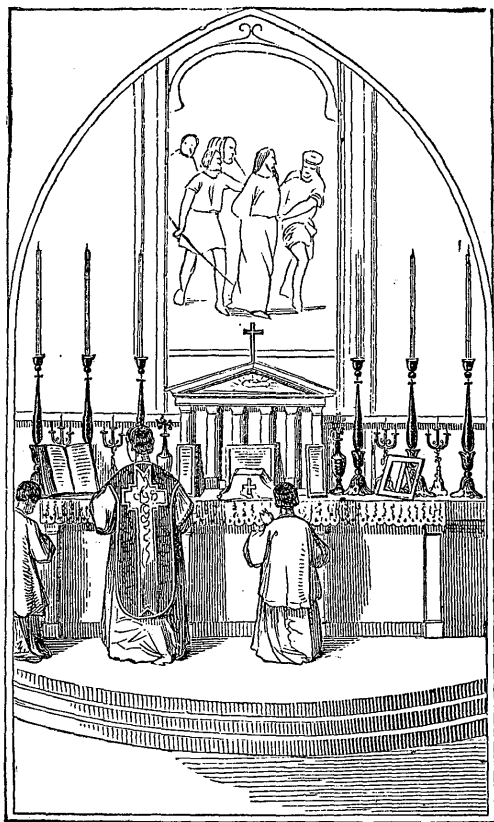


AT MUNDA COR MEUM.

*The Prayer.*

LORD JESUS CHRIST, who,  
before Herod, didst for my  
sake suffer; grant that I may  
bear patiently the injuries in-  
flicted on me, and learn from  
thee, O my divine Master, to  
be meek and humble of heart.  
*Amen.*

JESUS IS SENT BACK TO PILATE.



AT THE GOSPEL.





AT THE GOSPEL.

*The Prayer.*

LORD JESUS CHRIST, who submitted to be sent back as a fool by Herod to Pilate, and by that means caused a reconciliation between them; strengthen me by thy grace, that I may not fear the designs of my enemies, but profit by being persecuted by them, and thus imitate thy example. *Amen.*

JESUS IS SPOILED OF HIS GARMENTS.



AT THE UNVEILING OF THE CHALICE.

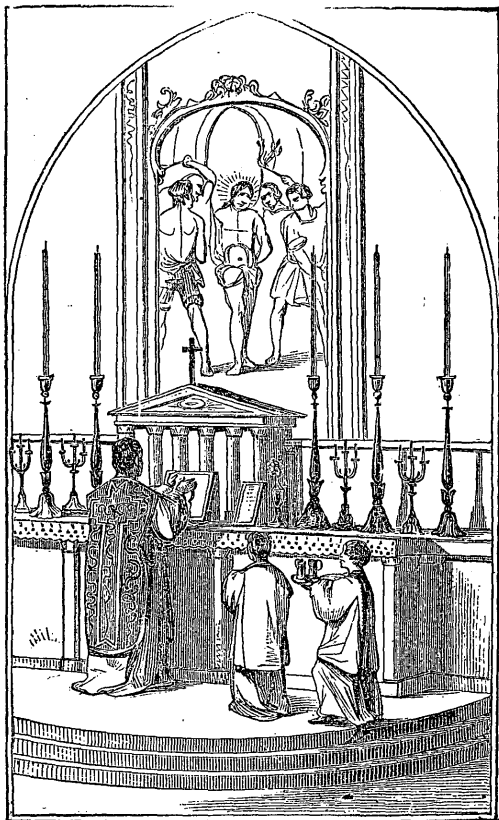


AT THE UNVEILING OF THE CHALICE.

*The Prayer.*

LORD JESUS CHRIST, who wast despoiled of thy garments, and stripped naked, and scourged, for my sake; grant me grace, by a sincere confession of my sins, to put off the *old man* with all his acts, and never to appear before thee destitute of the virtues of a Christian. *Amen.*

JESUS IS SCOURGED.



AT THE OFFERTORY.

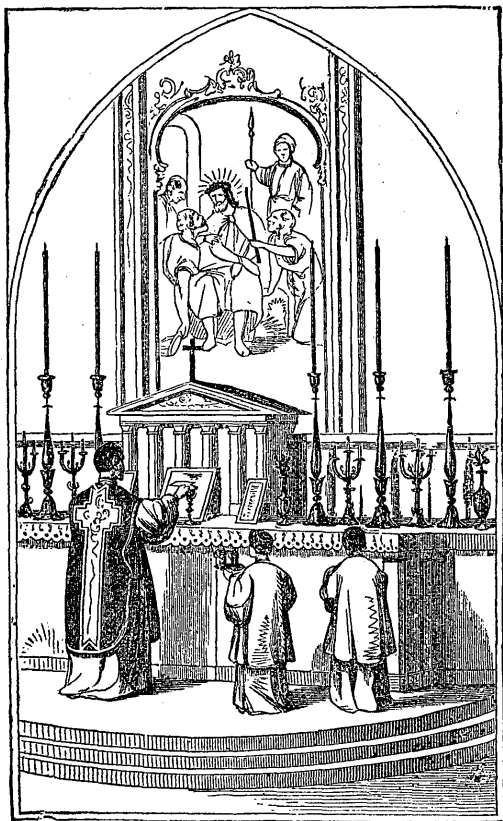


AT THE OFFERTORY.

*The Prayer.*

LORD JESUS CHRIST, who for me wast pleased to be bound unto a pillar, and there cruelly scourged ; give me grace willingly to bear the scourges of thy paternal correction, and never more to grieve thee by my sins. *Amen.*

JESUS IS CROWNED WITH THORNS.



AT THE COVERING OF THE CHALICE.

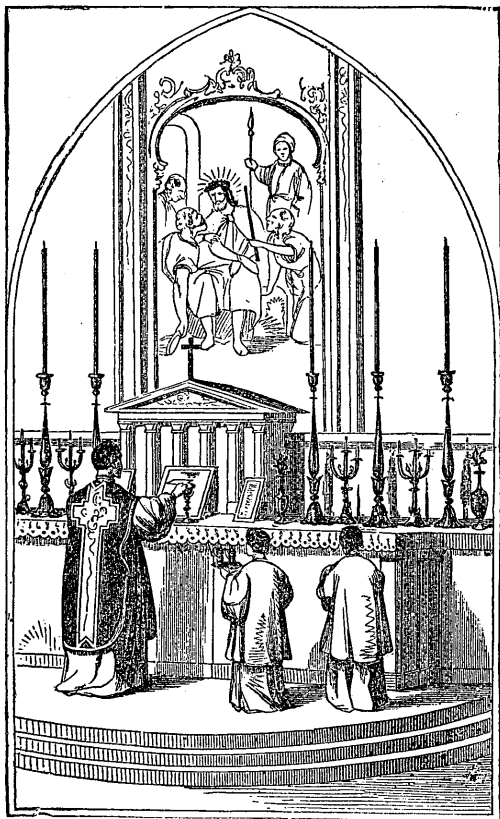


AT THE COVERING OF THE CHALICE.

*The Prayer.*

LORD JESUS CHRIST, who  
for my sake didst cruelly  
submit to be crowned with  
thorns, pierce my heart so  
thoroughly with the thorns of  
penance, that I may deserve  
to be hereafter crowned by  
thee in heaven. *Amen.*

JESUS IS CROWNED WITH THORNS.



AT THE COVERING OF THE CHALICE.





AT THE COVERING OF THE CHALICE.

*The Prayer.*

LORD JESUS CHRIST, who  
for my sake didst cruelly  
submit to be crowned with  
thorns, pierce my heart so  
thoroughly with the thorns of  
penance, that I may deserve  
to be hereafter crowned by  
thee in heaven. *Amen.*

PILATE WASHES HIS HANDS.



THE PRIEST WASHES HIS HANDS.

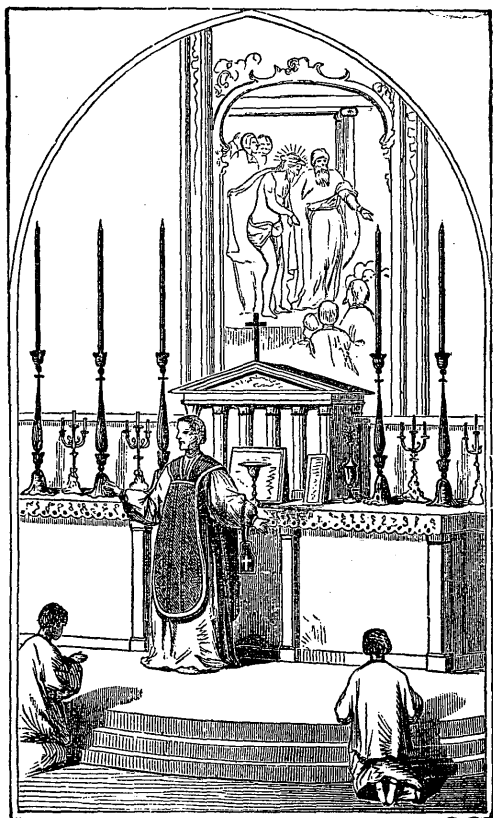


WHEN THE PRIEST WASHES HIS HANDS.

*The Prayer.*

LORD JESUS CHRIST, Son  
of the living God, who,  
though declared innocent by  
the governor, Pontius Pilate,  
didst hear, without opening  
thy divine lips, the outcries  
of the Jews to crucify thee;  
grant me grace to lead a holy  
life, not to be troubled by the  
opinions of men, to live inno-  
cently, so that the malice of  
others may not trouble me.  
*Amen.*

PILATE SAYS, "BEHOLD THE MAN."



AT THE ORATE FRATRES.

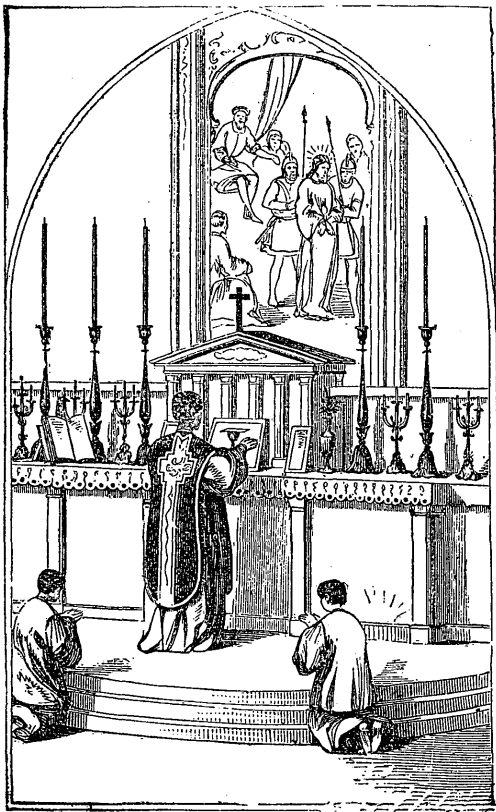


AT THE ORATE FRATRES

*The Prayer.*

LORD JESUS CHRIST, who, without murmuring, didst voluntarily submit to the cruel mockery of the Jews; grant me grace faithfully to resist all emotions of vainglory, and on the day of judgment to appear before thee in the sacred garb of humility. *Amen.*

JESUS IS CONDEMNED TO DIE.



AT THE PREFACE

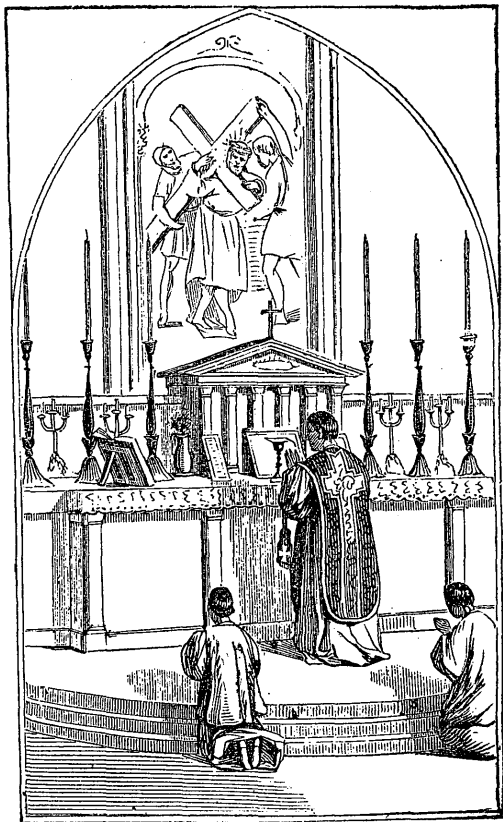


AT THE PREFACE.

*The Prayer.*

LORD JESUS CHRIST, who didst, for my sake, vouchsafe to receive the sentence of death, even the death of the cross; grant that on account of thy love I may not fear the sentence of the most cruel death which the perverted judgments of men can pronounce against me, nor ever rashly judge others. *Amen.*

JESUS BEARS HIS CROSS.



AT THE MEMENTO FOR THE LIVING.



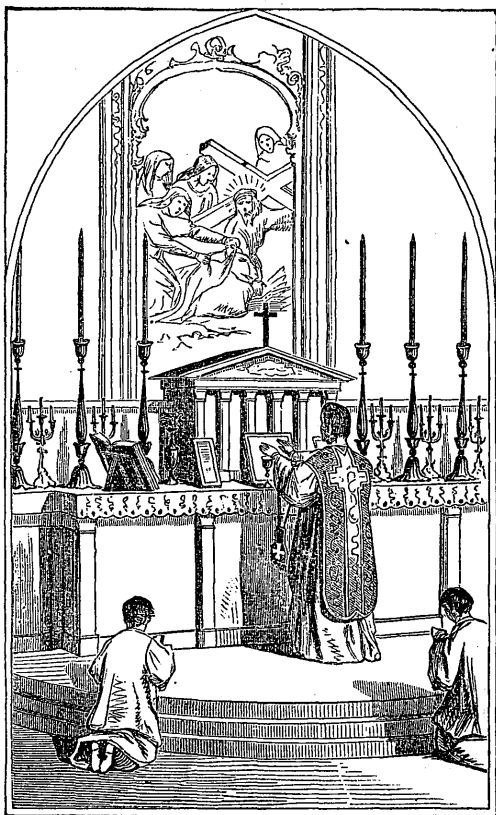


AT THE MEMENTO FOR THE LIVING.

*The Prayer.*

LORD JESUS CHRIST, who,  
for my salvation, didst carry  
on thy shoulders thy heavy  
cross; grant that I may ar-  
dently embrace the cross of  
mortification, and, for the love  
of thee, bear it daily after thee.  
*Amen.*

VERONICA OFFERS JESUS A TOWEL.



THE PRIEST HOLDS HIS HANDS OVER THE CHALICE.

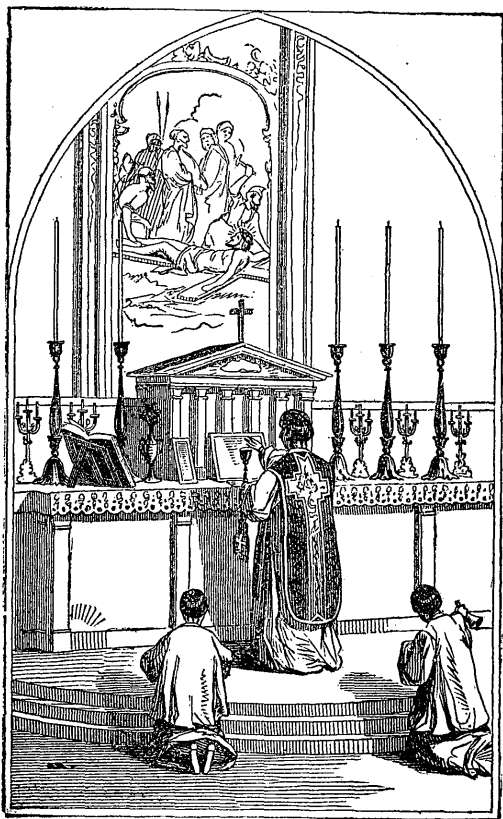


WHEN THE PRIEST HOLDS HIS HANDS  
OVER THE CHALICE.

*The Prayer.*

LORD JESUS CHRIST, who,  
in that miserable journey  
to Calvary, didst so lovingly  
admonish the holy women that  
wept over thee, to mourn for  
themselves; give me grace to  
shed tears of repentance, that  
with them I may wash off my  
sins, and become acceptable to  
thy Divine Majesty. *Amen.*

JESUS IS NAILED ON THE CROSS.



THE PRIEST SIGNS THE OBLATION.

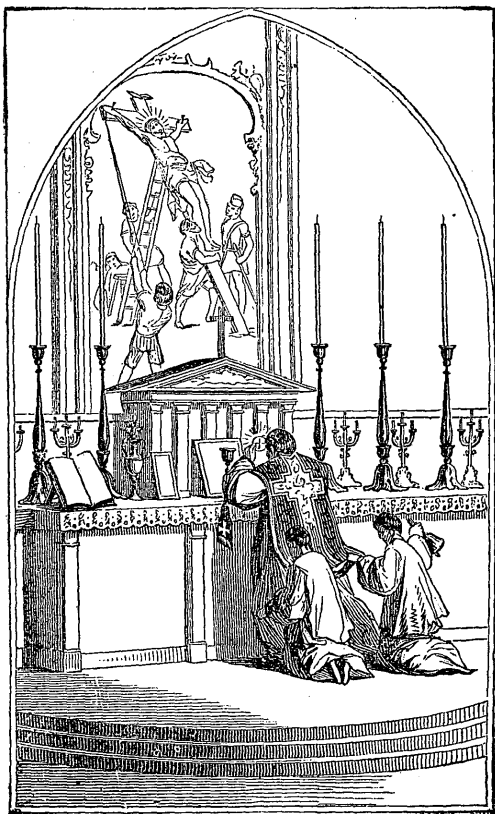


WHEN THE PRIEST SIGNS THE OBLATION.

*The Prayer.*

LORD JESUS CHRIST, who  
wast for my sake nailed to  
the cross, and fastened thereto  
the handwriting of sin and  
death that was against me;  
transfix, I beseech thee, my  
body with thy holy fear, that,  
firmly adhering to thy pre-  
cepts, I may for ever be with  
thee fastened to thy cross.  
*Amen.*

JESUS IS EXALTED ON THE CROSS.



AT THE ELEVATION OF THE HOST.

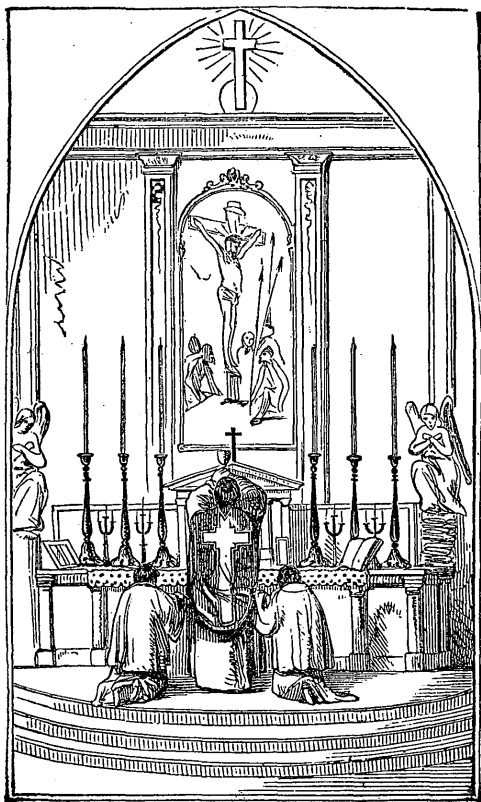


AT THE ELEVATION OF THE HOST.

*The Prayer.*

LORD JESUS CHRIST, who,  
for love of me, wast pleased to be elevated on the cross and exalted above the earth; detach my heart, I beseech thee, from all earthly affections, that my soul may always live in the contemplation of heavenly things. *Amen.*

BLOOD FLOWS FROM JESUS' WOUNDS.



AT THE ELEVATION OF THE CHALICE.





AT THE ELEVATION OF THE CHALICE.

*The Prayer.*

LORD JESUS CHRIST, thy saving wounds are the fountain of grace for us ; grant that through the merits of thy precious blood our hearts may be purified from all impure thoughts and affections, and so freed from all concupiscence, and from the dominion of sin.  
*Amen.*



AT THE MEMENTO FOR THE DEAD.

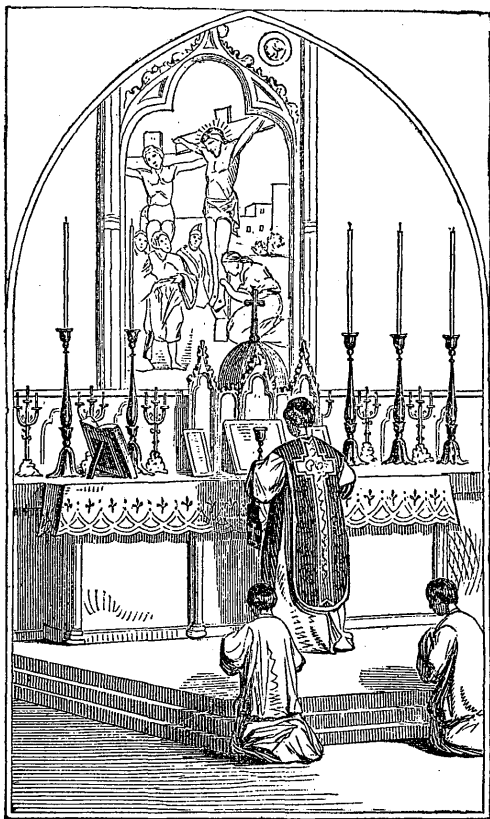


AT THE MEMENTO FOR THE DEAD.

*The Prayer.*

LORD JESUS CHRIST, who,  
L hanging on the cross, didst  
implore thy heavenly Father  
for all mankind, even thy cru-  
cifiers; give me, I beseech  
thee, the grace of humility  
and patience, that, according  
to thy precepts and example,  
I may love my enemies, and  
do good to those who hate  
me. *Amen.*

THE CONVERSION OF THE THIEF.



AT NOBIS QUOQUE PECCATORIBUS.



AT NOBIS QUOQUE PECCATORIBUS.

*The Prayer.*

LORD JESUS CHRIST, who didst so mercifully promise heaven to the penitent thief that humbly acknowledged his injustice; behold me, I beseech thee, with the same eyes of mercy, that, now confessing my crimes, I may obtain pardon, and at the end of my life be strengthened with the hope to be with thee in heaven for all eternity. *Amen.*



AT THE LITTLE ELEVATION.

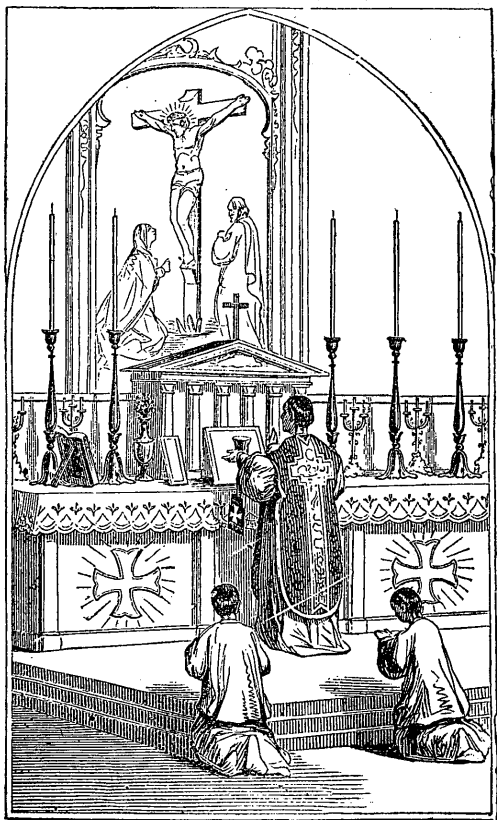


AT THE LITTLE ELEVATION.

*The Prayer.*

LORD JESUS CHRIST, who  
didst endure such thirst  
for my sake; grant me grace  
to bear patiently for thy sake  
all earthly privations, and to  
hunger and thirst for thy heav-  
enly kingdom, and here below  
for thy Word and thy precious  
Body and Blood. *Amen.*

SEVEN WORDS OF JESUS ON THE CROSS.



AT THE PATER NOSTER.



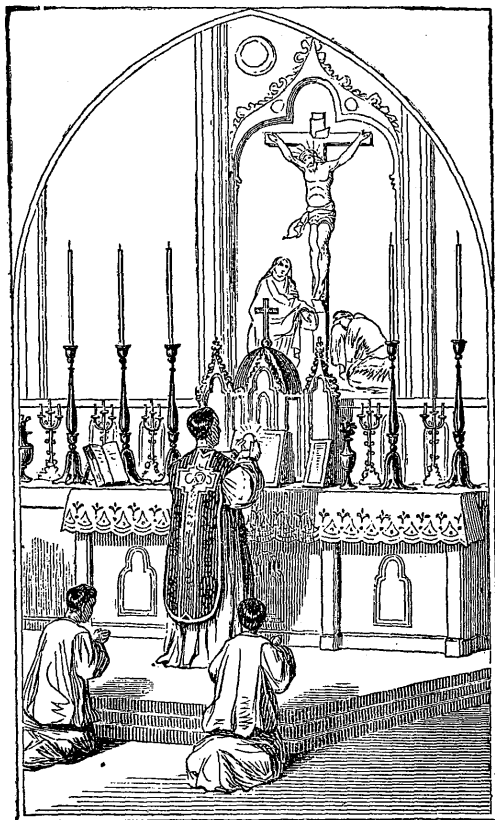


AT THE PATER NOSTER.

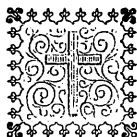
*The Prayer.*

LORD JESUS CHRIST, who  
from the cross didst recom-  
mend thy Blessed Mother to  
thy beloved disciple, and that  
disciple to thy Mother; I be-  
seech thee to receive me and  
protect me amidst all the trou-  
bles of this life. *Amen.*

JESUS DIES ON THE CROSS.



AT THE BREAKING OF THE HOST.

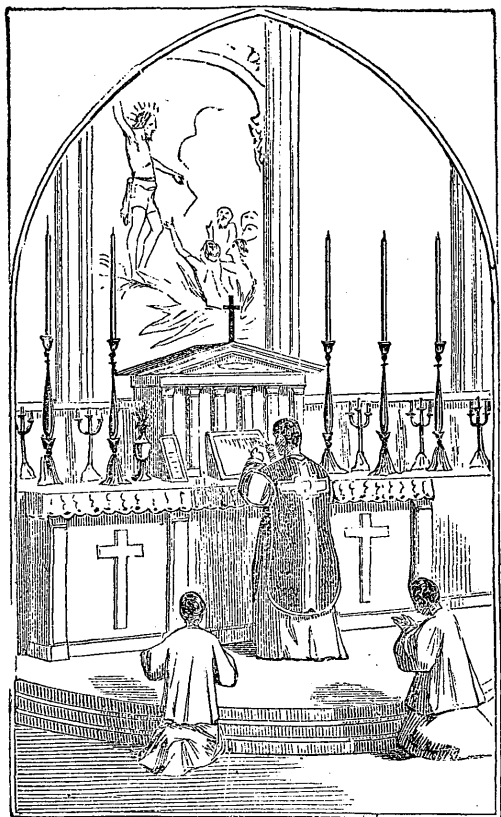


AT THE BREAKING OF THE HOST,

*The Prayer.*

LORD JESUS CHRIST, who,  
for my sake, dying on the  
cross, didst commend thy soul  
unto thy Father; grant that in  
this life I may spiritually die  
with thee, and at the hour of  
my death confide my soul unto  
thee, who livest and reignest  
God, world without end. *Amen.*

# THE SOUL OF JESUS DESCENDS INTO HELL.



THE PRIEST PUTS PART OF THE HOST INTO THE  
CHALICE.

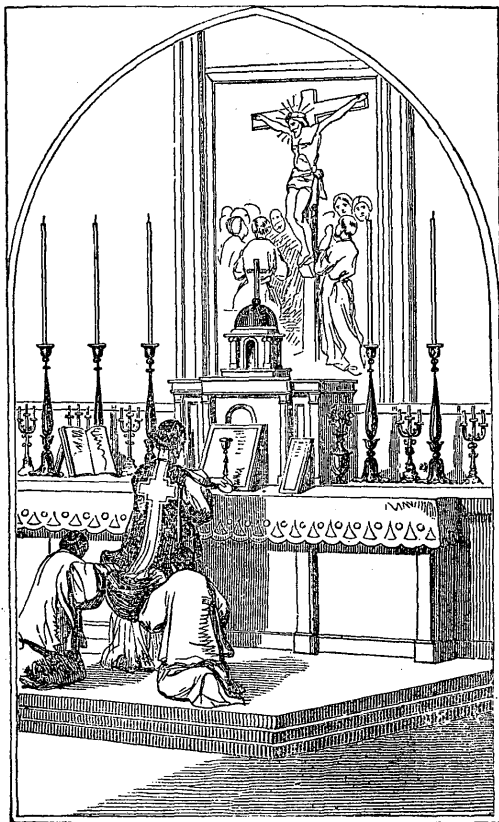


WHEN THE PRIEST PUTS PART OF THE  
HOST INTO THE CHALICE.

*The Prayer.*

LORD JESUS CHRIST, who,  
after thy glorious victory  
over the power of the devil,  
didst descend into Limbo, to  
liberate the souls imprisoned  
there; apply, I beseech thee,  
the virtue of thy most precious  
blood and passion to the faith-  
ful souls in Purgatory, that  
they may be received into the  
joys of thy Kingdom. *Amen.*

THE CONVERSION OF MANY AT THE CROSS.



AT THE AGNUS DEI.

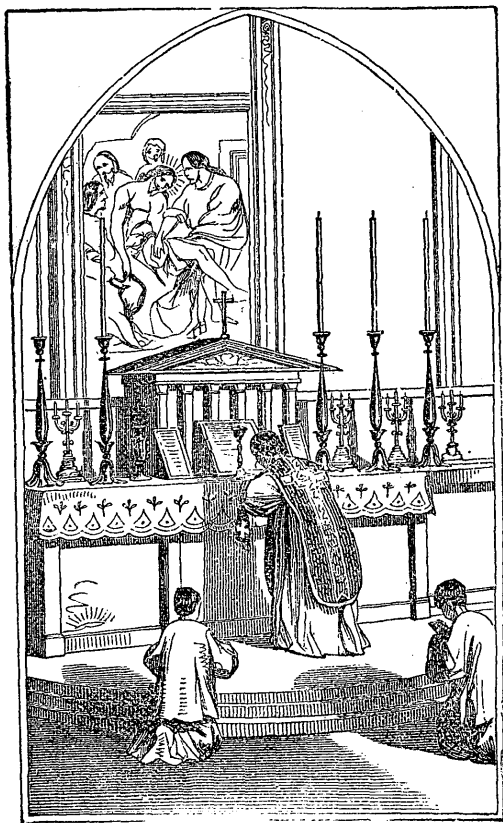


AT THE AGNUS DEI.

*The Prayer.*

LORD JESUS CHRIST, the meditation on thy torments has excited many to repentance; I beseech thee, through the efficacy of thy most bitter passion and death, to grant me perfect contrition for the offences of my past life, and grace to avoid sin in future. *Amen.*

JESUS IS BURIED.



AT THE COMMUNION.





AT THE COMMUNION.

*The Prayer.*

LORD JESUS CHRIST, who  
wast pleased to be buried  
in a new monument; give me,  
O Lord my God, a new heart,  
that, dying in thee, I may hap-  
pily participate in the glory of  
thy resurrection. *Amen.*

JESUS IS ANOINTED.



AT THE ABLUTION.

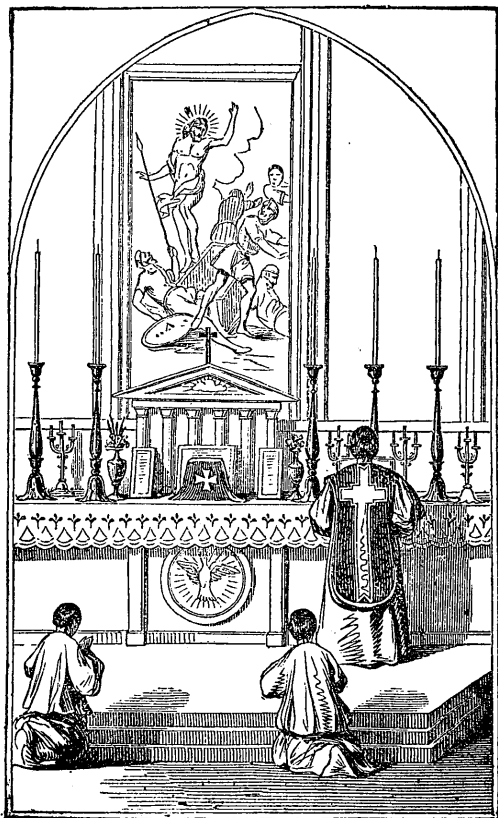


AT THE ABLUTION.

*The Prayer.*

LORD JESUS CHRIST, who  
for me, miserable sinner,  
wast by Joseph and Nicodemus  
embalmed with spices, and  
wrapped in white linen; grant  
me worthily to receive from  
thy holy altar thy true and liv-  
ing body in the holy Eucharist,  
and forever entertain it in a  
true heart. *Amen.*

# JESUS' RESURRECTION.



AFTER COMMUNION.



AFTER COMMUNION.

*The Prayer.*

LORD JESUS CHRIST, who didst rise triumphant out of a sealed monument; grant me grace to rise from the bondage of sin, to walk in newness of life, that when thou, who art my Judge, shalt appear, I may also be worthy to appear with thee in glory. *Amen.*

JESUS APPEARS TO HIS DISCIPLES.



AT DOMINUS VOBISCUM.

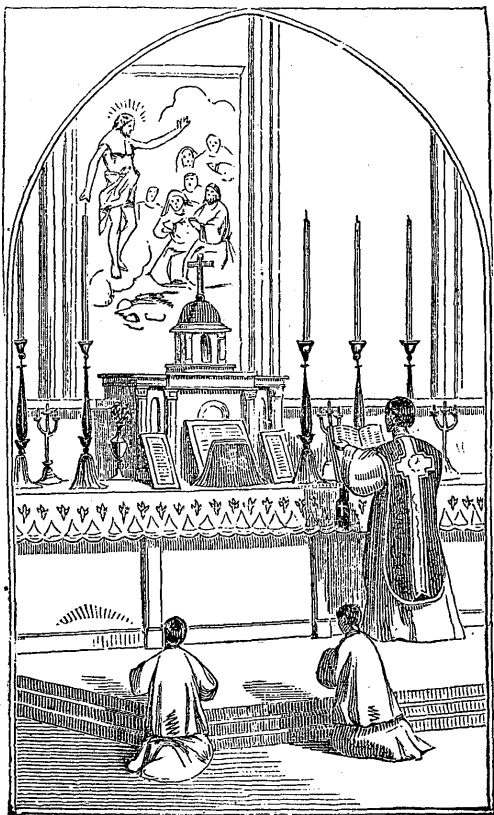


AT DOMINUS VOBISCUM.

*The Prayer.*

**L**ORD JESUS CHRIST, who,  
after thy resurrection, didst  
manifest thyself to thy beloved  
mother and disciples, to their  
great joy and consolation; mer-  
cifully grant me the grace, that,  
after this mortal life, I may  
with them rejoice in thy heav-  
enly kingdom. enjoying thy  
presence for ever. *men.*

# JESUS FORTY DAYS WITH HIS DISCIPLES.



AT THE LAST COLLECT.





AT THE LAST COLLECT.

*The Prayer.*

LORD JESUS CHRIST, who didst vouchsafe, after thy resurrection, to converse forty days with thy disciples, and instruct them in all the mysteries of faith; teach me, I beseech thee, the knowledge of those divine truths, and strengthen my belief in them, according to thy doctrine, and the grace never to swerve in the least from thy will. *Amen.*

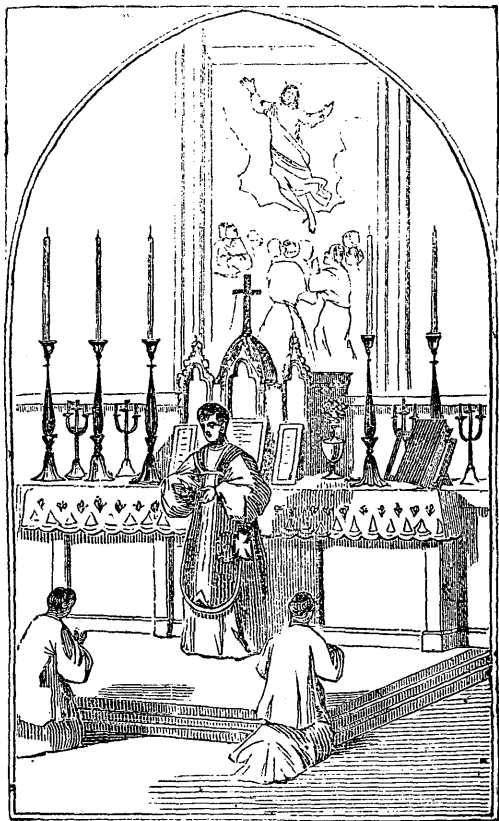


AT THE LAST DOMINUS VOBISCUM.

*The Prayer.*

LORD JESUS CHRIST, who,  
after the term of forty  
days, didst ascend glorious  
and immortal into heaven, in  
the presence of thy disciples;  
grant that my heart may, for  
thy love, loathe all earthly  
things, attend only unto eter-  
nal, and pant, hunger, and  
thirst after thee, as the first  
and best of all blessings. *A-*  
*men.*

JESUS ASCENDS INTO HEAVEN.



AT THE LAST DOMINUS VOBISCUM.

# THE DESCENT OF THE HOLY GHOST.



AT THE BLESSING.



AT THE BLESSING.

*The Prayer.*

LORD JESUS CHRIST, who didst send the Holy Ghost upon thy disciples, while they were engaged in prayer; cleanse, I beseech thee, my heart from all sin, that the same Holy Ghost may always dwell in it by his manifold gifts, and my soul be everlastingly comforted. *Amen.*





THE

# Collects, Epistles, and Gospels,

FOR THE SUNDAYS AND PRINCIPAL FESTIVALS,

AND THE

## CEREMONIES AND OFFICE OF HOLY WEEK,

WITH AN EXPLANATION OF THE VARIOUS FESTIVALS.

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### THE SUNDAYS AND FEASTS IN GENERAL.



THE first day of the week is Sunday, called in Latin DOMINICA, or the Day of the Lord, because in the new law the Lord particularly reserved that day for his service and worship. In the old law, the Saturday was consecrated to the worship of God, and styled Day of Rest, because on that day God, after having created the world, ceased to call forth from nothing any new creature. Among Christians, Sunday has been substituted for Saturday, in order to honor the two mysteries of the resurrection of Jesus Christ, and the descent of the Holy Ghost upon the Apos-

cles, both accomplished on Sundays. The Church has moreover, instituted certain feasts, many of which date from the times of the Apostles. She has established them in order to honor God and instruct the faithful, by celebrating the principal mysteries of our religion, or renewing the memory of the Blessed Virgin and the Saints, in whom God has manifested his gifts in a more especial manner. The Feasts of Obligation are Christmas-day (25th December), the Circumcision of our Lord (1st January), the Epiphany (6th January), the Annunciation of the B. V. M. (25th March), Ascension-day, Corpus Christi, the Assumption of the B. V. M. (15th August), All Saints (1st November), and in Canada, St. Peter and St. Paul (29th June), and the Immaculate Conception (8th December). On these days, as well as on all the Sundays of the year, there is an obligation of hearing Mass and abstaining from all servile work, that is, from all manual and corporal works which we ordinarily perform in order to gain our bread. This double obligation does not exist for the other feasts, unless they fall upon the Sunday.

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### ADVENT.

The four weeks which precede the feast of Christmas are called *Advent*. It is so called because the Church wishes us at this time to prepare to celebrate worthily the feast of the first coming of Jesus, that is to say, of his birth. She commences the instructions of Advent by recalling to our minds the last coming of Jesus Christ in his glory, or the last judgment, in order to excite us to repentance. It is for the same motive that she invites us to read during this time the instructions which St. John the Baptist addressed to the Jews, in order to prepare them by penance for the coming of Jesus Christ.



## First Sunday of Advent

### COLLECT.

I. AROUSE, O Lord, we beseech thee, thy power and come: that from the dangers which our iniquities threaten, we may merit to be rescued by thee, our protector; saved by thee, our liberator; who livest and reignest with God, the Father, in the unity of the Holy Ghost, God, world without end.

II. O God, who didst will that thy word should, at the message of an angel, take flesh in the womb of the Blessed Virgin Mary; grant to us, thy suppliants, that we who believe her to be truly the Mother of God, may be aided by her intercession with thee.

*This second Collect is said during Advent, and one of the two following as a third.*

### FOR THE CHURCH.

III. MERCIFULLY hear, O Lord, we beseech thee, the prayers of thy Church; that all adversities and errors being destroyed, she may serve thee with secure liberty.

### FOR THE POPE.

O God, the pastor and ruler of all the faithful, look propitiously on thy servant N. N., whom thou hast set as pastor over thy Church; grant, we beseech thee, that both by word and example he may edify those over whom he is

placed, so that with the flock committed to his care, he may attain everlasting life; through Christ our Lord. Amen.

EPISTLE. (Romans xiii. 11-14.)

*Brethren*, Knowing that it is now the hour for us to rise from sleep. For now our salvation is nearer than when we believed. The night is past and the day is at hand. Let us therefore cast off the works of darkness, and put on the armor of light; let us walk honestly as in the day; not in rioting or drunkenness, not in chambering and impurities, not in contention and envy: but put ye on the Lord Jesus Christ.

GOSPEL. (Luke xxi. 25-33.)

*At that time Jesus said to his disciples*: There shall be signs in the sun, and in the moon, and in the stars: and upon the earth distress of nations, by reason of the confusion of the roaring of the sea and of the waves, men withering away for fear, and expectation of what shall come upon the whole world. For the powers of heaven shall be moved: and then they shall see the Son of Man coming in a cloud with great power and majesty. But when these things begin to come to pass, look up and lift up your heads; because your redemption is at hand. And he spoke to them a similitude. See the fig-tree, and all the trees: when they now shew forth their fruit, you know that summer is nigh; so you also when you shall see these things come to pass, know that the kingdom of God is at

mand. Amen I say to you, this generation shall not pass away, till all things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away.

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## Second Sunday of Advent.

### COLLECT.

STIR up our hearts, O Lord! to prepare the ways of thy only-begotten Son; that with minds purified by his advent, we may be worthy to serve thee: who livest, &c.

II. and III. as on First Sunday.

### EPISTLE. (Romans xv. 4-13.)

*Brethren*, What things soever were written, were written for our learning: that through patience and the comfort of the Scriptures, we might have hope. Now the God of patience and of comfort grant you to be of one mind one towards another, according to Jesus Christ: that with one mind, and with one mouth, you may glorify God and the Father of our Lord Jesus Christ. Wherefore receive one another, as Christ also hath received you unto the honor of God. For I say that Christ Jesus was minister of the circumcision for the truth of God, to confirm the promises made unto the fathers. But that the gentiles are to glorify God for his mercy, as it was written: "Therefore will I confer to thee, O Lord, among the gentiles, and

will sing to thy name." And again he saith : "Rejoice, ye gentiles, with his people." And again : "Praise the Lord, all ye gentiles ; and magnify him, all ye people." And again Isaias saith : "There shall be a root of Jesse ; and he that shall rise up to rule the gentiles, in him the gentiles shall hope." Now the God of hope fill you with all joy and peace in believing ; that you may abound in hope, and in the power of the Holy Ghost.

GOSPEL. (Matt. xi. 2-10.)

*At that time :* When John had heard in prison the works of Christ, sending two of his disciples, he said to him : Art thou he that art to come, or look we for another ? And Jesus making answer said to them : Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the Gospel preached to them. And blessed is he that shall not be scandalized in me. And when they went their way, Jesus began to say to the multitudes concerning John : What went you out into the desert to see ? a reed shaken with the wind ? But what went you out to see ? a man clothed in soft garments ? Behold they that are clothed in soft garments, are in the houses of kings. But what went you out to see ? a prophet ? yea, I tell you, and more than a prophet. For this is he of whom it is written : "Behold I send my Angel before thy face, who shall prepare thy way before thee."

## Third Sunday of Advent.

## COLLECT.

INCLINE thy ear, O Lord, we beseech thee, unto our prayers: and enlighten the darkness of our mind, by the grace of thy visitation. Who livest, &c.

II. and III. as on First Sunday.

## EPISTLE. (Phil. iv. 4-7.)

Rejoice in the Lord always; again, I say, rejoice. Let your modesty be known to all men: the Lord is nigh. Be nothing solicitous, but in every thing by prayer and supplication, with thanksgivings, let your petitions be made known to God. And the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus our Lord.

## GOSPEL. (John i. 19-28.)

*At that time:* The Jews sent from Jerusalem priests and Levites to John to ask him: Who art thou? And he confessed and did not deny: and he confessed: I am not the Christ. And they asked him: What then? Art thou Elias? And he said: I am not. Art thou the prophet? And he answered: No. They said therefore unto him: Who art thou, that we may give an answer to them that sent us? what sayest thou of thyself? He said: "I am the voice of one crying in the wilderness, Make straight the way

of the Lord," as said the prophet Isaias. And they that were sent were of the Pharisees. And they asked him, and said to him: Why then dost thou baptize, if thou be not Christ, nor Elias, nor the prophet? John answered them, saying: I baptize with water; but there hath stood one in the midst of you, whom you know not. The same is he that shall come after me, who is preferred before me: the latchet of whose shoe I am not worthy to loose. These things were done in Bethania beyond the Jordan, where John was baptizing.

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### Fourth Sunday of Advent.

#### COLLECT.

AROUSE thy might, we beseech thee, O Lord, and come and succor us with great power, that by the aid of thy grace, thy indulgent propitiation may accelerate what our sins impede. Who reignest, &c.

II. and III. as on First Sunday.

#### EPISTLE. (1 Cor. iv. 1-5.)

*Brethren*: Let a man so account of us as of the ministers of Christ, and the dispensers of the mysteries of God. Here now it is required among the dispensers, that a man be found faithful. But to me it is a very small thing to be judged by you, or by man's day: but neither do I judge my own self. For I am not conscious

to myself of any thing, yet am I not hereby justified: but he that judgeth me, is the Lord. Therefore judge not before the time; until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise from God.

GOSPEL. (Luke iii. 1-6.)

Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and Philip his brother tetrarch of Iturea and the country of Trachonitis, and Lysanias tetrarch of Abilina, under the high-priests Annas and Caiphas: the word of the Lord was made unto John the son of Zachary, in the desert. And he came into all the country about the Jordan, preaching the baptism of penance for the remission of sins: as it was written in the book of the sayings of Isaias the prophet: "A voice of one crying in the wilderness: Prepare ye the way of the Lord, make straight his paths. Every valley shall be filled; and every mountain and hill shall be brought low: and the crooked shall be made straight, and the rough ways plain. And all flesh shall see the salvation of God."

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## Christmas-Day.

25TH OF DECEMBER.

Christmas-day is the feast of the Nativity of our Saviour Jesus Christ. He was born at Bethlehem, a small town

of Juda, in a stable, and his cradle was a manger, placed between two animals. At the moment of his birth, angels were heard in the air singing this canticle: *Glory to God in the highest; and on earth peace to men of good will;* and announced this happy event to shepherds, who kept guard over their flocks in the neighborhood, and who hastened to adore the new-born God. Priests celebrate three Masses on Christmas-day, to honor the three births of the Son of God: his birth or his eternal generation in the bosom of his Father; his temporal birth in the stable of Bethlehem; and his spiritual birth, by faith and charity, in the hearts of the just.

### MIDNIGHT MASS.

#### COLLECT.

O God, who hast made this most sacred night shine forth with the brightness of the true light, grant, we beseech thee, that having known the mystery of his light on earth, we may partake of his joys in heaven.

#### EPISTLE. (Titus ii. 11-15.)

*Dearlly beloved:* The grace of God our Saviour hath appeared to all men, instructing us that, denying ungodliness and worldly desires, we should live soberly, and justly, and godly, in this world, looking for the blessed hope and coming of the glory of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and might cleanse to himself a people acceptable, a pursuer of good works. These things speak, and exhort, *in Christ Jesus our Lord.*



## GOSPEL. (Luke ii. 1-14.)

*At that time:* There went out a decree from Cæsar Augustus; that the whole world should be enrolled. This enrolling was first made by Cyrenus the governor of Syria. And all wen ~~to~~ be enrolled, every one into his own city. And Joseph also went up from Galilee out of the city of Nazareth into Judea, to the city of David, which is called Bethlehem: because he was of the house and family of David, to be enrolled with Mary his espoused wife who was with child. And it came to pass, that when they were there, her days were accomplished, that she should be delivered. And she brought forth her first-born Son, and wrapped him up in swaddling-clothes, and laid him in a manger: because there was no room for them in the inn. And there were in the same country shepherds watching, and keeping the night-watches over their flock. And behold an angel of the Lord stood by them, and the brightness of God shone round about them, and they feared with a great fear. And the angel said to them: Fear not; for behold I bring you tidings of great joy, that shall be to all the people: for this day is born to you a Saviour, who is Christ the Lord, in the city of David. And this shall be a sign unto you. You shall find the infant wrapped in swaddling-clothes, and laid in a manger. And suddenly there was with the angel a multitude of the heavenly army, praising God, and saying: Glory to God in the highest: and on earth peace to men of good will.

## THE MASS AT DAY-BREAK.

## COLLECT.

GRANT, we beseech thee, Almighty God, that as we are bathed in the new light of thy Incarnate Word, what shineth in our minds by faith, may be resplendent in our works: through, &c.

## EPISTLE. (Titus iii. 4-7.)

*Dearly beloved:* The goodness and kindness of God our Saviour appeared: not by the works of justice, which we have done, but according to his mercy he saved us, by the laver of regeneration, and renovation of the Holy Ghost, whom he hath poured forth upon us abundantly, through Jesus Christ our Saviour: that being justified by his grace, we may be heirs, according to hope of life everlasting, *in Christ Jesus our Lord.*

## GOSPEL. (Luke ii. 15-20.)

*At that time:* The shepherds said one to another: Let us go over to Bethlehem, and let us see this word that is come to pass, which the Lord hath showed to us. And they came with haste; and they found Mary and Joseph, and the infant lying in a manger. And seeing, they understood of the word that had been spoken to them concerning this child. And all that heard wondered: and at those things that were told them by the shepherds. But Mary kept all these words, pondering them in her heart. And

the shepherds returned, glorifying and praising God, for all the things they had heard and seen, as it was told unto them.

## THE MASS OF THE DAY.

### COLLECT.

GRANT, we beseech thee, Almighty God, that the new birth in the flesh of thy only-begotten Son may deliver us, whom the ancient bondage holds under the yoke of sin: Through, &c.

### EPISTLE. (Heb. i. 1-12.)

God, who at sundry times and in divers manners spoke, in times past, to the fathers by the prophets, last of all, in these days, hath spoken to us by his Son, whom he hath appointed heir of all things, by whom also he hath made the world: who being the brightness of his glory, and the figure of his substance, and upholding all things by the word of his power, making purgation of his sins, sitteth on the right hand of the majesty on high; being made so much better than the angels, as he hath inherited a more excellent name than they. For to which of the angels hath he said at any time, "Thou art my son, to-day have I begotten thee?" And again, "I will be to him a Father, and he shall be to me a Son?" And again, when he bringeth in the first-begotten into the world, he saith: "And let all the angels of God adore him." And to the angels indeed he saith: "He that maketh his angels spirits, and his ministers a

flame of fire." But to the Son: "Thy throne, O God, is for ever and ever: a sceptre of justice is the sceptre of thy kingdom. Thou hast loved justice, and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." And: "Thou in the beginning, O Lord, didst found the earth and the works of thy hands are the heavens. They shall perish, but thou shalt continue: and they shall all grow old as a garment. And as a vesture shalt thou change them, and they shall be changed: but thou art the self-same, and thy years shall not fail."

GOSPEL. (John i. 1-14), as at the end of Mass.

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## Sunday within the Octave of Christmas.

### COLLECT.

ALMIGHTY, eternal God, direct our actions in thy good pleasure; that in the name of thy beloved Son, we may deserve to abound in good works: Through, &c.

II. Grant, &c. (p. 13.)

### EPISTLE. (Gal. i. 4-7.)

*Brethren*: As long as the heir is a child, he differeth nothing from a servant, though he be lord of all: but is under tutors and governors until the time appointed by the father: so we

also, when we were children, were in bondage under the elements of the world. But when the fulness of the time was come, God sent his Son, made of a woman, made under the law: that he might redeem them who were under the law: that we might receive the adoption of sons. And because you are sons, God hath sent the Spirit of his Son into your hearts, crying: Abba, Father. Therefore now he is not a servant, but a son. And if a son, an heir also through God.

GOSPEL. (Luke ii. 33-40.)

*At that time: Joseph, and Mary, the Mother of Jesus,* were wondering at these things, which were spoken concerning him. And Simeon blessed them, and said to Mary his mother: Behold this child is set for the fall, and for the resurrection of many in Israel, and for a sign which shall be contradicted. And thy own soul a sword shall pierce, that out of many hearts thoughts may be revealed. And there was one Anna, a prophetess; the daughter of Phanuel, of the tribe of Aser; she was far advanced in years, and had lived with her husband seven years from her virginity. And she was a widow until fourscore and four years; who departed not from the temple, by fastings and prayers serving night and day. Now she at the same hour coming in, confessed to the Lord; and spoke of him to all that looked for the redemption of Israel. And after they had performed all things according to the law of the Lord, they returned into Galilee, into their city Nazareth. And the

child grew, and waxed strong, full of wisdom: and the grace of God was in him.

### The Circumcision of our Lord.

This feast calls our attention to three remarkable circumstances: 1st. The mystery of the Circumcision; a painful and humiliating ceremony commanded to the Israelites in sign of their covenant with God, and of their faith in the Messiah to come. To this ceremony succeeded Baptism, of which it was the figure. 2d. The name of *Jesus*, which is given to the Son of God. This name signifies *Saviour*, as that of *Christ*, which is joined to it, signifies *anointed* or *consecrated*. Both names are admirably suited to the Son of God, who came down on earth to save us, and whose sacred humanity was consecrated by its union to the Divinity. 3d. The beginning of the new year.

#### COLLECT.

O God, who by the fruitful virginity of the Blessed Mary, hast bestowed upon mankind the rewards of eternal salvation, grant, we beseech thee, that we may experience her intercession for us, through whom we have merited to receive the author of life, Jesus Christ our Lord Who, &c.

EPISTLE. (Titus ii. 11-15), p. 10.

GOSPEL. (Luke ii. 21.)

*At that time:* After eight days were accomplished that the child should be circumcised: his name was called JESUS, which was called by the Angel, before he was conceived in the womb.

## Feast of the Epiphany.

The Epiphany is the day on which the Magi, informed of the birth of Christ by a miraculous star, came from the East to adore him. It is generally believed that these Magi were kings, or at least men distinguished by their rank and science. They offered to the infant Jesus gold, frankincense, and myrrh, acknowledging him as king, as God, and as man liable to suffering and to death. Epiphany signifies *manifestation*, because Jesus Christ manifested on this day his Divinity, and was adored for the first time by the gentiles. The Church likewise honors on this day two other manifestations of our Saviour: 1st. His baptism by St. John the Baptist, in which the eternal Father proclaimed him from on high his well-beloved Son. 2d. The changing of water into wine at the marriage feast of Cana, where his disciples, at the sight of this miracle, acknowledged him as God.

### COLLECT.

O God, who, on this day, by the guidance of a star, didst reveal thy only-begotten Son to the gentiles; mercifully grant that we, who know thee now by faith, may be brought even to contemplate the beauty of thy highness: Through, &c.

### EPISTLE. (Isaias lx. 1-6.)

Arise, be enlightened, O Jerusalem: for thy light is come, and the glory of the Lord is risen upon thee. For behold darkness shall cover the earth, and a mist the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the gentiles shall walk in thy light, and kings in the brightness of thy rising. Lift up thy eyes round about, and see: all these are gathered together, they are come to thee:

thy sons shall come from afar, and thy daughters shall rise up at thy side. Then shalt thou see and abound, and thy heart shall wonder and be enlarged, when the multitude of the sea shall be converted to thee, the strength of the gentiles shall come to thee. The multitude of camels shall cover thee, the dromedaries of Madian and Ephraim: all they from Saba shall come, bringing gold and frankincense: and showing forth praise to the Lord

GOSPEL. (Matt. ii. 1-12.)

When Jesus, therefore, was born in Bethlehem of Judea, in the days of king Herod, behold, there came wise men from the East to Jerusalem, saying, Where is he that is born King of the Jews? For we have seen his star in the East, and are come to adore him. And king Herod hearing this, was troubled, and all Jerusalem with him: and assembling together all the chief priests and scribes of the people, he inquired of them where Christ should be born. But they said to him, In Bethlehem of Juda: for so it is written by the prophet: "And thou Bethlehem, the land of Juda, art not the least among the princes of Juda: for out of thee shall come forth the captain that shall rule my people Israel." Then Herod, privately calling the wise men, learned diligently of them the time of the star which appeared to them; and sending them into Bethlehem, said: Go and diligently inquire after the child, and when you have found him, bring me word again, that I also may come and



adore him. Who having heard the king, went their way: and behold, the star which they had seen in the East, went before them, until it came and stood over where the child was. And seeing the star, they rejoiced with exceeding great joy. And entering into the house, they found the child with Mary his mother, and falling down, they adored him: and opening their treasures, they offered him gifts: gold, frankincense, and myrrh. And having received an answer in sleep that they should not return to Herod, they went back another way into their country.

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### First Sunday after Epiphany.

Epiphany is followed by six Sundays, connected with ~~the~~ and recalling, in their gospels, traits of the childhood or public life of our Lord prior to his Passion. When Easter comes early in the year, there is not room for these six Sundays after Epiphany, and such offices as cannot be said, are transferred to the end of the year.

#### COLLECT.

OF thy heavenly mercy hear, O Lord, we beseech thee, the vows of thy suppliant people, that they may see what they are to do, and have strength to fulfil what they see: Through, &c.

#### EPISTLE. (Romans xii. 1-5.)

*Brethren:* I beseech you, by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing unto God, your reasonable

service. And be not conformed to this world : but be reformed in the newness of your mind, that you may prove what is the good, and the acceptable, and the perfect will of God. For I say, through the grace that is given me, to all that are among you, not to be more wise than i behooveth to be wise, but to be wise unto sobriety, and according as God hath divided to every one the measure of faith. For as in one body we have many members, but all the members have not the same office : so we being many are one body in Christ, and every one members one of another in Christ Jesus our Lord.

GOSPEL.. (Luke ii. 42-52.)

*When Jesus :* was twelve years old, they going up to Jerusalem according to the custom of the feast, and having fulfilled the days, when they returned, the child Jesus remained in Jerusalem ; and his parents knew it not. And thinking that he was in the company, they came a day's journey, and sought him among their kinsfolks and acquaintance. And not finding him, they returned into Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple sitting in the midst of the doctors, hearing them and asking them questions. And all that heard him were astonished at his wisdom and his answers. And seeing him, they wondered. And his mother said to him : Son, why hast thou done so to us ? behold thy father and I have sought thee sorrowing. And he said to them : How is

it that you sought me? did you not know that I must be about my Father's business? And they understood not the word that he spoke unto them. And he went down with them, and came to Nazareth: and was subject to them. And his mother kept all these words in her heart. And Jesus advanced in wisdom and age, and grace with God and men.

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## Second Sunday after Epiphany.

FEAST OF THE MOST HOLY NAME OF JESUS.

COLLECT OF THE FEAST.

O God, who didst ordain thine only-begotten Son to be the Saviour of mankind, and didst command that he should be called Jesus, mercifully grant that we who venerate his holy name on earth, may enjoy the blessed vision in heaven: Through, &c.

COLLECT OF THE SUNDAY.

ALMIGHTY, everlasting God, who dost govern all things in heaven and on earth, mercifully hear the prayers of thy people, and grant us thy peace in our days: Through, &c.

EPISTLE. (Acts iv. 8-12.)

*In those days:* Peter, filled with the Holy Ghost, said to them: Ye princes of the people and ancients, hear: If we this day are examined

concerning the good deed done to the infirm man, by what means he hath been made whole, be it known to you all, and to all the people of Israel, that by the name of our Lord Jesus Christ of Nazareth, whom you crucified, whom God hath raised from the dead, even by him this man standeth here before you whole. This is "the stone which was rejected by you the builders; which is become the head of the corner." Neither is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved.

GOSPEL OF THE FEAST. (Luke ii. 21), p. 16.

GOSPEL OF THE SUNDAY. (John ii. 1-11.)

*Said at the end of Mass.*

*At that time:* There was a marriage in Cana of Galilee: and the mother of Jesus was there. And Jesus also was invited, and his disciples, to the marriage. And the wine failing, the mother of Jesus saith to him: They have no wine. And Jesus saith to her: Woman, what is it to me and to thee? my hour is not yet come. His mother saith to the waiters: Whatsoever he shall say to you, do ye. Now there were set there six water-pots of stone, according to the manner of the purifying of the Jews, containing two or three measures a-piece. Jesus saith to them: Fill the water-pots with water. And they filled them up to the brim. And Jesus saith to them: Draw out now and carry to the chief steward of the feast. And they carried it. And when the

chief steward had tasted the water made wine, and knew not whence it was, but the waiters knew who had drawn the water; the chief steward calleth the bridegroom, and saith to him: Every man at first setteth forth good wine, and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and he manifested his glory, and his disciples believed in him.

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### Third Sunday after Epiphany.

#### COLLECT.

I. ALMIGHTY, eternal God, mercifully look upon our infirmity, and stretch forth the right hand of thy majesty to protect us: Through, &c.

II. O GOD (p. 16). III. As on p. 3.

#### EPISTLE. (Rom. xii. 16-21.)

*Brethren:* Be not wise in your own conceits. To no man rendering evil for evil. Providing good things not only in the sight of God, but also in the sight of all men. If it be possible, as much as is in you, having peace with all men. Not revenging yourselves, my dearly beloved but give place unto wrath, for it is written: "Revenge to me: I will repay, saith the Lord." But if thy enemy be hungry, give him to eat: if he thirst, give him to drink; for doing this

thou shalt heap coals of fire upon his head. Be not overcome by evil, but overcome evil by good.

GOSPEL. (Matt. viii. 1-13.)

*At that time:* When Jesus was come down from the mountain, great multitudes followed him; and behold a leper came and adored him, saying: Lord, if thou wilt, thou canst make me clean. And Jesus, stretching forth his hand, touched him, saying: I will, be thou made clean. And forthwith his leprosy was cleansed. And Jesus saith to him: See thou tell no man; but go show thyself to the priest, and offer the gift which Moses commanded for a testimony unto them. And when he had entered into Capharnaum, there came to him a centurion, beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, and is grievously tormented. And Jesus saith to him: I will come and heal him. And the centurion, making answer, said: Lord, I am not worthy that thou shouldst enter under my roof; but only say the word, and my servant shall be healed. For I also am a man subject to authority, having under me soldiers; and I say to this, Go, and he goeth, and to another, Come, and he cometh, and to my servant, Do this, and he doeth it. And Jesus, hearing this, marvelled; and said to them that followed him: Amen I say to you, I have not found so great faith in Israel. And I say to you that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

but the children of the kingdom shall be cast out into the exterior darkness: there shall be weeping and gnashing of teeth. And Jesus said to the centurion: Go, and as thou hast believed, so be it done to thee. And the servant was healed at the same hour.

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### Fourth Sunday after Epiphany.

#### COLLECT.

I. O God! who knowest that, placed amidst so many dangers, we cannot, through human frailty, stand, grant us safety of mind and body, that we may, by thy aid, surmount those things which we suffer for our sins: Through, &c.

II. and III. as on Third Sunday.

#### EPISTLE. (Rom. xiii. 8-10.)

*Brethren*: Owe no man any thing, but to love one another. For he that loveth his neighbor, hath fulfilled the law. For "Thou shalt not commit adultery. Thou shalt not kill. Thou shalt not steal. Thou shalt not bear false witness. Thou shalt not covet." And if there be any other commandment, it is comprised in this word: "Thou shalt love thy neighbor as thyself." The love of our neighbor worketh no evil. Love therefore is the fulfilling of the law.

#### GOSPEL. (Matt. viii. 23-27.)

*At that time*: When Jesus entered into the

boat, his disciples followed him : and behold a great tempest arose in the sea, so that the boat was covered with waves, but he was asleep. And his disciples came to him, and awaked him, saying : Lord, save us, we perish. And Jesus saith to them : Why are you fearful, O ye of little faith ? Then rising up he commanded the winds, and the sea, and there came a great calm. But the men wondered, saying : What manner of man is this, for the winds and the sea obey him ?

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### Fifth Sunday after Epiphany.

#### COLLECT.

I. GUARD thy family, O Lord, we beseech thee, in thy constant mercy, that, as it leans only on the hope of thy heavenly grace, it may always be defended by thy protection : Through, &c.

II. Defend us, we beseech thee, O Lord, from all dangers of mind and body ; and by the intercession of the blessed and glorious Mary ever Virgin, mother of God, with blessed Joseph, and thy blessed Apostles Peter and Paul, and blessed N., and all the saints, mercifully grant us safety and peace, that all adversities and errors being destroyed, thy Church may serve thee with secure liberty.

EPISTLE. (Coloss. iii. 12-17.)

*Brethren :* Put ye on therefore, as the elect of



God, holy, and beloved, the bowers of mercy, benignity, humility, modesty, patience: bearing with one another, and forgiving one another, if any have a complaint against another: even as the Lord hath forgiven you, so do you also. But above all these things have charity, which is the bond of perfection: and let the peace of Christ rejoice in your hearts, wherein also you are called in one body; and be ye thankful. Let the word of Christ dwell in you abundantly, in all wisdom: teaching and admonishing one another in psalms, hymns, and spiritual canticles, singing in grace in your hearts to God. All whatsoever you do in word or in work, all things do ye in the name of the Lord Jesus Christ, giving thanks to God and the Father by *Jesus Christ our Lord*.

GOSPEL. (Matt. xiii. 24-30.)

*At that time:* Jesus spoke this parable to the multitude, saying: The kingdom of heaven is likened to a man that sowed good seed in his field. But while men were asleep, his enemy came and oversowed cockle among the wheat, and went his way. And when the blade was sprung up, and brought forth fruit, then appeared also the cockle. Then the servants of the good man of the house came and said to him: Sir, didst thou not sow good seed in thy field? whence then hath it cockle? And he said to them: An enemy hath done this. And the servants said to him: Wilt thou that we go and gather it up? And he said: No, lest perhaps

gathering up the cockle, you root up the wheat also together with it. Suffer both to grow until the harvest, and in the time of the harvest I will say to the reapers: Gather up first the cockle, and bind it in bundles to burn; but the wheat gather ye into my barn.

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### Sixth Sunday after Epiphany.

#### COLLECT.

I. GRANT, we beseech thee, Almighty God, that, always meditating what is reasonable, we may in word and deed do what is pleasing to thee: Through, &c.

II. as on last Sunday.

#### EPISTLE. (1 Thess. i. 2-10.)

*Brethren*: We give thanks to God always for you all: making a remembrance of you in our prayers without ceasing, being mindful of the work of your faith, and labor, and charity, and of the enduring of the hope of our Lord Jesus Christ before God and our Father: Knowing, brethren beloved of God, your election: for our gospel hath not been unto you in word only, but in power also, and in the Holy Ghost, and in much fulness, as you know what manner of men we have been among you for your sakes. And you became followers of us, and of the Lord: receiving the word in much tribulation, with joy of the Holy Ghost: so that you were made a

pattern to all who believe in Macedonia and in Achaia. For from you were spread abroad the word of the Lord, not only in Macedonia and Achaia, but also in every place, your faith which is towards God, is gone forth, so that we need not to speak any thing. For they themselves relate of us, what manner of entering in we had unto you; and how you turned to God from idols, to serve the living and true God. And to wait for his Son from heaven (whom he raised up from the dead), Jesus who hath delivered us from the wrath to come.

GOSPEL. (Matt. xiii. 31-35.)

*At that time:* Jesus spoke to the multitudes this parable: The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field. Which is the least indeed of all seeds: but when it is grown up, it is greater than all herbs, and becometh a tree, so that the birds of the air come and dwell in the branches thereof. Another parable he spoke to them. The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened. All these things Jesus spoke in parables to the multitudes: and without parables he did not speak to them. That it might be fulfilled which was spoken by the prophet, saying: "I will open my mouth in parables, I will utter things hidden from the foundation of the world."

## Septuagesima Sunday.

The names of Septuagesima, Sexagesima, Quinquagesima, were given in very ancient times to the three Sundays before Lent, from analogy to Quadragesima, as being about the Seventieth, Sixtieth, and Fiftieth days from Easter. These three weeks are a preparation for penance and herald of Lent.

### COLLECT.

I. GRACIOUSLY hear, O Lord, we beseech thee, the prayers of thy people, that we, who are justly afflicted for our sins, may, for the glory of thy name, be mercifully delivered: Through, &c.

II. (Before Purif.) p. 16. (After Purif.) p. 26.

### EPISTLE. (1 Cor. ix. 24; x. 5.)

*Brethren*: Know you not that they that run in the race, all run indeed, but one receiveth the prize? So run that you may obtain?

And every one that striveth for the mastery, refraineth himself from all things: and they indeed that they may receive a corruptible crown: but we an incorruptible one. I therefore so run, not as at an uncertainty: I so fight, not as one beating the air: but I chastise my body, and bring it into subjection: lest perhaps, when I have preached to others, I myself should become a castaway. For I would not have you ignorant brethren, that our fathers were all under the cloud, and all passed through the sea. And all in Moses were baptized, in the cloud, and in the sea: and did all eat the same spiritual food, and all drank the same spiritual drink: (and they

drank of the spiritual rock that followed them, and the rock was Christ.) But with the most of them God was not well pleased.

GOSPEL. (Matt. xx. 1-16.)

*At that time:* Jesus said to his disciples this parable: The kingdom of heaven is like to a householder, who went early in the morning to hire laborers into his vineyard. And having agreed with the laborers for a penny a day, he sent them into his vineyard. And going out about the third hour, he saw others standing in the market-place idle. And he said to them: Go you also into my vineyard, and I will give you what shall be just. And they went their way. And again he went out about the sixth and the ninth hour, and did in like manner. But about the eleventh hour he went out and found others standing, and he saith to them: Why stand you there all the day idle? They say to him: Because no man hath hired us. He saith to them: Go you also into my vineyard. And when evening was come, the lord of the vineyard saith to his steward: Call the laborers and pay them their hire, beginning from the last even to the first. When therefore they were come, that came about the eleventh hour, they received every man a penny. But when the first also came, they thought that they should receive more: and they also received every man a penny. And receiving it, they murmured against the master of the house, saying: These last have worked but one hour, and thou hast made them

equal to us, that have borne the burden of the day and the heats. But he answering one of them, said: Friend, I do thee no wrong: didst thou not agree with me for a penny? Take what is thine and go thy way: I will also give to this ast even as to thee. Or, is it not lawful for me o do what I will? is thy eye evil because I am good? So shall the last be first, and the first last. For many are called, but few chosen.

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### Sexagesima Sunday.

#### COLLECT.

I. O GOD, who seest that we confide in no action of our own; grant, in thy mercy, that we may be defended from all adversities, by the protection of the Doctor of the Gentiles: Through, &c.

II. as on p. 26.

#### EPISTLE. (2 Cor. xi. 19; xii. 9.)

*Brethren*: You gladly suffer the foolish: whereas yourselves are wise. For you suffer if a man bring you into bondage, if a man devour you, if a man take from you, if a man be lifted up, if a man strike you on the face. I speak according to dishonor, as if we had been weak in this part. Wherein any man dares (I speak foolishly) I dare also. They are Hebrews: so am I. They are Israelites: so am I. They are the seed of Abraham: so am I. They are the the ministers of Christ (I speak as one less wise),

I am more: in many more labors, in prisons more frequently, in stripes above measure, in deaths often. Of the Jews five times did I receive forty stripes, save one. Thrice was I beaten with rods, once I was stoned, thrice I suffered shipwreck; a night and a day I was in the depth of the sea: in journeying often, in perils of waters, in perils of robbers, in perils from my own nation, in perils from the gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren: in labor and painfulness, in many watchings, in hunger and thirst, in many fastings, in cold and nakedness. Besides those things which are without: my daily instance, the solicitude for all the churches. Who is weak, and I am not weak? Who is scandalized, and I am not on fire? If I must needs glory: I will glory of the things that concern my infirmity. The God and Father of our Lord Jesus Christ, who is blessed forever, knoweth that I lie not. At Damascus the governor of the nation under Aretas the king, guarded the city of the Damascenes to apprehend me. And through a window in a basket was I let down by the wall, and so escaped his hands. If I must glory (it is not expedient indeed): but I will come to the visions and revelations of the Lord. I know a man in Christ above fourteen years ago (whether in the body, I know not, or out of the body, I know not, God knoweth), such an one rapt even to the third heaven. And I know such a man, whether in the body, or out of the body, I know not: God knoweth: that he

was caught up into paradise; and heard secret words which it is not granted to man to utter. For such an one I will glory: but for myself I will glory in nothing, but in my infirmities. For even if I should have a mind to glory, I shall not be foolish: for I will say the truth. But I forbear, lest any man should think of me above that which he seeth in me, or any thing he heareth from me. And lest the greatness of the revelations should lift me up, there was given me a sting of my flesh, an angel of satan, to buffet me. For which thing thrice I besought the Lord, that it might depart from me: and he said to me: My grace is sufficient for thee; for power is made perfect in infirmity. Gladly therefore will I glory in my infirmities, that the power of Christ may dwell in me.

GOSPEL. (Luke viii. 4-15.)

*At that time:* When a very great multitude was gathered together and hastened out of the cities unto him, he spoke by a similitude. The sower went out to sow his seed. And as he sowed, some fell by the way-side, and it was trodden down, and the fowls of the air devoured it. And other some fell upon a rock; and as soon as it was sprung up, it withered away, because it had no moisture. And other some fell among thorns, and the thorns growing up with it, choked it. And other some fell upon good ground; and being sprung up, yielded fruit a hundred-fold. Saying these things, he cried out: He that hath ears to hear, let him hear.



And his disciples asked him what this parable might be. To whom he said: To you it is given to know the mystery of the kingdom of God: but to the rest in parables, that seeing they may not see, and hearing may not understand. Now the parable is this: The seed is the word of God. And they by the way-side, are they that hear: then the devil cometh, and taketh the word out of their heart, lest believing they should be saved. Now they upon the rock, are they who when they hear, receive the word with joy: and these have no roots; who believe for a while, and in time of temptation, fall away. And that which fell among thorns, are they who have heard, and going their way, are choked, with the cares, and riches, and pleasures of this life, and yield no fruit. But that on the good ground, are they who in a good and perfect heart, hearing the word, keep it, and bring forth fruit in patience.

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### Quinquagesima Sunday.

#### COLLECT.

I. GRACIOUSLY hear our prayers, O Lord, we beseech thee, and loosing us from the bonds of our sins, guard us from all adversity: Through, &c.

II. as on p. 26.

EPISTLE. (1 Cor. xiii. 1-13.)

*Brethren*: If I speak with the tongues of men, and of angels, and have not charity, I am become

as sounding brass or a tinkling cymbal. And if I should have prophecy, and should know all mysteries, and all knowledge, and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing. Charity is patient, is kind: charity envieth not, dealeth not perversely, is not puffed up, is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil, rejoiceth not in iniquity, but rejoiceth with the truth: beareth all things, believeth all things, hopeth all things, endureth all things. Charity never falleth away: whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed. For we know in part, and we prophesy in part. But when that which is perfect is come, that which is in part shall be done away. When I was a child, I spoke as a child, I understood as a child, I thought as a child. But when I became a man, I put away the things of a child. We see now through a glass in a dark manner: but then face to face. Now I know in part: but then I shall know even as I am known. And now there remain, faith, hope, charity, these three: but the greater of these is charity.

GOSPEL. (Luke xviii. 31-43.)

*At that time:* Jesus took unto him the twelve, and said to them: Behold we go up to Jerusalem, and all things shall be accomplished which

were written by the prophets concerning the Son of man. For he shall be delivered to the gentiles, and shall be mocked, and scourged, and spit upon: and after they have scourged him, they will put him to death, and the third day he shall rise again. And they understood none of these things, and this word was hid from them, and they understood not the things that were said. Now it came to pass when he drew nigh to Jericho, a certain blind man sat by the wayside, begging. And when he heard the multitude passing by, he asked what this meant. And they told him that Jesus of Nazareth was passing by. And he cried out, saying: Jesus, son of David, have mercy on me. And they that went before, rebuked him, that he should hold his peace. But he cried out much more: Son of David, have mercy on me. And Jesus standing commanded him to be brought unto him. And when he was come near, he asked him, saying: What wilt thou that I do to thee? But he said: Lord, that I may see. And Jesus said to him: Receive thy sight: thy faith hath made thee whole. And immediately he saw, and followed him, glorifying God. And all the people, when they saw it, gave praise to God.

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### Ash-Wednesday.

The Church instituted Lent, 1st, to make us fulfil the obligation of penance; 2d, to honor the fast of Jesus Christ, who, during forty days, took no nourishment;

3d, to prepare us for the feast of Easter. The fast which is prescribed dates from the earliest times. In the present day it consists in abstaining from meat, unless a dispensation is granted, in taking only one meal, to which we may add a slight collation; but the Church desires that to fasting and abstinence we join good works, such as alms deeds, prayer, and hearing sermons and instructions. All the faithful who have attained the age of twenty-one are obliged to fast, except such as are exempt from old age, or whose infirmities or laborious work prevent their doing so; those also are exempt who are unable to procure a meal sufficient to support them. When we think we have good reasons to require a dispensation from abstinence, we must address ourselves for permission, if possible, to our pastor, but in this case, as with regard to fasting, it is advisable first to consult with our confessor.

### COLLECT.

I. GRANT to thy faithful, O Lord, that they may begin the venerable solemnities of fasting with becoming piety, and perform them with secure devotion: Through, &c.

### II. Defend (p. 26).

III. O Almighty and Eternal God, who hast dominion over the living and the dead, and art merciful to all whom thou foreknowest shall be thine by faith and good works; we humbly beseech thee, that they for whom we have purposed to pour forth prayers, and whom either the present world still detains in the flesh, or the future has received already divested of the body, may, by the intercession of all thy saints, and the clemency of thy pity, obtain pardon of all their sins Through, &c.

## EPISTLE. (Joel ii. 12-19.)

*Thus saith the Lord:* Be converted to me with all your heart, in fasting, and in weeping, and in mourning. And rend your hearts, and not your garments, and turn to the Lord your God: for he is gracious and merciful, patient and rich in mercy, and ready to repent of the evil. Who knoweth but he will return, and forgive, and leave a blessing behind him, sacrifice and libation to the Lord your God? Blow the trumpet in Sion, sanctify a fast, call a solemn assembly. Gather together the people, sanctify the church, assemble the ancients, gather together the little ones, and them that suck at the breasts: let the bridegroom go forth from his bed, and the bride out of her bride-chamber. Between the porch and the altar the priests the Lord's ministers shall weep, and shall say: Spare, O Lord, spare thy people: and give not thy inheritance to reproach, that the heathens should rule over them. Why should they say among the nations: Where is their God? The Lord hath been zealous for his land, and hath spared his people. And the Lord answered and said to his people: Behold I will send you corn, and wine, and oil, and you shall be filled with them: and I will no more make you a reproach among the nations, *saith the Lord almighty.*

## GOSPEL. (Matt. vi. 16-21.)

*At that time:* Jesus said to his disciples: When you fast, be not as the hypocrites, sad.

For they disfigure their faces, that they may appear unto men to fast. Amen I say to you, they have received their reward. But thou, when thou fastest, anoint thy head, and wash thy face. That thou appear not to men to fast, but to thy Father who is in secret: and thy Father who seeth in secret, will repay thee. Lay not up to yourselves treasures on earth, where the rust and moth consume, and where thieves break through and steal. But lay up to yourselves treasures in heaven: where neither rust nor moth doth consume, and where thieves do not break through, nor steal. For where thy treasure is, there is thy heart also.

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## First Sunday of Lent.

### COLLECT.

I. O God! who dost purify thy Church by the annual observance of Lent; grant to thy servants, that what they endeavor to obtain of thee by abstinence, they may by good works secure: Through, &c.

II. and III. as on Ash-Wednesday.

### EPISTLE. (2 Cor. vi. 1-10.)

*Brethren:* We do exhort you, that you receive not the grace of God in vain. For he saith: "In an accepted time have I heard thee: and in the day of salvation have I helped thee." Behold

now is the acceptable time: behold now is the day of salvation. Giving no offence to any man, that our ministry be not blamed: but in all things let us exhibit ourselves as the ministers of God, in much patience, in tribulation, in necessities, in distresses, in stripes, in prisons, in seditions, in labors, in watchings, in fastings, in chastity, in knowledge, in long-suffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth, in the power of God: by the armor of justice on the right hand and on the left, by honor and dishonor, by evil report and good report: as deceivers and yet true: as unknown, and yet known: as dying, and behold we live: as chastised, and not killed: as sorrowful, yet always rejoicing: as needy, yet enriching many: as having nothing, and possessing all things.

GOSPEL. (Matt. iv. 1-11.)

*At that time:* Jesus was led by the spirit into the desert, to be tempted by the devil. And when he had fasted forty days and forty nights, afterwards he was hungry. And the tempter coming, said to him: If thou be the Son of God, command that these stones be made bread. Who answered and said: It is written, "Not in bread alone doth man live, but in every word that proceedeth from the mouth of God." Then the devil took him up into the holy city, and set him upon the pinnacle of the temple, and said to him: If thou be the Son of God, cast thyself down, for it is written: "That he hath given his Angels

charge over thee, and in their hands shall they bear thee up, lest perhaps thou dash thy foot against a stone." Jesus said to him: It is written again: "Thou shalt not tempt the Lord thy God." Again the devil took him up into a very high mountain: and showed him all the kingdoms of the world, and the glory of them. And said to him: All these will I give thee, if falling down thou wilt adore me. Then Jesus saith to him: Begone, satan: for it is written, "The Lord thy God shalt thou adore, and him only shalt thou serve." Then the devil left him: and behold Angels came and ministered to him.

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## Second Sunday of Lent.

### COLLECT.

I. O God, who seest us to be destitute of strength, keep us both inwardly and outwardly; that we may be defended in body from all adversities, and cleansed in mind from evil thoughts: Through, &c.

II. and III. as on Ash-Wednesday.

### EPISTLE. (1 Thess. iv. 1-7.)

*Brethren:* We pray and beseech you in the Lord Jesus, that as you have received of us, how you ought to walk, and to please God, so also you would walk, that you may abound the more. For you know what precepts I have



given to you by the Lord Jesus. For this is the will of God, your sanctification: that you should abstain from fornication. That every one of you should know how to possess his vessel in sanctification and honor: not in the passion of lust, like the gentiles that know not God: and that no man overreach, nor circumvent his brother in business: because the Lord is the avenger of all these things, as we have told you before, and have testified. For God hath not called us unto uncleanness, but unto sanctification *in Christ Jesus our Lord.*

GOSPEL. (Matt. xvii. 1-9.)

*At that time:* Jesus taketh unto him Peter and James, and John his brother, and bringeth them up into a high mountain apart. And he was transfigured before them. And his face did shine as the sun: and his garments became white as snow. And behold there appeared to them Moses and Elias talking with him. And Peter answering, said to Jesus: Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias. And as he was yet speaking, behold a bright cloud overshadowed them. And lo a voice out of the cloud, saying: This is my beloved Son, in whom I am well pleased: hear ye him. And the disciples hearing, fell upon their face, and were very much afraid. And Jesus came and touched them: and said to them: Arise, and fear not. And they lifting up their eyes saw no one, but only

Jesus. And as they came down from the mountain, Jesus charged them, saying: Tell the vision to no man, till the Son of man be riser from the dead.

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### Third Sunday of Lent.

#### COLLECT.

I. WE beseech thee, O Almighty God, regard the prayers of thy humble servants; and stretch forth in our defence the right hand of thy majesty; Through, &c.

II. and III. as on Ash Wednesday.

#### EPISTLE. (Eph. v. 1-9.)

*Brethren:* Be ye the followers of God, as most dear children. And walk in love as Christ also hath loved us, and hath delivered himself for us, an oblation and a sacrifice to God for an odor of sweetness. But fornication and all uncleanness, or covetousness, let it not so much as be named among you, as becometh saints: or obscenity, or foolish talking, or scurrility, which is to no purpose: but rather giving of thanks. For know ye this, and understand that no fornicator, nor unclean, nor covetous person (which is a serving of idols), hath inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words. For because of these things cometh the anger of God upon the children of unbelief. Be ye not therefore par-

takers with them. For you were heretofore darkness, but now light in the Lord. Walk ye as children of the light: for the fruit of the light is in all goodness, and justice, and truth.

GOSPEL. (Luke xi. 14-28.)

*At that time:* Jesus was casting out a devil, and the same was dumb; and when he had cast out the devil, the dumb spoke; and the multitude were in admiration at it: but some of them said: He casteth out devils by Beelzebub, the prince of devils. And others tempting, asked of him a sign from heaven. But he, seeing their thoughts, said to them: Every kingdom divided against itself shall be brought to desolation, and house upon house shall fall. And if satan also be divided against himself, how shall his kingdom stand? because you say, that through Beelzebub I cast out devils. Now if I cast out devils by Beelzebub: by whom do your children cast them out? Therefore they shall be your judges. But if I, by the finger of God, cast out devils: doubtless the kingdom of God is come upon you. When a strong man armed keepeth his court: those things are in peace which he possesseth. But if a stronger than he come upon him and overcome him: he will take away all his armor wherein he trusted, and will distribute his spoils. He that is not with me, is against me: and he that gathereth not with me, scattereth. When the unclean spirit is gone out of a man, he walketh through places without water, seeking rest and not find-

ing, he saith: I will return into my house whence I came out. And when he is come, he findeth it swept and garnished. Then he goeth and taketh with him seven other spirits more wicked than himself, and entering in they dwell there. And the last state of that man becometh worse than the first. And it came to pass: as he spoke these things, a certain woman from the crowd lifting up her voice said to him: Blessed is the womb that bore thee, and the paps that gave thee suck. But he said: Yea, rather, blessed are they who hear the word of God and keep it.

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### Fourth Sunday of Lent.

#### COLLECT.

I. GRANT, we beseech thee, Almighty God, that we, who justly suffer for our deeds, may be relieved by the consolation of thy grace: Through, &c.

II. and III. as on Ash Wednesday.

#### EPISTLE. (Gal. iv. 22-31.)

*Brethren:* It is written that Abraham had two sons: the one by a bond-woman, and the other by a free-woman: but he who was of the bond-woman, was born according to the flesh: but he of the free-woman, was by promise. Which things are said by an allegory: for these are the two testaments; the one from Mount Sina en-

gendering unto bondage; which is Agar: for Sina is a mountain in Arabia, which hath affinity to that Jerusalem which now is, and is in bondage with her children. But that Jerusalem which is above, is free: which is our mother. For it is written: "Rejoice, thou barren, that bearest not: break forth and cry, thou that travailest not: for many are the children of the desolate, more than of her that hath a husband:" now we, brethren, as Isaac was, are the children of promise. But as then he, that was born according to the flesh, persecuted him that was after the spirit: so also it is now. But what saith the Scripture? "Cast out the bond-woman and her son: for the son of the bond-woman shall not be heir with the son of the free-woman." So then, brethren, we are not the children of the bond-woman, but of the free: by the freedom wherewith Christ has made us free.

GOSPEL. (John vi. 1-15.)

*At that time:* Jesus went over the sea of Galilee, which is that of Tiberias: and a great multitude followed him, because they saw the miracles which he did on them that were diseased. Jesus therefore went up into a mountain, and there he sat with his disciples. Now the pasch, the festival day of the Jews, was near at hand. When Jesus therefore had lifted up his eyes, and seen that a very great multitude cometh to him, he said to Philip: Whence shall we buy bread that these may eat? And this he said to try him, for he himself knew what he

would do. Philip answered him : Two hundred pennyworth of bread is not sufficient for them that every one may take a little. One of his disciples, Andrew, the brother of Simon Peter, saith to him : There is a boy here that hath five barley loaves, and two fishes ; but what are these among so many ? Then Jesus said : Make the men sit down. Now there was much grass in the place. The men therefore sat down, in number about five thousand. And Jesus took the loaves : and when he had given thanks, he distributed to them that were sat down. In like manner also of the fishes as much as they would. And when they were filled, he said to his disciples : Gather up the fragments that remain, lest they be lost. They gathered up therefore, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten. So those men, when they had seen what a miracle Jesus had done, said : This is of a truth the prophet that is to come into the world. Jesus therefore when he knew that they would come to take him by force and make him king, fled again into the mountain himself alone.

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### Passion Sunday.

This Sunday is so called, because the moment is approaching for the commemoration of the Passion of our Lord, to which the Church now turns all her attention, and to the contemplation of which she devotes the whole ensuing week. From this day, as a sign of her grief at

the sufferings of her divine Spouse, she puts on additional signs of mourning. The paintings and statues are all veiled, even the Crucifix is hidden, to make us feel more sensibly our need of a Redeemer.

### COLLECT.

I. Look mercifully, we beseech thee, O Almighty God! upon thy family; that by thy bounty, it may be governed in body, and by thy preservation, may be guarded in mind: Through, &c.

II. For the Church, or for the Pope (p. 3).

### EPISTLE. (Heb. ix. 11-15.)

*Brethren:* Christ being come a high-priest of the good things to come, by a greater and more perfect tabernacle not made with hands, that is, not of this creation: neither by the blood of goats, nor of calves, but by his own blood, entered once into the Holies, having obtained eternal redemption. For if the blood of goats and of oxen, and the ashes of a heifer being sprinkled, sanctify such as are defiled, to the cleansing of the flesh: how much more shall the blood of Christ, who by the Holy Ghost offered himself unspotted unto God, cleanse our conscience from dead works, to serve the living God? And therefore he is the mediator of the new testament: that by means of his death, for the redemption of those transgressions, which were under the former testament, they that are called may receive the promise of eternal inheritance in *Christ Jesus our Lord*

## GOSPEL. (John viii. 46-59.)

*At that time:* Jesus said to the multitude of the Jews: Which of you shall convince me of sin? If I say the truth to you, why do you not believe me? He that is of God, heareth the words of God. Therefore you hear them not, because you are not of God. The Jews therefore answered and said to him: Do not we say well that thou art a Samaritan, and hast a devil? Jesus answered: I have not a devil; but I honor my Father, and you have dishonored me. But I seek not my own glory: there is one that seeketh and judgeth. Amen, amen, I say to you: if any man keep my word, he shall not see death for ever. The Jews therefore said: Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest: If any man keep my word, he shall not taste death for ever. Art thou greater than our father Abraham, who is dead? And the prophets are dead. Whom dost thou make thyself? Jesus answered: If I glorify myself, my glory is nothing. It is my Father that glorifieth me, of whom you say that he is your God. And you have not known him, but I know him. And if I shall say that I know him not, I shall be like to you, a liar. But I do know him, and do keep his word. Abraham your father rejoiced that he might see my day: he saw it, and was glad. The Jews therefore said to him: Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said to them: Amen, amen, I say to you, before Abraham was made, I am. They took



up stones therefore to cast at him. But Jesus hid himself, and went out of the temple.

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## HOLY WEEK.

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### Palm Sunday.

Holy Week is thus named from the sanctity and grandeur of the mysteries commemorated at this time: the entry of Jesus Christ into Jerusalem; the institution of the Holy Eucharist; the Passion and Death of our Saviour; his descent into hell, and his burial.

On *Palm Sunday* the Church celebrates the triumphant entry of Jesus Christ into Jerusalem, six days before his Passion. The blessing of palms and procession are to keep up the memory of this triumph.

On *Wednesday in Holy Week* our Saviour was sold to the Jews for thirty pieces of money by Judas his disciple. On *Mandy Thursday* towards evening, he ate the Paschal Lamb with his Apostles, and washed their feet; he then instituted the most adorable Sacrament of the altar. On the night between Thursday and Friday he was delivered up by Judas into the hands of the Jews, who made him undergo all sorts of ignominies and torments.

### THE BLESSING OF THE PALMS.

*After the sprinkling of Holy Water, the Palms are blessed as follows:*

*The Choir sings:*

HOSANNA to the Son of David! blessed is he that comes in the name of the Lord. O King of Israel! Hosanna in the highest!

*Then the Priest says:*

V. The Lord be with you.

R. And with thy spirit.

*Let us pray.*

O God! whom to love is righteousness, multiply in our hearts the gifts of thy unspeakable grace; and as by the death of thy Son thou hast made us hope for those things, which we believe, grant that by his resurrection we may arrive at the happy end of our journey: Who liveth and reigneth, &c.

*After this, the Subdeacon sings the following Lesson:*

Lesson from the Book of Exodus, xv. and xvi.

*In those days:* The children of Israel came into Elim, where there were twelve fountains of water and seventy palm-trees; and they encamped by the waters. And they set forward from Elim, and all the multitude of the children of Israel came into the desert of Sin, which is between Elim and Sinai, the fifteenth day of the second month after they came out of the land of Egypt. And all the congregation of the children of Israel murmured against Moses and Aaron in the wilderness. And the children of Israel said to them: Would to God we had died by the hand of the Lord in the land of Egypt, when we sat over the flesh-pots and ate bread to the full; why have you brought us into this desert, that you might destroy all the multitude with famine? And the Lord said to Moses: Behold, I will rain bread from heaven for you;

let the people go forth and gather what is sufficient for every day, that I may prove them whether they will walk in my law, or no. But the sixth day let them provide for to bring in; and let it be double to that they were wont to gather every day. And Moses and Aaron said to the children of Israel: In the evening you shall know that the Lord hath brought you forth out of the land of Egypt; and in the morning ye shall see the glory of the Lord.

R. The chief priests and the Pharisees gathered a council and said: What do we, for this man doth many miracles? If we let him alone so, all men will believe in him; and the Romans will come and take away our place and nation.

V. But one of them named Caiphas, being the high-priest that year, said to them: It is expedient for you that one man die for the people, and that the whole nation perish not. From that day therefore they devised to put him to death, saying: And the Romans, &c.

*Another* R. On Mount Olivet he prayed to his Father: O Father! if it is possible, let this chalice pass from me. The spirit indeed is willing, but the flesh is weak: thy will be done.

V. Watch ye and pray, that ye enter not into temptation. The spirit, &c.

*Then the Deacon sings the following Gospel, with the usual ceremonies:*

A continuation of the holy Gospel, according to St. Matthew, xxi. 1-9.

*At that time:* When Jesus drew nigh to Jerusalem, and was come to Bethphage. unto

Mount Olivet; then he sent two disciples, saying to them: Go ye into the village that is over against you, and immediately ye shall find an ass tied, and a colt with her; loose them, and bring them to me; and if any man shall say any thing to you, say ye that the Lord hath need of them, and forthwith he will let them go. Now all this was done, that the word might be fulfilled, which was spoken by the prophet, saying: "Tell ye the daughter of Sion, behold thy king cometh to thee, meek, and sitting upon an ass, and a colt, the foal of her that is used to the yoke." And the disciples going, did as Jesus commanded them. And they brought the ass and the colt, and laid their garments upon them, and made him sit thereon. And a very great multitude spread their garments in the way; and others cut down boughs from the trees, and strewed them in the way; and the multitude that went before and that followed, cried, saying: Hosanna to the Son of David! blessed is he that cometh in the name of the Lord.

*The Blessing of the Palms. The Priest standing at the corner of the Epistle, says:*

V. The Lord be with you.

R. And with thy spirit.

*Let us pray.*

INCREASE, O God! the faith of them that hope in thee, and mercifully hear the prayers of thy suppliants; let thy manifold mercy come upon us, and let these branches of palm-trees, or olive-trees, be blessed; and, as in a figure of

the Church, thou didst multiply, Noah going out of the ark, and Moses going out of Egypt, with the children of Israel; so let us, carrying palms and branches of olive-trees, go and meet Christ with good works, and enter through him into eternal joy: Who with thee and the Holy Ghost liveth and reigneth, one God, world without end.

R. Amen.

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts.

R. We have them lifted up to the Lord.

V. Let us give thanks to the Lord our God.

R. It is meet and just.

It is truly meet and just, right and profitable to salvation, that we should at all times, and in all places, give thee thanks, O holy Lord, Almighty Father, and eternal God! Who art glorious in the assembly of thy saints. For thy creatures serve thee, because they acknowledge thee for their only Creator and God. The whole creation praiseth thee, and thy saints bless thee; because they confess with freedom before the kings and powers of this world, the great name of thy only-begotten Son; before whom the angels and archangels, the thrones and dominations stand, and with all the troops of the heavenly host, sing the hymn of thy glory, saying without ceasing:

*The Choir sings:*

Holy, holy, holy, is the Lord God of hosts!  
The heavens and the earth are full of thy glory.

Hosanna in the highest! Blessed is he that cometh in the name of the Lord. Hosanna in the highest!

*Then the Priest says:*

V. The Lord be with you.

R. And with thy spirit.

*The Priest then reads the following Prayers:*

*Let us pray.*

WE beseech thee, O holy Lord, Almighty Father, Eternal God! that thou wouldst be pleased to bless and sanctify these branches which thou hast caused to spring from the olive-tree, and which the dove, returning to the ark, brought in its bill; that whoever receiveth it may find protection of soul and body; and that it may prove, O Lord! the remedy of our salvation, and a sacred sign of thy grace: Through our Lord, &c.

R. Amen.

*Let us pray.*

O God! who gatherest what is dispersed, and preservest what is gathered: who didst bless the people that carried boughs to meet Jesus: bless also these branches of the palm-tree and olive-tree, which thy servants take with faith, for the honor of thy name; that into whatever place they may be carried, the inhabitants of that place may obtain thy blessing; and thy right hand preserve from all adversity, and protect those that have been redeemed by our Lord Jesus Christ, thy Son, Who liveth and reigneth, &c.

*Let us pray.*

O God! who, by the wonderful order of thy providence, wouldst even by insensible things show us the manner of our salvation, grant, we beseech thee, that the devout hearts of thy faithful may savingly understand the mystical meaning of that ceremony which the multitude performed, when by direction from heaven, going this day to meet our Redeemer, they strewed under his feet palm and olive branches: the palms represent his triumph over the prince of death; and the olive branches proclaim, in some manner, the spreading of a spiritual unction. For that pious multitude knew even then what was signified by them: that our Redeemer, compassionating the miseries of mankind, was to combat for the life of the whole world with the prince of death, and to triumph over him by his own death. Hence it was, they made use of such emblems as might declare both the triumph of his victory, and the riches of his mercy. We, also, with a firm faith, retaining both the ceremony and its signification, humbly beseech thee, O holy Lord, Almighty Father, Eternal God! through the same Lord Jesus Christ, that we, whom thou hast made his members, gaining by him, and in him, a victory over the empire of death, may deserve to be partakers of his glorious resurrection: Who liveth and reigneth with thee, &c.

*Let us pray.*

O God! who by an olive branch didst command the dove to proclaim peace to the world,

grant us, we beseech thee, thy grace to sanctify by thy heavenly benediction these branches of the olive and other trees; that they may be serviceable to all thy people for their salvation: Through Christ, our Lord.

R. Amen.

*Let us pray.*

BLESS, O Lord, we beseech thee, these branches of the palm-tree, or olive-tree; and grant that what thy people this day corporally perform for the honor of thy name, they may with the greatest devotion spiritually accomplish, by gaining a victory over their enemy, and ardently loving works of mercy: Through our Lord, &c.

*The Priest sprinkles the palms with holy water, saying, "Thou shalt sprinkle me," &c., and incenses them, saying:*

V. The Lord be with you.

R. And with thy spirit.

*Let us pray.*

O God! who for our salvation didst send into this world thy Son, Jesus Christ our Lord, that humbling himself to our condition, he might recall us to thee; who also, as he was going to Jerusalem to fulfil the Scriptures, was met by a multitude of faithful people, with zealous devotion, spreading their garments together with branches of palm-trees in his path; grant, we beseech thee, that we may prepare him the way of faith, from which the stone of offence and the rock of scandal being removed, our actions may flourish with branches of justice, so that we may



be able to follow his steps: Who liveth and reigneth, &c.

*The palms being blessed, they are distributed by the Priest to the clergy and to the laity. The palms are received kneeling. The receiver kisses the palm, and, if a man, the Priest's hand. During the distribution, the following Antiphons are sung:*

The Hebrew children carrying olive branches met our Lord, crying out, and saying: Hosanna in the highest!

The Hebrew children spread their garments in the way, and cried out, saying: Hosanna to the Son of David! blessed is he that cometh in the name of the Lord.

*Then the Priest says:*

V. The Lord be with you.

R. And with thy spirit.

*Let us pray.*

ALMIGHTY, Eternal God! who wouldst have our Lord Jesus Christ ride on the colt of an ass, and didst inspire crowds of people to spread their garments, or the branches of trees, in his way, and to sing Hosanna in his praise: grant, we beseech thee, that we may imitate their innocence, and deserve to partake of their merit: Through the same Christ our Lord.

R. Amen.

## THE MASS.

## COLLECT.

ALMIGHTY everlasting God who didst cause our Saviour to take upon him our flesh, and undergo the cross, that mankind should imitate the example of his humility, mercifully grant that we may deserve both to hold to the lessons of his patience, and be made partakers of his resurrection: Through, &c.

## EPISTLE. (Phil. ii. 5-11.)

*Brethren:* Let this mind be in you, which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God: but debased himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man. He humbled himself, becoming obedient unto death, even the death of the cross. For which cause God also hath exalted him, and hath given him a name which is above every name: that in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth. And that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.

*Then follows, without Munda, Dominus, or crossing, the Passion of our Lord Jesus Christ according to Matt. xxvi. and xxvii.*

*At that time:* Jesus said to his disciples: You know that after two days shall be the pasch,

and the Son of man shall be delivered up to be crucified. Then were gathered together the chief priests and ancients of the people into the court of the high-priest, who was called Caiphas: and they consulted together, that by subtilty they might apprehend Jesus, and put him to death. But they said: Not on the festival day, lest perhaps there should be a tumult among the people. And when Jesus was in Bethania, in the house of Simon the leper, there came to him a woman having an alabaster-box of precious ointment, and poured it on his head as he was at table. And the disciples seeing it, had indignation, saying: To what purpose is this waste? for this might have been sold for much, and given to the poor. And Jesus knowing it, said to them: Why do you trouble this woman? For she hath wrought a good work upon me. For the poor you have always with you: but me you have not always. For she in pouring this ointment upon my body, hath done it for my burial. Amen, I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done, shall be told for a memory of her. Then went one of the twelve, who was called Judas Iscariot, to the chief priests. And said to them: What will you give me, and I will deliver him unto you? But they appointed him thirty pieces of silver. And from thenceforth he sought opportunity to betray him.

And on the first day of the Azymes the disciples came to Jesus, saying: Where wilt thou that we prepare for thee to eat the pasch? But

Jesus said: Go ye into the city to a certain man, and say to him: The master saith, My time is near at hand, with thee I make the pasch with my disciples. And the disciples did as Jesus had appointed to them, and they prepared the pasch. But when it was evening, he sat down with his twelve disciples. And whilst they were eating, he said: Amen I say to you, that one of you is about to betray me. And they being very much troubled, began every one to say: Is it I, Lord? But he answering said: He that dippeth his hand with me in the dish, he shall betray me. The Son of man indeed goeth, as it is written of him: but woe to that man, by whom the Son of man shall be betrayed: it were better for him, if that man had not been born. And Judas that betrayed him, answering said: Is it I, Rabbi? He saith to him: Thou hast said it. And whilst they were at supper, Jesus took bread, and blessed, and broke; and gave to his disciples, and said: Take ye, and eat: this is my body. And taking the chalice he gave thanks; and gave to them, saying: Drink ye all of this. For this is my blood of the new testament which shall be shed for many unto remission of sins. And I say to you I will not drink from henceforth of this fruit of the vine, until that day when I shall drink it with you new in the kingdom of my Father. And a hymn being said, they went out into mount Olivet. Then Jesus saith to them: All you shall be scandalized in me this night. For it is written: "I will strike the shepherd, and the

sheep of the flock shall be dispersed." But after I shall be risen again, I will go before you into Galilee. And Peter answering, said to him: Although all shall be scandalized in thee, I will never be scandalized. Jesus said to him: Amen I say to thee, that in this night before the cock crow, thou wilt deny me thrice. Peter saith to him: Yea, though I should die with thee, I will not deny thee. And in like manner said all the disciples. Then Jesus came with them into a country place which is called Gethsemani: and he said to his disciples: Sit you here, till I go yonder and pray. And taking with him Peter and the two sons of Zebedee, he began to grow sorrowful and to be sad. Then he saith to them: My soul is sorrowful even unto death: stay you here and watch with me. And going a little further, he fell upon his face, praying, and saying: My Father, if it be possible, let this chalice pass from me. Nevertheless not as I will, but as thou wilt. And he cometh to his disciples: and findeth them asleep, and he saith to Peter: What? Could you not watch one hour with me? Watch ye, and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh weak. Again the second time, he went and prayed, saying: My Father, if this chalice may not pass away, but I must drink it, thy will be done. And he cometh again, and findeth them sleeping: for their eyes were heavy. And leaving them, he went again: and he prayed the third time saying the self-same word. Then he cometh to his disciples and saith to them:

Sleep ye now and take your rest: behold the hour is at hand, and the Son of man shall be betrayed into the hands of sinners. Rise, let us go: behold he is at hand that will betray me. As he yet spoke, behold Judas one of the twelve came, and with him a great multitude with swords and clubs, sent from the chief priests and the ancients of the people. And he that betrayed him, gave them a sign, saying: Whomsoever I shall kiss, that is he, hold him fast. And forthwith coming to Jesus, he said: Hail, Rabbi. And he kissed him. And Jesus said him: Friend, whereto art thou come? Then they came up, and laid hands on Jesus, and held him. And behold one of them, that were with Jesus, stretching forth his hand, drew out his sword: and striking the servant of the high-priest, cut off his ear. Then Jesus saith to him. Put up again thy sword into its place: For all that take the sword shall perish with the sword. Thinkest thou that I cannot ask my Father, and he will give me presently more than twelve legions of angels? How then shall the scriptures be fulfilled, that so it must be done? In that same hour Jesus said to the multitudes You are come out as it were to a robber with swords and clubs to apprehend me. I sat daily with you teaching in the temple, and you laid not hands on me. Now all this was done, that the scriptures of the prophets might be fulfilled. Then the disciples all leaving him, fled. But they holding Jesus led him to Caiphias the high-priest, where the scribes and the ancients were

assembled. And Peter followed him afar off, even to the court of the high-priest. And going in, he sat with the servants, that he might see the end. And the chief priests and the whole council sought false witness against Jesus, that they might put him to death: and they found not, whereas many false witnesses had come in. And last of all there came two false witnesses: and they said: This man said, I am able to destroy the temple of God, and after three days to rebuild it. And the high-priest rising up, said to him: Answerest thou nothing to the things which these witness against thee? But Jesus held his peace. And the high-priest said to him: I adjure thee by the living God, that thou tell us if thou be the Christ the Son of God. Jesus saith to him: Thou hast said it. Nevertheless I say to you, hereafter you shall see the Son of man sitting on the right hand of the power of God, and coming in the clouds of heaven. Then the high-priest rent his garments, saying: He hath blasphemed: what further need have we of witnesses? Behold, now you have heard the blasphemy; what think you? But they answering said: He is guilty of death. Then did they spit in his face, and buffet him, and others struck his face with the palms of their hands, saying: Prophecy unto us, O Christ; who is he that struck thee? But Peter sat without in the court; and there came to him a servant maid, saying: Thou also wast with Jesus the Galilean. But he denied before them all, saying: I know not what thou sayest. And as

he went out of the gate, another maid saw him, and she saith to them that were there: This man also was with Jesus of Nazareth. And again he denied with an oath: That I know not the man. And after a little while they came that stood by, and said to Peter: Surely thou also art one of them: for even thy speech doth discover thee. Then he began to curse and to swear that he knew not the man. And immediately the cock crew. And Peter remembered the word of Jesus which he had said: Before the cock crow, thou wilt deny me thrice. And going forth he wept bitterly. And when morning was come, all the chief priests and ancients of the people took counsel against Jesus, that they might put him to death. And they brought him bound, and delivered him to Pontius Pilate the governor. Then Judas, who betrayed him, seeing that he was condemned; repenting himself, brought back the thirty pieces of silver to the chief priests and ancients, saying: I have sinned in betraying innocent blood. But they said: What is that to us? look thou to it. And casting down the pieces of silver in the temple he departed: and went and hanged himself with a halter. But the chief priests having taken the pieces of silver, said: It is not lawful to put them into the corbona, because it is the price of blood. And after they had consulted together, they bought with them the potter's field, to be a burying-place for strangers. For this cause that field was called Haceldama, that is, the field of blood, even to this day. Then was fulfilled that



which was spoken by Jeremias the prophet, saying: "And they took the thirty pieces of silver, the price of him that was prized, whom they prized of the children of Israel. And they gave them unto the potter's field, as the Lord appointed to me." And Jesus stood before the governor, and the governor asked him, saying: Art thou the king of the Jews? Jesus saith to him: Thou sayest it. And when he was accused by the chief priests and ancients, he answered nothing. Then Pilate saith to him: Dost not thou hear how great testimonies they allege against thee? And he answered him not to any word: so that the governor wondered exceedingly. Now upon the solemn day the governor was accustomed to release to the people one prisoner, whom they would. And he had then a notorious prisoner, that was called Barabbas. They therefore being gathered together, Pilate said: Whom will you that I release to you, Barabbas, or Jesus that is called Christ? For he knew that for envy they had delivered him. And as he was sitting on the judgment-seat his wife sent to him, saying: Have thou nothing to do with that just man. For I have suffered many things this day in a dream because of him. But the chief priests and ancients persuaded the people, that they should ask Barabbas, and make Jesus away. And the governor answering, said to them: Whether will you of the two to be released unto you? But they said, Barabbas. Pilate saith to them: What shall I do then with Jesus that is called Christ? They say all: Let

him be crucified. The governor said to them: Why what evil hath he done? But they cried out the more, saying: Let him be crucified. And Pilate seeing that he prevailed nothing: but rather a tumult was made: taking water, washed his hands before the people, saying: I am innocent of the blood of this just man: look you to it. And the whole people answering, said: His blood be upon us and upon our children. Then he released to them Barabbas, and having scourged Jesus, delivered him unto them to be crucified. Then the soldiers of the governor taking Jesus into the hall, gathered together unto him the whole band; and stripping him, they put a scarlet cloak about him. And plating a crown of thorns, they put it upon his head, and a reed in his right hand. And bowing the knee before him, they mocked him, saying: Hail, king of the Jews. And spitting upon him, they took the reed, and struck his head. And after they had mocked him, they took off the cloak from him and put on him his own garments, and led him away to crucify him. And going out they found a man of Cyrene, named Simon: him they forced to take up his cross. And they came to the place that is called Golgotha, which is the place of Calvary. And they gave him wine to drink mingled with gall. And when he had tasted, he would not drink. And after they had crucified him, they divided his garments; casting lots: that it might be fulfilled which was spoken by the prophet, saying: "They divided my garments among them; and upon

my vesture they cast lots." And they sat and watched him. And they put over his head his cause, written: "THIS IS JESUS THE KING OF THE JEWS." Then were crucified with him two thieves: one on the right hand, and one on the left. And they that passed by blasphemed him, wagging their heads, and saying: Vah, thou that destroyest the temple of God, and in three days dost rebuild it: save thy own self: if thou be the Son of God, come down from the cross. In like manner also the chief priests with the scribes and ancients mocking, said: He saved others: himself he cannot save: if he be the king of Israel, let him now come down from the cross, and we will believe him. He trusted in God: let him now deliver him if he will have him; for he said: I am the Son of God. And the self-same thing the thieves also, that were crucified with him, reproached him with. Now from the sixth hour there was darkness over the whole earth, until the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying: Eli, Eli, lamma sabacthani? that is, My God, my God, why hast thou forsaken me? And some that stood there and heard, said: This man calleth Elias. And immediately one of them running took a sponge, and filled it with vinegar; and put it on a reed, and gave him to drink. And the others said: Let be, let us see whether Elias will come to deliver him. And Jesus again crying with a loud voice, **YIELDED UP THE GHOST.**

*(Here all kneel, and pause.)*

And behold the veil of the temple was rent in two from the top even to the bottom, and the earth quaked, and the rocks were rent. And the graves were opened: and many bodies of the saints that had slept, arose, and coming out of the tombs after his resurrection, came into the holy city, and appeared unto many. Now the centurion, and they that were with him watching Jesus, having seen the earthquake and the things that were done, were sore afraid, saying: Indeed this was the Son of God. And there were there many women afar off, who had followed Jesus from Galilee, ministering unto him: among whom was Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee. And when it was evening, there came a certain rich man of Arimathea, named Joseph, who also himself was a disciple of Jesus. He went to Pilate and asked the body of Jesus. Then Pilate commanded that the body should be delivered. And Joseph taking the body, wrapped it up in a clean linen cloth, and laid it in his own new monument, which he had hewed out in a rock. And he rolled a great stone to the door of the monument, and went his way. And there was there Mary Magdalene, and the other Mary sitting over-against the sepulchre.

*(Here the Priest goes to the middle of the altar, and says the prayer Munda, &c., as in the Ordinary of the Mass.)*

And the next day, which followed the day of preparation, the chief priests and the Pharisees came together to Pilate, saying: Sir, we have

remembered, that that seducer said, while he was yet alive: After three days I will rise again. Command therefore the sepulchre to be guarded until the third day: lest perhaps his disciples come and steal him away, and say to the people He is risen from the dead: and the last error shall be worse than the first. Pilate said to them: You have a guard; go, guard it as you know. And they departing, made the sepulchre sure, sealing the stone, and setting guards.

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### Mandy Thursday,

#### OR, THURSDAY OF THE LORD'S SUPPER.

*At the Mass the Priest consecrates two large Hosts, one of which he consumes; the other, after the Mass, he carries in procession to a Repository or shrine prepared for it.*

#### COLLECT.

O GOD! from whom Judas received the punishment of his guilt, and the thief the reward of his confession; grant us the effects of thy mercy; that, as our Lord Jesus Christ, at the time of his Passion, dispensed on both different rewards of their merits, so he may destroy the old man in us, and give us the grace of his resurrection: Who, &c.

#### EPISTLE. (1 Cor. xi. 20-32.)

*Brethren:* When you come together into one place, it is not now to eat the Lord's supper. For every one taketh before his supper to eat.

And one indeed is hungry, and another is drunk. What! have you not houses to eat and drink in! or despise ye the Church of God, and put them to shame that have not? What shall I say to you? Do I praise you? In this I praise you not. For I have received of the Lord that which also I delivered to you: that the Lord Jesus, the same night in which he was betrayed, took bread, and giving thanks, broke it, and said: Take ye, and eat: this is my body, which shall be delivered for you: this do for the commemoration of me. In like manner, also, the chalice, after he had supped, saying: This chalice is the new testament in my blood: this do ye, as often as you shall drink it, for the commemoration of me. For as often as you shall eat this bread, and drink this chalice, you shall show the death of the Lord, until he come. Therefore, whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord. But let a man prove himself, and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord. Therefore are there many infirm and weak among you, and many sleep. But if we would judge ourselves, we should not be judged. But whilst we are judged, we are chastised by the Lord, that we be not condemned with this world.

GOSPEL. (John xiii. 1-15.)

Before the festival day of the pasch, Jesus

knowing that his hour was come, that he should pass out of this world to the Father: having loved his own who were in the world, he loved them unto the end. And when supper was done (the devil having now put into the heart of Judas Iscariot, the son of Simon, to betray him), knowing that the Father had given him all things into his hands, and that he came from God, and goeth to God: he riseth from supper, and layeth aside his garments, and having taken a towel, girded himself. After that, he putteth water into a basin, and began to wash the feet of the disciples, and to wipe them with the towel, wherewith he was girded. He cometh therefore to Simon Peter. And Peter saith to him: Lord, dost thou wash my feet? Jesus answered, and said to him: What I do, thou knowest not now, but thou shalt know hereafter. Peter saith to him: Thou shalt never wash my feet. Jesus answered him: If I wash thee not, thou shalt have no part with me. Simon Peter saith to him: Lord, not only my feet, but also my hands and my head. Jesus saith to him: He that is washed, needeth not but to wash his feet, but is clean wholly. And you are clean, but not all. For he knew who he was that would betray him; therefore he said: You are not all clean. Then after he had washed their feet, and taken his garments, being sat down again, he said to them: Know you what I have done to you? You call me Master, and Lord: and you say well, for so I am. If then I, being *your* Lord and Master, have washed your feet; you also ought to wash one another's feet. For

I have given you an example, that as I have done to you, so you do also.

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## Good Friday.

### THE MORNING OFFICE.

The Church commemorates every day the bloody sacrifice of Jesus Christ on the cross, by a true and real unbloody sacrifice; in which she offers to God the same body and blood that were given for the sins of the world. But on Good Friday she offers no sacrifice, nor is there any consecration of the Holy Eucharist—the priest receiving the sacred Host which he had consecrated the day before. So that, in the office which is performed, instead of the Mass, she contents herself with a bare representation of the Passion, and makes it her chief business to expose to the faithful, Jesus Christ crucified for them. For this end she reads such lessons and tracts as contain predictions of his coming for their redemption, and types of his immolation on the cross; and then she reads the history of the Passion as related by St. John, to show how the law and the prophets were verified by the Gospel.

The faithful, by these lessons, are instructed in the mystery of this day, and therefore beg with the priest the fruit and application of this Passion, by praying for all sorts of persons, even Schismatics, Heretics, Jews, and Pagans. None are excluded from the suffrages of the Church on a day when Jesus Christ prayed for his persecutors, and offered his blood to his Father, for the salvation of those who shed it.

Next, both priest and people adore Jesus Christ crucified, expressing their adoration by kneeling thrice before they kiss the cross. The veneration of the cross is as ancient as Christianity itself. If at the bare name of Jesus every knee should bend, what feelings should arise in a Christian breast at the sight of the sacred sign of redemption? It is not to the frail materials of the cross that we



pay our adoration, but to him who, on it, offered for our sins the sacrifice of propitiation.

After the ceremony, the priest brings back to the altar the body of our Lord, with the same solemnity as it was carried from thence on Thursday, and finishes the office by receiving the sacred Victim that was slain this day for the redemption of mankind.

## THE MASS.

*The Priest and his ministers, in black vestments, go to the altar, without lights and incense, and prostrate themselves before it, while the acolytes cover it with one linen cloth. Then the Priest, with his minister, goes up to the altar, and one of the clergy reads the following Lesson:*

### THE FIRST LESSON. (Osee vi. 1-6.)

*Thus saith the Lord:* In their affliction they will rise early to me. Come, and let us return to the Lord; for he hath taken us, and he will heal us; he will strike, and he will cure us. He will revive us after two days; on the third day he will raise us up, and we shall live in his sight. We shall know, and we shall follow on, that we may know the Lord. His going forth is prepared as the morning light, and he will come to us as the early and the latter rain to the earth. What shall I do to thee, O Ephraim? what shall I do to thee, O Juda? Your mercy is as a morning cloud, and as the dew that goeth away in the morning. For this reason have I hewed them by the prophets, I have slain them by the words of my mouth: and thy judgments shall go forth as the light. For I desired mercy, and not sacrifice: and the knowledge of God more than holocausts.

## THE TRACT.

Lord! I have heard thy hearing, and was afraid: I considered thy works, and trembled.

V. Thou wilt appear between two animals, when the years shall be accomplished, thou wilt make thyself known: when the time shall come, thou wilt be manifested.

V. When my soul shall be in trouble, thou wilt remember thy mercy, even in thy wrath.

V. God will come from Libanus, and the Holy One from the shady and dark mountain.

V. His majesty overspreads the heavens, and the earth is full of his praise.

## THE COLLECT.

*Let us pray.*

Let us bend our knees.

R. Rise up.

O GOD! from whom Judas received the punishment of his sin, and the thief the reward of his confession, grant us the effects of thy mercy; that as our Lord Jesus Christ, at the time of his Passion, bestowed on each a different recompense for his merits, so, having destroyed the old man in us, he may give us the grace of his resurrection: Who liveth, &c.

## THE SECOND LESSON. (Exod. xii. 1-11.)

*In those days, the Lord said to Moses and Aaron in the land of Egypt: This month shall be to you the beginning of months: it shall be the first in the months of the year. Speak ye*

to the whole assembly of the children of Israel, and say to them: On the tenth day of this month let every man take a lamb by their families and houses. But if the number be less than may suffice to eat the lamb, he shall take unto him his neighbor that joineth to his house, according to the number of souls which may be enough to eat the lamb. And it shall be a lamb without blemish, a male of one year; according to which rite also you shall take a kid. And you shall keep it until the fourteenth day of this month; and the whole multitude of the children of Israel shall sacrifice it in the evening; and they shall take of the blood thereof, and put it upon both the side-posts and on the upper door-posts of the houses, wherein they shall eat it. And they shall eat the flesh that night roasted at the fire, and unleavened bread with wild lettuce. You shall not eat thereof any thing raw, nor boiled in water, but only roasted at the fire: you shall eat the head with the feet and entrails thereof. Neither shall there remain any thing of it till morning. If there be any thing left, you shall burn it with fire. And thus you shall eat it: you shall gird your reins, and you shall have shoes on your feet, holding staves in your hands: and you shall eat in haste. For it is the Phase (that is, the passage) of the Lord.

THE TRACT. (Psalm cxxxix.)

Deliver me, O Lord! from the evil man, rescue me from the unjust man.

V. Who have devised iniquity in their hearts,  
all the day long they designed battles.

V. They have sharpened their tongues like a  
serpent: the venom of asps is under their lips.

V. Keep me, O Lord! from the hand of the  
wicked; and from unjust men deliver me.

V. Who have proposed to supplant my steps  
the proud have hidden a net for me.

V. And they have stretched out cords for a  
snare: they have laid for me a stumbling-block  
by the way side.

V. I said to the Lord: Thou art my God;  
hear, O Lord! the voice of my supplication.

V. O Lord! Lord! the strength of my salva-  
tion: Thou hast overshadowed my head in the  
day of battle.

V. Give me not up, O Lord! from my desire  
to the wicked; they have plotted against me;  
do not thou forsake me, lest they should tri-  
umph.

V. The head of their compassing me about:  
the labor of their lips shall overwhelm them.

V. But as for the just, they shall give glory  
to thy name: and the upright shall dwell with  
thy countenance.

*The Passion of our Lord Jesus Christ according to St.  
John, chap. xviii-xix.*

*At that time, Jesus went forth with his disci-  
ples, over the brook of Cedron, where there was  
a garden into which he and his disciples entered.  
Now Judas also, who betrayed him, knew the  
place: because Jesus had often resorted thither*

together with his disciples. Judas therefore having received a band of men and servants from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all things that should come upon him, went forth and said to them: Whom seek ye? They answered him: Jesus of Nazareth. Jesus saith to them: I am he. And Judas also who betrayed him, stood with him. As soon then as he had said to them, I am he, they went backward, and fell to the ground. Again therefore, he asked them: Whom seek ye? And they said, Jesus of Nazareth. Jesus answered: I have told you, that I am he. If therefore you seek me, let these go away. That the word might be fulfilled which he had said: Of them whom thou hast given me, I have not lost any one. Then Simon Peter having a sword, drew it, and struck the servant of the high-priest, and cut off his right ear. And the name of the servant was Malchus. Then Jesus said to Peter: Put up thy sword into the scabbard. The chalice which my father hath given me, shall not I drink it? Then the band, and the tribune, and the servants of the Jews took Jesus, and bound him: and they led him away to Annas first, for he was father-in-law to Caiphas, who was the high-priest of that year. Now Caiphas was he who had given the counsel to the Jews, that it was expedient that one man should die for the people. And Simon Peter followed Jesus, and so did another disciple. And that disciple was known to the high-priest,

and went in with Jesus into the court of the high-priest. But Peter stood at the door without. Then the other disciple who was known to the high-priest, went out, and spoke to her that kept the door, and brought in Peter. And the maid that waited at the door, saith to Peter Art not thou also one of this man's disciples? He saith: I am not. Now the servants and officers stood at a fire of coals, because it was cold, and warmed themselves. And with them was Peter also standing, and warming himself.

The high-priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him: I have spoken openly to the world: I have always taught in the synagogue, and in the temple, whither all the Jews resort: and in secret I have spoken nothing. Why askest thou me? ask them who have heard what I have spoken to them: behold they know what things I have said. And when he had said these things, one of the officers standing by, gave Jesus a blow, saying: Answerest thou the high-priest so? Jesus answered him: If I have spoken evil, give testimony of the evil: but if well, why strikest thou me? And Annas sent him bound to Cai-phas the high-priest. And Simon Peter was standing and warming himself. They said therefore to him: Art not thou also one of his disciples? He denied it, and said: I am not. One of the servants of the high-priest, a kinsman to him whose ear Peter cut off, saith to him: Did not I see thee in the garden with him? Then Peter again denied, and immediately the cock

**crew** Then they led Jesus from Caiphas to the governor's hall. And it was morning: and they went not into the hall, that they might not be defiled, but that they might eat the pasch. Pilate therefore went out to them, and said: What accusation bring you against this man? They answered and said to him: If he were not a malefactor, we would not have delivered him up to thee. Pilate then said to them: Take him you, and judge him according to your law. The Jews therefore said to him: It is not lawful for us to put any man to death. That the word of Jesus might be fulfilled which he said, signifying what death he should die. Pilate therefore went into the hall again, and called Jesus, and said to him: Art thou the king of the Jews? Jesus answered: Sayest thou this thing of thyself, or have others told it thee of me? Pilate answered: Am I a Jew? Thy own nation and the chief priests have delivered thee up to me. What hast thou done? Jesus answered: My kingdom is not of this world. If my kingdom were of this world, my servants would certainly strive that I should not be delivered to the Jews: but now my kingdom is not from hence. Pilate therefore said to him: Art thou a king then? Jesus answered: Thou sayest that I am a king. For this was I born, and for this came I into the world, that I should give testimony to the truth. Every one that is of the truth heareth my voice. Pilate saith to him: What is truth? And when he had said this, he went out again to the Jews, and saith to them: I find no cause in him. But

you have a custom that I should release one unto you at the pasch: will you therefore that I release unto you the king of the Jews? Then cried they all again, saying: Not this man, but Barabbas. Now Barabbas was a robber.

Then, therefore, Pilate took Jesus, and scourged him. And the soldiers plating a crown of thorns, put it upon his head: and they put on him a purple garment, and they came to him, and said: Hail, king of the Jews! And they gave him blows. Pilate, therefore, went forth again, and saith to them: Behold I bring him forth to you, that you may know that I find no cause in him. Jesus therefore came forth, bearing the crown of thorns and the purple garment. And he saith to them: Behold the man. When the chief priests, therefore, and the officers had seen him, they cried out, saying: Crucify him, crucify him. Pilate saith to them: Take him you, and crucify him; for I find no cause in him. The Jews answered him: We have a law; and according to the law he ought to die, because he made himself the Son of God. When Pilate therefore had heard this saying, he feared the more. And he entered into the hall again, and he said to Jesus: Whence art thou? But Jesus gave him no answer. Pilate therefore said to him: Speakest thou not to me? knowest thou not that I have power to crucify thee, and I have power to release thee? Jesus answered: Thou shouldst not have any power against me, unless it were given thee from above. Therefore he that hath delivered me to thee, hath the



greater sin. And from thenceforth Pilate sought to release him. But the Jews cried out, saying: If thou release this man, thou art not Cæsar's friend. For whosoever maketh himself a king, speaketh against Cæsar.

Now when Pilate had heard these words, he brought Jesus forth, and sat down in the judgment-seat, in the place that is called Lithostrotos, and in Hebrew, Gabbatha. And it was the parasceve of the passover, about the sixth hour, and he saith to the Jews: Behold your king. But they cried out: Away with him, away with him, crucify him. Pilate saith to them: Shall I crucify your king? The chief priests answered: We have no king but Cæsar. Then, therefore, he delivered him to them to be crucified. And they took Jesus, and led him forth. And bearing his own cross, he went forth to that place which is called Calvary, but in Hebrew, Golgotha, where they crucified him, and with him two others, one on each side, and Jesus in the midst. And Pilate wrote a title also, and he put it upon the cross. And the writing was, Jesus of Nazareth, the king of the Jews. This title, therefore, many of the Jews did read, because the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, in Greek, and in Latin. Then the chief priests of the Jews said to Pilate: Write not, The king of the Jews; but that he said, I am the king of the Jews. Pilate answered: What I have written, I have written. Then the soldiers, when they had crucified him, took his garments (and they made four parts, to

every soldier a part), and also his coat. Now the coat was without seam, woven from the top throughout. They said then one to another: Let us not cut it, but let us cast lots for it, whose it shall be: that the Scripture might be fulfilled which saith: They have parted my garments among them, and upon my vesture they have cast lots. And the soldiers indeed did these things. Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing, whom he loved, he saith to his mother: Woman! behold thy son. After that, he saith to the disciple: Behold thy mother. And from that hour the disciple took her to his own. Afterwards Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, said: I thirst. Now there was a vessel set there full of vinegar. And they put a sponge full of vinegar, about hyssop, and put it to his mouth. When Jesus therefore had taken the vinegar, he said: It is consummated. And bowing his head, he gave up the ghost.

*Here all kneel, and pause a little, to meditate on the redemption of mankind.*

Then the Jews (because it was the parasceve), that the bodies might not remain upon the cross on the sabbath-day (for that was a great sabbath-day), besought Pilate that their legs might be broken, and that they might be taken away. The soldiers, therefore, came; and they broke the legs of the first, and of the other that was

crucified with him. But after they were come to Jesus, when they saw that he was already dead, they did not break his legs. But one of the soldiers opened his side with a spear, and immediately there came out blood and water. And he that saw it hath given testimony, and his testimony is true. And he knoweth that he saith true, that you also may believe. For these things were done that the Scripture might be fulfilled: "You shall not break a bone of him." And again another Scripture saith: "They shall look on him whom they pierced."

*Here Munda cor meum is said, as in the Ordinary of the Mass: but the Priest, at the end, kisses not the book.*

And after these things, Joseph of Arimathea (because he was a disciple of Jesus, but secretly for fear of the Jews) besought Pilate that he might take away the body of Jesus. And Pilate gave leave. He came therefore and took away the body of Jesus. And Nicodemus also came, he who at the first came to Jesus by night, bringing a mixture of myrrh and aloes, about a hundred pound weight. They took therefore the body of Jesus, and wrapt it in linen cloths with the spices, as the manner of the Jews is to bury. Now there was in the place where he was crucified a garden; and in the garden a new sepulchre, wherein no man yet had been laid. There, therefore, because of the parasceve of the Jews, they laid Jesus; because the sepulchre was nigh at hand.

*Then the Priest, at the Epistle-corner, says the following prayers:*

LET us pray, beloved brethren, for the holy Church of God, that our God and Lord will be pleased to give it peace, maintain it in union and preserve it over the earth; subjecting to it the princes and potentates of the world; and grant us, who live in peace and tranquillity, grace to glorify God the Father Almighty.

*Let us pray.*

Let us bend our knees.

R. Rise up.

ALMIGHTY and everlasting God! who, by Christ, hast revealed thy glory to all nations, preserve the works of thy mercy; that thy Church, spread over the whole world, may persevere with a constant faith in the confession of thy name: through the same Lord Jesus Christ.

R. Amen.

Let us pray also for our Holy Father Pope N., that our Lord God, who elected him to the order of the Episcopacy, will preserve him in health and safety, for the good of his holy Church, to govern the holy people of God.

*Let us pray.*

Let us bend our knees.

R. Rise up.

ALMIGHTY and everlasting God! by whose judgment all things are founded, mercifully regard our prayers, and by thy goodness preserve our Bishop, chosen for us; that the Christian people, who are governed by thy authority, may

increase the merits of their faith under so great a Prelate: through our Lord Jesus Christ.

R. Amen.

Let us pray also for all Bishops, Priests, Deacons, Subdeacons, Acolytes, Exorcists, Readers, Porters, Confessors, Virgins, Widows, and for all the holy people of God.

*Let us pray.*

Let us bend our knees.

R. Rise up.

ALMIGHTY and everlasting God! by whose Spirit the whole body of the Church is sanctified and governed, hear our prayers for all orders; that, by the assistance of thy grace, thou mayst be faithfully served by all degrees: Through our Lord.... in the unity, &c.

R. Amen.

Let us pray also for our catechumens; that our Lord God will open the ears of their hearts, and the gate of his mercy; that, having received by the laver of regeneration the remission of all their sins, they also may belong to our Lord Jesus Christ.

*Let us pray.*

Let us bend our knees.

R. Rise up.

ALMIGHTY and everlasting God! who always makest thy Church fruitful in new children, increase the faith and understanding of our catechumens; that, being regenerated in the waters of baptism, they may be admitted into the society of thy adopted children: Through our Lord, &c.

R. Amen.

Let us pray, beloved brethren, to God the Father Almighty, that he will purge the world of all errors, cure diseases, drive away famine, open prisons, break chains, grant a safe return to travellers, health to the sick, and a secure haven to such as are at sea.

*Let us pray.*

Let us bend our knees.

R. Rise up.

ALMIGHTY and everlasting God! the comfort of the afflicted, and the strength of those that labor, let the prayers of those that call upon thee in any trouble, be heard by thee; that all may, with joy, find the effects of thy mercy in their necessities: Through our Lord, &c.

R. Amen.

Let us pray also for heretics and schismatics: that our Lord God will be pleased to deliver them from all their errors, and recall them to our holy mother, the Catholic and Apostolic Church.

*Let us pray.*

Let us bend our knees.

R. Rise up.

ALMIGHTY and everlasting God! who savest all, and wilt have no man perish, look on the souls that are seduced by the deceit of the devil; that the hearts of those who err, having laid aside all heretical malice, may repent, and return to the unity of thy truth. Through our Lord, &c.

R. Amen.

Let us pray also for the perfidious Jews ; that our Lord God will withdraw the veil from their hearts ; that they also may acknowledge our Lord Jesus Christ.

*"Amen" is here omitted.*

ALMIGHTY and everlasting God ! who deniest not thy mercy even to the perfidious Jews, hear our prayers, which we pour forth for the blindness of that people ; that by acknowledging the light of thy truth, which is Christ, they may be brought out of their darkness : Through the same Lord, &c.

R. Amen.

Let us pray also for the Pagans, that Almighty God will take iniquity out of their hearts ; that quitting their idols, they may be converted to the true and living God, and his only Son Jesus Christ, our God and Lord.

*Let us pray.*

Let us bend our knees.

R. Rise up.

ALMIGHTY and everlasting God ! who seekest not the death, but the life of sinners, mercifully hear our prayers, and deliver them from the worship of idols ; and, for the praise and glory of thy name, admit them into thy holy Church : Through, &c.

R. Amen.

*After the prayers, the Priest puts off his chasuble, and taking from the altar the Cross covered with a veil, he goes to the Epistle-corner, where he uncovers the top of it, and shows it to the people, singing the Antiphon :*

Ecce lignum crucis,      Behold the wood of  
the cross.

*Then the Deacon and Subdeacon join with him in singing  
the rest:*

In quo salus mundi      On which hung the  
pendit.      salvation of the world.

*And the choir, prostrate on the ground, answers:*

Venite, adoremus.      Come, let us adore.

*From thence, the Priest proceeds to the right side of the altar, where he uncovers the right arm of the cross, singing a second time, Ecce lignum, as before. Lastly, he goes to the middle of the altar, and uncovers the whole cross, singing a third time, Ecce lignum, as before. After which, he lays it on a cushion before the altar, and, taking off his shoes, approaches, kneeling thrice, and kisses it. The clergy then, two by two, approach in like manner. The people then, in order, approach the communion-rail, and the cross is carried around for them to kiss reverently.*

*During the adoration, two chanters in the middle of the choir sing the following verses:*

My people! what have I done to thee? Or  
in what have I grieved thee? Answer me.

V. Because I brought thee out of the land of  
Egypt: thou hast prepared a cross for thy Sa-  
viour.

*One side of the choir sings:*

Agios o Theos.      Holy God.

*The other side answers:*

Sanctus Deus.      Holy God.

*The first side:*

Agios ischyros      Holy and strong God.



*The second side:*

Sanctus fortis. Holy and strong God.

*The first side:*

Agios athanatos elei- Holy and immortal  
son imas. God! have mercy on  
us.

*The second side:*

Sanctus immortalis, Holy and immortal  
miserere nobis. God! have mercy on  
us.

*After this, two of the second side sing:*

V. Because I led thee through the desert forty years, and fed thee with manna, and brought thee into an excellent land: thou hast prepared a cross for thy Saviour.

*Then Agios o Theos is repeated as before, and two of the first side sing:*

V. What more should I have done to thee, and have not done? I have planted thee for my most beautiful vineyard; and thou hast proved very bitter to me: for in my thirst thou gavest me vinegar to drink; and with a spear thou hast pierced the side of thy Saviour.

*Agios o Theos is repeated as before.*

*The following verses are sung alternately by the two chanters on each side of the choir. Both sides repeat, after each verse, My people (p. 90).*

V. For thy sake I scourged Egypt with her first-born; and thou hast delivered me to be scourged.

V. I brought thee out of Egypt, having drowned Pharaoh in the Red Sea: and thou hast delivered me over to the chief priests.

V. I opened the sea before thee: and thou with a spear hast opened my side.

V. I went before thee in a pillar of the cloud: and thou hast brought me to the court of Pilate.

V. I fed thee with manna in the desert: and thou hast beaten me with buffets and scourges.

V. I gave thee wholesome water to drink out of the rock: and thou hast given me gall and vinegar.

V. For thy sake I struck the kings of the Chanaanites: and thou hast struck my head with a reed.

V. I gave thee a royal sceptre: and thou hast given me a crown of thorns.

V. I have exalted thee with great strength: and thou hast hanged me on the gibbet of the cross.

*Both sides repeat My people (p. 90), and then sing the following Antiphon:*

*Ant.* We adore thy cross, O Lord! and we praise and glorify thy holy resurrection: for by the wood of the cross the whole earth is filled with joy. *Psalm.* May God have mercy on us and bless us; may his countenance shine upon us, and may he have mercy on us. We adore, &c.

*After this, is sung the versicle Crux fidelis, with the hymn  
Pange lingua gloriosi: and after each verse, is repeated  
Crux fidelis, or Dulce lignum, in the following manner:*

*Crux fidelis.*

Faithful Cross, O tree all beauteous!  
Tree all peerless and divine;  
Not a grove on earth can show us  
Such a flower and leaf as thine.  
Sweet the nails and sweet the wood  
Laden with so sweet a load.

HYMN.

*Pange lingua gloriosi.*

Sing, my tongue, the Saviour's glory;  
Tell his triumph far and wide;  
Tell aloud the famous story  
Of his body crucified;  
How upon the cross a victim,  
Vanquishing in death, he died.  
Faithful Cross, O tree all beauteous!  
Tree all peerless and divine;  
Not a grove on earth can show us  
Such a flower and leaf as thine.

Eating of the tree forbidden,  
Man had sunk in Satan's snare,  
When our pitying Creator  
Did this second tree prepare:  
Destined many ages later  
That first evil to repair.  
Sweet the nails and sweet the wood  
Laden with so sweet a load.

Such the order God appointed  
When for sin he would atone;  
To the serpent thus opposing  
Schemes yet deeper than his own;  
Thence the remedy procuring,  
Whence the fatal wound had come.  
Faithful cross, &c.

So when now at length the fulness  
Of the sacred time drew nigh,  
Then the Son, the world's Creator,  
Left his Father's throne on high;  
From a Virgin's womb appearing,  
Clothed in our mortality.  
Sweet the nails, &c.

All within a lowly manger,  
Lo! a tender babe he lies;  
See his gentle Virgin mother,  
Lull to sleep his infant cries!  
While the limbs of God incarnate  
Round with swathing-bands she ties  
Faithful cross, &c.

Thus did Christ to perfect manhood  
In our mortal flesh attain;  
Then of his free choice he goeth  
To a death of bitter pain;  
And as a lamb upon the altar  
Of the cross for us is slain.  
Sweet the nails, &c.

Lo! with gall his thirst he quenches!  
See the thorns upon his brow!  
Nails his tender flesh are rending!  
See, his side is opened now!

Whence, to cleanse the whole creation,  
Streams of blood and water flow.

Faithful cross, &c.

Lofty tree, bend down thy branches,  
To embrace the sacred load ;

Oh, relax the native tension

Of that all too rigid wood ;

Gently, gently bear the members  
Of thy dying King and God.

Sweet the nails, &c.

Tree, which solely wast found worthy,

The world's great victim to sustain ;

Harbor from the raging tempest !

Ark that saved the world again !

Tree with sacred blood anointed

Of the Lamb for sinners slain.

Faithful cross, &c.

Blessing, honor everlasting,

To the immortal Deity ;

To the Father, Son, and Spirit,

Equal praises ever be :

Glory through the earth and heaven

To Trinity in Unity.

*Towards the end of the Adoration of the Cross, the candles are lighted on the Altar, and the Priest goes in procession to bring back the blessed Sacrament from the Repository. During the procession is sung the hymn,*

#### VEXILLA REGIS.

Forth comes the Standard of the King ;

All hail, thou Mystery adored !

Hail, Cross ! on which the Life himself

Died, and by death our life restored :

On which our Saviour's holy side,  
Rent open with a cruel spear,  
Of blood and water poured a stream,  
To wash us from defilement clear.

O sacred wood! in thee fulfilled  
Was holy David's truthful lay;  
Which told the world that from a tree  
The Lord should all the nations sway

Most royally empurpled o'er,  
How beauteously thy stem doth shine!  
How glorious was its lot to touch  
Those limbs so holy and divine!

Thrice blest, upon whose arms outstretched  
The Saviour of the world reclined;  
Balance sublime! upon whose beam  
Was weighed the ransom of mankind.

Hail, Cross! thou only hope of man,  
Hail on this holy Passion-day!  
To saints increase the grace they have;  
From sinners purge their guilt away.

Salvation's spring, blest Trinity,  
Be praise to thee through earth and skies:  
Thou through the cross the victory  
Dost give; oh, also give the prize!

*The Priest having come back to the Altar, places the holy Sacrament on it, fumes it with incense, on his knees, and lays the sacred Host on the corporal. Then wine and water are put into the Chalice, which is set on the Altar, and the incense is put into the censer; with which the Priest fumes the sacred Host, and the offering of wine and water.*

*He then incenses the altar, and reciting the Lord's Prayer elevates the Host. Then he reverently receives the body, and immediately after the particle of the sacred Host, with the wine in the Chalice. And after an ablution and brief prayer, having made a reverence to the Altar, departs. Vespers are then said.*

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## Holy Saturday.

On *Holy Saturday* the Church celebrates the burial of Jesus Christ, and his descent into hell or limbo. She blesses, 1st, the new fire, figure of Jesus Christ who will soon rise from the tomb, and inflame the world with the fire of his divine love; 2d, the paschal candle, figure of Jesus Christ, who is the joy and true light of the world; 3d, the baptismal fonts, because, anciently, that day was dedicated to the administration of solemn baptism.

The Mass which follows has no Offertory, Kiss of Peace, or "Communion."

### THE BLESSING OF THE NEW FIRE.

*A fire is struck with a flint without the church, and coals lighted: after which, the Priest, with his attendants bearing the cross, holy water, and incense, before the church-gate, if it can be conveniently done (otherwise in the very entrance of the church), blesses the new fire, saying:*

V. The Lord be with you.

R. And with thy spirit.

*Let us pray.*

O God! who by thy Son, the corner-stone, hast bestowed on the faithful the fire of thy

brightness, sanctify this new fire produced from a flint for our use; and grant, that during this Paschal solemnity, we may be so inflamed with heavenly desires, that with pure minds we may come to the solemnity of eternal splendor: Through the same Christ our Lord.

R. Amen.

*Let us pray.*

O LORD God, Almighty Father, never-failing light! who art the author of all light; bless this light, which is blessed and sanctified by thee, who hast enlightened the whole world; that we may be enlightened by that light, and inflamed with the fire of thy brightness: and, as thou didst give light to Moses, when he went out of Egypt, so illuminate our hearts and senses, that we may obtain light and life everlasting: Through Christ our Lord.

R. Amen.

*Let us pray.*

HOLY Lord, Almighty Father, eternal God! vouchsafe to co-operate with us, who bless this fire in thy name, and in that of thy only Son, Jesus Christ our Lord and God, and of the Holy Ghost; assist us against the fiery darts of the enemy, and illuminate us with thy heavenly grace: Who livest and reignest with the same only Son and Holy Ghost, one God for ever and ever.

R. Amen.

*Then he blesses the five grains of incense that are to be fixed in the Paschal candle, saying the following prayer:*



POUR forth, we beseech thee, Almighty God ! thy abundant blessing on this incense, and kindle, O invisible regenerator ! the brightness of this night : that not only the sacrifice, which is offered this night may shine by the secret mixture of thy light ; but also, that into whatever place any thing sanctified by these mystical prayers shall be carried, there, by the power of thy majesty, all the malicious artifices of the devil may be defeated : Through Christ our Lord.

R. Amen.

*While he blesses the grains of incense, an Acolyte puts some of the blessed fire into the censer, and the Priest, after the prayer, puts incense into it, blessing it, as usual, saying :*

May thou be blessed by him, in whose honor thou shalt be burnt. Amen

*Then he sprinkles the grains of incense and the fire thrice with holy water, saying :*

Thou shalt sprinkle me, O Lord ! with hyssop, and I shall be cleansed : thou shalt wash me, and I shall be made whiter than snow.

*After which, he incenses them thrice. Then the Deacon, putting on a white Dalmatic, takes the rod with the three candles fixed on the top. The Censer-bearer goes first with an Acolyte carrying in a plate the five grains of incense ; the Subdeacon with the cross follows, and the clergy in order ; then the Deacon with the three candles, and last of all the Priest. When the deacon is come into the church, an Acolyte who carries a candle lighted from the new fire, lights one of the three candles*

*on the top of the rod; and the Deacon, holding up the rod, kneels, as do all the rest, except the Subdeacon, and sings alone:*

Behold the light of Christ.

R. Thanks be to God.

*The same is done in the middle of the church, and before the altar, when the other two candles are lighted. Being come to the altar, the Priest goes to the Epistle side, and the Deacon with the book asks the blessing of the Priest, saying:*

Pray, Father! bless me.

*Then the Priest says:*

The Lord be in thy heart and lips; that thou mayst worthily and fitly proclaim his Paschal praise; in the name of the Father, and of the Son, and of the Holy Ghost.

R. Amen.

*After this, the Deacon goes to the desk on the Gospel side, where he incenses the book; and, all standing as at the Gospel, he blesses the Paschal candle, saying:*

Let now the heavenly troop of angels rejoice: let the divine mysteries be joyfully celebrated; and let a sacred trumpet proclaim the victory of so great a king. Let the earth also be filled with joy, being illuminated with such resplendent rays; and let it see the darkness, which overspread the whole world, chased away by the splendor of our eternal king. Let our mother the Church also rejoice, being adorned by the rays of so great a light; and let this temple resound with the joyful acclamations ~

the people. Wherefore, beloved brethren! you who are now present at the admirable brightness of this holy light, I beseech you to invoke with me the name of the Almighty God; that he, who hath been pleased above my desert to admit me into the number of his Levites, will, by an effusion of his light upon me, enable me to celebrate the praises of this emblematic taper: Through our Lord Jesus Christ his Son; who with him and the Holy Ghost, liveth and reigneth one God for ever and ever.

R. Amen.

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts.

R. We have them lifted up to the Lord.

V. Let us give thanks to the Lord our God.

R. It is meet and just.

It is truly meet and just to proclaim, with all the affection of our heart and soul, and with the sound of our voice, the invisible God the Father Almighty, and his only Son our Lord Jesus Christ, who paid for us to his eternal Father the debt of Adam, and by his sacred blood cancelled the guilt contracted by original sin. For this is the Paschal solemnity, in which the true Lamb was slain, by whose blood the doors of the faithful are consecrated. This is the night in which thou formerly broughtest forth our forefathers the children of Israel out of Egypt, leading them dry-foot through the Red Sea. This then is the night which dissipated the darkness of sin, by the light of the

pillar. This is the night which now delivers all over the world those that believe in Christ from the vices of the world and darkness of sin, restores them to grace, and clothes with sanctity. This is the night in which Christ broke the chains of death, and ascended conqueror from hell. Oh, how admirable is thy goodness towards us! Oh, how inestimable is thy love! Thou hast delivered up thy Son to redeem a slave. O truly necessary sin of Adam, which the death of Christ has blotted out! O happy fault, that merited such and so great a Redeemer! O truly blessed night! which alone deserved to know the time and hour, when Christ rose again from hell. This is the night of which it is written: And the night shall be as light as day; and the night shineth upon me in my pleasures. Therefore the sanctification of this night blots out crimes, washes away sins, and restores innocence to the fallen and joy to the sorrowful. It banishes enmities, produces concord, and humbles empires.

*Here the Deacon fixes the five grains of incense in the candle, in the form of a cross.*

Therefore, on this sacred night, receive, O holy Father! the evening sacrifice of this incense, which thy holy Church, by the hands of her ministers, presents to thee in this solemn oblation of this wax candle, made out of the labor of bees. And now we know the excellence of this pillar, which the sparkling fire lights for the honor of God.

*Here the Deacon lights the candle with one of the three candles on the rod.*

Which fire, though now divided, suffers no loss from the communication of its light. Because it is fed by the melted wax, produced by the bee, to make this taper.

*Here the lamps are lighted.*

O truly blessed night! which plundered the Egyptians, and enriched the Hebrews. A night in which heaven is united to earth, and God to man. We beseech thee, therefore, O Lord! that this candle, consecrated to the honor of thy name, may continue burning to dissipate the darkness of this night; and being accepted as a sweet odor, may be united with the celestial lights. Let the morning-star find it burning. That morning-star, I mean, which never sets. Which being returned from hell, shone with brightness on mankind. We beseech thee, therefore, O Lord! to grant us peace during this paschal solemnity, and with thy constant protection to rule, govern, and preserve us, thy servants, all the clergy, and the devout laity, together with our holy father, Pope N.; and our bishop N.: Through the same Lord Jesus Christ thy Son, who with thee and the Holy Ghost liveth and reigneth one God, for ever and ever.

R. Amen.

*After the benediction of the Paschal candle, the Prophecies are read, and the catechumens are instructed and prepared to receive baptism.*

## THE FIRST PROPHECY. (Gen. i. 1-31; ii. 1, 2.)

In the beginning, God created heaven and earth. And the earth was void and empty, and darkness was upon the face of the deep: and the Spirit of God moved over the waters. And God said: Be light made. And light was made. And God saw the light that it was good: and he divided the light from the darkness. And he called the light day, and the darkness night: and there was evening and morning one day. And God said: Let there be a firmament made amidst the waters: and let it divide the waters from the waters. And God made a firmament, and divided the waters that were under the firmament, from those that were above the firmament. And it was so. And God called the firmament Heaven: and the evening and the morning were the second day. God also said: Let the waters that are under the heaven, be gathered together into one place; and let the dry land appear. And it was so done. And God called the dry land, Earth: and the gathering together of the waters he called Seas. And God saw that it was good. And he said: Let the earth bring forth the green herb, and such as may seed; and the fruit-tree yielding fruit after its kind, which may have seed in itself upon the earth. And it was so done. And the earth brought forth the green herb, and such as yieldeth seed according to its kind, and the tree that beareth fruit, having seed each one according to its kind. And God saw that it was good. And the evening and the morning were the third

day. And God said: Let there be lights made in the firmament of heaven, to divide the day and the night, and let them be for signs, and for seasons, and for days and years: to shine in the firmament of heaven, and to give light upon the earth. And it was so done. And God made two great lights: a greater light to rule the day; and a lesser light to rule the night; and the stars. And he set them in the firmament of heaven, to shine upon the earth, and to rule the day and the night, and to divide the light and the darkness. And God saw that it was good. And the evening and morning were the fourth day. God also said: Let the waters bring forth the creeping creature having life, and the fowl that may fly over the earth under the firmament of heaven. And God created the great whales, and every living and moving creature, which the waters brought forth, according to their kinds, and every winged fowl according to its kind. And God saw that it was good. And he blessed them, saying: Increase and multiply, and fill the waters of the sea: and let the birds be multiplied upon the earth. And the evening and morning were the fifth day. And God said: Let the earth bring forth the living creature in its kind, cattle and creeping things, and beasts of the earth according to their kinds: and it was so done. And God made the beasts of the earth according to their kinds, and cattle, and every thing that creepeth on the earth after its kind. And God saw that it was good. And he said: Let us make man

to our image and likeness: and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and every creeping creature that moveth upon the earth. And God created man to his own image: to the image of God he created him, male and female he created them. And God blessed them, saying: Increase and multiply, and fill the earth, and subdue it, and rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth. And God said: Behold I have given you every herb bearing seed upon the earth, and all trees that have in themselves seed of their own kind, to be your meat: and to all beasts of the earth, and to every fowl of the air, and to all that move upon the earth, and wherein there is life, that they may have to feed upon. And it was so done. And God saw all the things that he had made, and they were very good. And the evening and morning were the sixth day. So the heavens and the earth were finished, and all the furniture of them. And on the seventh day God ended his work which he had made: and he rested on the seventh day from all his work which he had done.

*Let us pray.*

Let us bend our knees.

R. Rise up.

O GOD! who hast wonderfully created man and more wonderfully redeemed him; grant us, we beseech thee, such strength of mind and reason against the allurements of sin, that we may



deserve to obtain eternal joy: Through Jesus Christ our Lord.

R. Amen.

THE SECOND PROPHECY. (Gen. v. 31; vi. 1-22  
vii. 6, 11-14, 18-24; viii. 1-3, 6-12, 15-21.)

NOE, when he was five hundred years old, begat Sem, Cham, and Japheth. And after that men began to be multiplied upon the earth, and daughters were born to them. The sons of God seeing the daughters of men, that they were fair, took to themselves wives of all which they chose. And God said: My spirit shall not remain in man for ever, because he is flesh, and his days shall be a hundred and twenty years. Now giants were upon the earth in those days. For after the sons of God went in to the daughters of men, and they brought forth children, these are the mighty men of old, men of renown. And God seeing that the wickedness of men was great on the earth, and that all the thought of their heart was bent upon evil at all times, it repented him that he had made man on the earth. And being touched inwardly with sorrow of heart, he said: I will destroy man, whom I have created, from the face of the earth, from man even to beasts, from the creeping things even to the fowls of the air, for it repenteth me that I have made them. But Noe found grace before the Lord. These are the generations of Noe: Noe was a just and perfect man in his generations, he walked with God. And he begat three sons, Sem, Cham, and Japheth. And

the earth was corrupted before God, and was filled with iniquity. And when God had seen that the earth was corrupted (for all flesh had corrupted its way upon the earth), he said to Noe: The end of all flesh is come before me, the earth is filled with iniquity through them, and I will destroy them with the earth. Make thee an ark of timber planks; thou shalt make little rooms in the ark, and thou shalt pitch it within and without. And thus shalt thou make it. The length of the ark shall be three hundred cubits: the breadth of it fifty cubits, and the height of it thirty cubits. Thou shalt make a window in the ark, and in a cubit shalt thou finish the top of it; and the door of the ark thou shalt set in the side; with lower middle chambers and third stories shalt thou make it. Behold I will bring the waters of a great flood upon the earth, to destroy all flesh, wherein is the breath of life under heaven. All things that are in the earth shall be consumed. And I will establish my covenant with thee and thou shalt enter into the ark, thou and thy sons, and thy wife, and the wives of thy sons with thee. And of every living creature of all flesh, thou shalt bring two of a sort into the ark that they may live with thee: of the male sex, and the female. Of fowls according to their kind, and of beasts in their kind, and of every thing that creepeth on the earth according to its kind: two of every sort shall go in with thee, that they may live. Thou shalt take unto thee of all food, that may be eaten, and thou shalt lay it up with thee.

and it shall be food for thee and them. And Noe did all things which God commanded him. . . And he was six hundred years old when the waters of the flood overflowed the earth. All the fountains of the great deep were broken up, and the flood-gates of heaven were opened: and the rain fell upon the earth forty days and forty nights. In the self-same day Noe, and Sem, and Cham, and Japheth, his sons, his wife, and the three wives of his sons with them went into the ark. They and every beast according to its kind, and all the cattle in their kind, and every thing that moveth upon the earth according to its kind, and every fowl according to its kind. . . And the ark was carried upon the waters. And the waters prevailed beyond measure upon the earth: and all the high mountains under the whole heaven were covered. The water was fifteen cubits higher than the mountains, which it covered. And all flesh was destroyed that moved upon the earth, both of fowl and of cattle, and of beasts, and of all creeping things that creep upon the earth; and all men. And all things wherein there is the breath of life on the earth died. And he destroyed all the substance, that was upon the earth, from man even to beast, and the creeping things and fowls of the air; and they were destroyed from the earth: and Noe only remained, and they that were with him in the ark. And the waters prevailed upon the earth a hundred and fifty days. And God remembered Noe, and all the living creatures, and all the cattle which were with

him in the ark, and brought a wind upon the earth, and the waters were abated. The fountains also of the deep, and the flood-gates of heaven, were shut up: and the rain from heaven was restrained. And the waters returned from off the earth going and coming: and they began to be abated after a hundred and fifty days. . And after that forty days were passed, Noe opening the window of the ark, which he had made, sent forth a raven: which went forth, and did not return till the waters were dried up upon the earth. He sent forth also a dove after him to see if the waters had now ceased upon the face of the earth. But she not finding where her foot might rest, returned to him into the ark, for the waters were upon the whole earth: and he put forth his hand, and caught her and brought her into the ark. And having waited yet seven other days, he again sent forth the dove out of the ark. And she came to him in the evening carrying a bough of an olive-tree, with green leaves, in her mouth. Noe therefore understood that the waters were ceased upon the earth. And he stayed yet other seven days: and he sent forth the dove, which returned not any more unto him. . . And God spoke to Noe, saying: Go out of the ark thou and thy wife, thy sons and the wives of thy sons with thee. All living things that are with thee of all flesh, as well in fowls, as in beasts, and all creeping things that creep upon the earth, bring out with thee, and go ye upon the earth: increase and multiply upon it. So Noe went out, he and his

sons: his wife, and the wives of his sons with him. And all living things, and cattle, and creeping things that creep upon the earth, according to their kinds, went out of the ark. And Noe built an altar unto the Lord: and taking of all cattle and fowls that were clean offered holocausts upon the altar. And the Lord smelled a sweet savor.

*Let us pray.*

Let us bend our knees.

R. Rise up.

O God! whose power is unchangeable and whose light is eternal; mercifully regard the wonderful sacrament of thy whole Church, and by an effect of thy perpetual providence, perform with tranquillity the work of human salvation; and let the whole world experience and see, that what was fallen is raised up, what was old is made new, and that all things are re-established through him that gave them their first being, our Lord Jesus Christ: Who liveth and reigneth with thee, &c.

THE THIRD PROPHECY. (Gen. xxii. 1-19.)

*In those days:* God tempted Abraham and said to him: Abraham! Abraham! And he answered: Here I am. He said to him: Take thy only-begotten son Isaac, whom thou lovest, and go into the land of Vision. and there thou shalt offer him for a holocaust upon one of the mountains which I will show thee. So Abraham rising up in the night, saddled his ass: and took

with him two young men, and Isaac his son. And when he had cut wood for the holocaust, he went his way to the place which God had commanded him. And on the third day, lifting up his eyes, he saw the place afar off. And he said to his young men: Stay you here with the ass: I and the boy will go with speed as far as yonder, and after we have worshipped, will return to you. And he took the wood for the holocaust, and laid it upon Isaac his son: and he himself carried in his hands fire and a sword. And as they two went on together, Isaac said to his father: My father! And he answered: What wilt thou, son? Behold, saith he, fire and wood: where is the victim for the holocaust? And Abraham said: God will provide himself a victim for a holocaust, my son. So they went on together. And they came to the place which God had shown him, where he built an altar, and laid the wood in order upon it. And when he had bound Isaac his son, he laid him on the altar upon the pile of wood. And he put forth his hand, and took the sword, to sacrifice his son. And behold an angel of the Lord from heaven called to him, saying: Abraham! Abraham! And he answered: Here I am. And he said to him: Lay not thy hand upon the boy, neither do thou any thing to him: now I know that thou fearest God, and hast not spared thy only-begotten son for my sake. Abraham lifted up his eyes, and saw behind his back a ram amongst the briers, sticking fast by the horns, which he took and offered for a holocaust instead

of his son. And he called the name of that place, The Lord seeth. Whereupon even to this day, it is said: In the mountain the Lord will see. And the angel of the Lord called to Abraham a second time from heaven, saying: By my own self have I sworn, saith the Lord: because thou hast done this thing, and hast not spared thy only-begotten son for my sake, I will bless thee, and I will multiply thy seed as the stars of heaven, and as the sand that is by the sea-shore: thy seed shall possess the gates of their enemies. And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice. Abraham returned to his young men, and they went to Bersabee together, and he dwelt there.

*Let us pray.*

Let us bend our knees.

R. Rise up.

O God! the sovereign Father of the faithful, who throughout the world multiplieth the children of thy promise by the grace of thy adoption, and makest thy servant Abraham, according to thy oath, the Father of all nations; by this Paschal Sacrament, grant that thy people may worthily receive the grace of thy vocation: Through our Lord, &c.

THE FOURTH PROPHECY. (Exod. xiv. 24-31;  
xv. 1.)

*In those days:* It came to pass in the morning watch, and behold the Lord looking upon the

Egyptian army through the pillar of fire and on the cloud, slew their host, and overthrew the wheels of the chariots, and they were carried into the deep. And the Egyptians said: Let us flee from Israel: for the Lord fighteth for them against us. And the Lord said to Moses: Stretch forth thy hand over the sea, that the waters may come again upon the Egyptians, upon their chariots and horsemen. And when Moses had stretched forth his hand towards the sea, it returned at the first break of day to the former place; and as the Egyptians were fleeing away, the waters came upon them, and the Lord shut them up in the middle of the waves. And the waters returned, and covered the chariots and the horsemen of all the army of Pharaoh, who had come into the sea after them; neither did there so much as one of them remain. But the children of Israel marched through the midst of the sea upon dry land, and the waters were to them as a wall on the right hand and on the left. And the Lord delivered Israel in that day out of the hands of the Egyptians. And they saw the Egyptians dead upon the sea-shore, and the mighty hand that the Lord had used against them: and the people feared the Lord, and they believed the Lord, and Moses his servant. Then Moses and the children of Israel sung this canticle to the Lord, and said:

#### THE TRACT.

LET us sing to the Lord, for he is gloriously magnified: the horse and the rider he hath



thrown into the sea; he hath been my help, and my protector unto salvation.

V. He is my God, and I will glorify him; the God of my father, and I will exalt him.

V. The Lord putteth an end to wars; the Lord is his name.

*Let us pray.*

Let us bend our knees.

R. Rise up.

O GOD! whose ancient miracles we see renewed in our days, whilst, by the water of regeneration, thou performest for the salvation of the gentiles, that which by the power of thy right hand thou didst for the deliverance of one people from the Egyptian persecution; grant that all the nations of the world may become the children of Abraham, and partake of the dignity of the people of Israel: Through our Lord, &c.

#### THE FIFTH PROPHECY. (Isaias liv. 17; lv. 1-11.)

This is the inheritance of the servants of the Lord, and their justice with me, saith the Lord. All you that thirst, come to the waters: and you that have no money, make haste, buy and eat: come ye, buy wine and milk without money, and without any price. Why do you spend money for that which is not bread, and your labor for that which doth not satisfy you? Harken diligently to me, and eat that which is good, and your soul shall be delighted in fatness. Incline your ear, and come to me; hear, and

your soul shall live, and I will make an everlasting covenant with you, the faithful mercies of David. Behold I have given him for a witness to the people, for a leader and a master to the gentiles. Behold thou shalt call a nation, which thou knewest not; and the nations that knew not thee shall run to thee, because of the Lord thy God, and for the Holy One of Israel, for he hath glorified thee. Seek ye the Lord while he may be found: call upon him while he is near. Let the wicked forsake his way, and the unjust man his thoughts, and let him return to the Lord, and he will have mercy on him; and to our God, for he is bountiful to forgive. For my thoughts are not your thoughts: nor your ways my ways, saith the Lord. For as the heavens are exalted above the earth, so are my ways exalted above your ways, and my thoughts above your thoughts. And as the rain and the snow come down from heaven, and return no more thither, but soak the earth, and water it, and make it to spring, and give seed to the sower, and bread to the eater: so shall my word be, which shall go forth from my mouth: it shall not return to me void, but it shall do whatsoever I please, and shall prosper in the things for which I sent it, *saith the Lord Almighty.*

*Let us pray.*

Let us bend our knees.

R. Rise up.

ALMIGHTY and eternal God! multiply for the honor of thy name what thou didst promise to

the faith of our forefathers; and increase, by thy sacred adoption, the children of that promise; that, what the ancient saints doubted not would come to pass, thy Church may now find in great art accomplished: Through our Lord, &c.

THE SIXTH PROPHECY. (Baruch iii. 9-38.)

Hear, O Israel! the commandments of life: give ear, that thou mayst learn wisdom. How happeneth it, O Israel! that thou art in thy enemies' land? Thou art grown old in a strange country, thou art defiled with the dead: thou art counted with them that go down into hell. Thou hast forsaken the fountain of wisdom: for if thou hadst walked in the way of God, thou hadst surely dwelt in peace for ever. Learn where is wisdom, where is strength, where is understanding: that thou mayst know also where is length of days and life, where is the light of the eyes, and peace. Who hath found out her place? and who hath gone into her treasures? Where are the princes of the nations, and they that rule over the beasts that are upon the earth? that take their diversion with the birds of the air, that hoard up silver and gold, wherein men trust, and there is no end of their getting? who work in silver and are solicitous, and their works are unsearchable? They are cut off, and are gone down to hell, and others are risen up in their place. Young men have seen the light, and dwelt upon the earth: but the way of knowledge they have not known, nor have they understood the paths thereof, neither

have their children received it, it is far from their face. It hath not been heard in the land of Chanaan, neither hath it been seen in Theman. The children of Agar also, that search after the wisdom that is of the earth, the merchants of Merrha, and of Theman, and the tellers of fables and searchers of prudence and understanding but the way of wisdom they have not known, neither have they remembered her paths. O Israel! how great is the house of God, and how vast is the place of his possession! It is great, and hath no end: it is high and immense. There were the giants, those renowned men, that were from the beginning, of great stature, expert in war. The Lord chose not them, neither did they find the way of knowledge: Therefore did they perish. And because they had not wisdom, they perished through their folly. Who hath gone up into heaven, and taken her, and brought her down from the clouds? Who hath passed over the sea, and found her, and brought her preferably to chosen gold? There is none that is able to know her ways, nor that can search out her paths. But he that knoweth all things, knoweth her, and hath found her out with his understanding: he that prepared the earth for evermore, and filled it with cattle and four-footed beasts: he that sendeth forth light, and it goeth: and hath called it, and it obeyeth him with trembling. And the stars have given light in their watches, and rejoiced: they were called, and they said: Here we are: and with cheerfulness they have shined forth to him that made

them. This is our God, and there shall no other be accounted of in comparison of him. He found out all the way of knowledge, and gave it to Jacob, his servant, and to Israel, his beloved. Afterwards he was seen upon earth, and conversed with men.

*Let us pray.*

Let us bend our knees.

R. Rise up.

O God! who continually multiplieth thy Church by the vocation of the gentiles; mercifully grant thy perpetual protection to those whom thou wastest with the water of baptism: Through, &c.

THE SEVENTH PROPHECY. (Ezech. xxxvii. 1-14.)

*In those days:* The hand of the Lord was upon me, and brought me forth in the spirit of the Lord: and set me down in the midst of a plain that was full of bones. And he led me about through them on every side: now they were very many upon the face of the plain. And they were exceeding dry. And he said to me: Son of man! dost thou think these bones shall live? And I answered: O Lord God! thou knowest. And he said to me: Prophecy concerning these bones: and say to them: Ye dry bones! hear the word of the Lord. Thus saith the Lord God to these bones: Behold, I will send spirit into you, and you shall live. And I will lay sinews upon you, and will cause flesh to grow over you, and will cover you with

skin: and I will give you spirit, and you shall live, and you shall know that I am the Lord. And I prophesied as he had commanded me: and as I prophesied, there was a noise, and behold a commotion: and the bones came together, each one to its joint. And I saw, and behold the sinews, and the flesh came up upon them: and the skin was stretched out over them, but there was no spirit in them. And he said to me: Prophecy to the spirit, prophecy, O son of man! and say to the spirit: Thus saith the Lord God: Come, spirit, from the four winds, and blow upon these slain, and let them live again. And I prophesied as he had commanded me: and the spirit came into them, and they lived: and they stood up upon their feet, an exceeding great army. And he said to me: Son of man! all these bones are the house of Israel. They say: Our bones are dried up, and our hope is lost, and we are cut off. Therefore prophecy, and say to them: Thus saith the Lord God: Behold, I will open your graves, and will bring you out of your sepulchres, O my people! and will bring you into the land of Israel. And you shall know that I am the Lord, when I shall have opened your sepulchres, and shall have brought you out of your graves, O my people! and shall have put my spirit in you, and you shall live, and I shall make you rest upon your own land, *saith the Lord Almighty.*

*Let us pray.*

**Let us bend our knees.**

R. Rise up.

O God! who by the Scriptures of both Testaments, teachest us to celebrate the Paschal Sacrament; give us such a sense of thy mercy, that by receiving thy present graces, we may have a firm hope of thy future blessings: Through our Lord, &c.

THE EIGHTH PROPHECY. (Isaias iv. 1-6.)

In that day seven women shall take hold of one man, saying: We will eat our own bread, and wear our own apparel: only let us be called by thy name, take away our reproach. In that day the bud of the Lord shall be in magnificence, and glory, and the fruit of the earth shall be high, and a great joy to them, that shall have escaped of Israel. And it shall come to pass, that every one that shall be left in Sion, and that shall remain in Jerusalem, shall be called holy, every one that is written in life in Jerusalem. If the Lord shall wash away the filth of the daughters of Sion, and shall wash away the blood of Jerusalem, out of the midst thereof, by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every place of mount Sion, and where he is called upon, a cloud by day, and a smoke, and the brightness of a flaming fire in the night: for over all the glory shall be a protection. And there shall be a tabernacle for a shade in the daytime from the heat, and for a security and covert from the whirlwind and from rain.

## THE TRACT.

My beloved had a vineyard on a hill in a fruitful place.

V. And he fenced it in, and digged it about, and planted it with the choicest vines, and built a tower in the midst thereof.

V. And he set up a wine-press therein; for the vineyard of the Lord of Hosts is the house of Israel.

*Let us pray.*

Let us bend our knees.

R. Rise up.

O God! who by the mouths of thy holy prophets hast declared, that through the whole extent of thy empire it is thou that sowest the good seed, and improvest the choicest branches that are found in all the children of thy Church; grant to thy people, who are called by the name of vines and corn, that they may root out all thorns and briers, and bring forth good fruit in abundance: Through our Lord, &c.

THE NINTH PROPHECY. (Exod. xii. 1-11, as on p. 76.)

*Let us pray.*

Let us bend our knees.

R. Rise up.

O ALMIGHTY and eternal God! who art wonderful in the performance of all thy works, let thy servants whom thou hast redeemed understand, that the creation of the world in the beginning was not more excellent than the im



molation of Christ, our Passover at the end of the world: Who with thee, &c.

THE TENTH PROPHECY. (Jonas iii. 1-10.)

*In those days:* The word of the Lord came to Jonas the second time, saying: Arise, and go to Ninive the great city; and preach in it the preaching that I bid thee. And Jonas arose, and went to Ninive according to the word of the Lord: now Ninive was a great city of three days' journey: and Jonas began to enter into the city one day's journey: and he cried, and said: Yet forty days, and Ninive shall be destroyed. And the men of Ninive believed in God: and they proclaimed a fast, and put on sackcloth from the greatest to the least. And the word came to the king of Ninive: and he rose up out of his throne, and cast away his robe from him, and was clothed with sackcloth, and sat in ashes. And he caused it to be proclaimed and published in Ninive from the mouth of the king and of his princes, saying: Let neither men nor beasts, oxen nor sheep taste any thing: let them not feed, nor drink water. And let men and beasts be covered with sackcloth, and cry to the Lord with all their strength, and let them turn every one from his evil way, and from the iniquity that is in their hands. Who can tell if God will turn and forgive: and will turn away from his fierce anger and we shall not perish? And God saw their works, that they were turned from their evil way: *and the Lord our God had mercy on his people.*

*Let us pray.*

Let us bend our knees.

R. Rise up.

O GOD! who hast united the several nations of the gentiles in the profession of thy name; give us both the will and the power to obey thy command, that thy people called to eternity may have the same faith in their minds, and piety in their actions: Through our Lord, &c.

THE ELEVENTH PROPHECY. (Deut. xxxi. 22-30.)

*In those days:* Moses wrote a canticle, and taught it to the children of Israel. And the Lord commanded Josue the son of Nun, and said: Take courage, and be valiant: for thou shalt bring the children of Israel into the land, which I have promised, and I will be with thee. Therefore after Moses had wrote the words of this law in a volume, and finished it, he commanded the Levites, who carried the ark of the covenant of the Lord, saying: Take this book, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a testimony against thee. For I know thy obstinacy, and thy most stiff neck. While I am yet living, and going in with you, you have always been rebellious against the Lord: how much more when I shall be dead? Gather unto me all the ancients of your tribes, and your doctors, and I will speak these words in their hearing, and will call heaven and earth to witness against them. For I know that, after my death, you will do wickedly, and will quickly turn

aside from the way, that I have commanded you: and evils shall come upon you in the latter times, when you shall do evil in the sight of the Lord, to provoke him by the works of your hands. Moses therefore spoke, in the hearing of the whole assembly of Israel, the words of this canticle, and finished it even unto the end.

### THE TRACT.

Hear, O ye heavens! and I will speak: let the earth give ear to the words of my mouth.

V. Let what I say be looked for like rain; and let my words drop down like dew.

V. Like the shower upon the grass, and the snow upon the dry herb; for I will call upon the name of the Lord.

V. Publish the greatness of our God: he is God; his works are perfect, and all his ways are justice.

V. God is faithful, in whom there is no iniquity: the Lord is just and holy.

*Let us pray.*

Let us bend our knees.

R. Rise up.

O God, the exaltation of the humble, and the fortitude of the righteous! who, by thy holy servant Moses, didst please so to instruct thy people by the singing of the sacred canticle, that the repetition of the law might be also our direction: show thy power to all the multitude of gentiles justified by thee, and by mitigating thy terrors, grant them joy; that, all their sins

being pardoned by thee, the threatened vengeance may contribute to their salvation: through our Lord, &c.

THE TWELFTH PROPHECY. (Dan. iii. 1-24.)

*In those days:* King Nabuchodonosor made a statue of gold, of sixty cubits high, and six cubits broad, and he set it up in the plain of Dura of the province of Babylon. Then Nabuchodonosor the king sent to call together the nobles, the magistrates, and the judges, the captains, the rulers, and governors, and all the chief men of the provinces, to come to the dedication of the statue, which king Nabuchodonosor had set up. Then the nobles, the magistrates, and the judges, the captains, and rulers, and the great men that were placed in authority, and all the princes of the provinces were gathered together to come to the dedication of the statue which king Nabuchodonosor had set up. And they stood before the statue which king Nabuchodonosor had set up. Then a herald cried with a strong voice: To you it is commanded, O nations, tribes, and languages! that in the hour, that you shall hear the sound of the trumpet, and of the flute, and of the harp, of the sackbut, and of the psaltery, and of the symphony, and of all kind of music; ye fall down and adore the golden statue, which king Nabuchodonosor hath set up. But if any man shall not fall down and adore, he shall the same hour be cast into a furnace of burning fire. Upon this therefore, at the time when all the people heard the sound

of the trumpet, the flute, and the harp, of the sackbut, and the psaltery, of the symphony, and of all kind of music: all the nations, tribes, and languages fell down and adored the golden statue which king Nabuchodonosor had set up. And presently, at that very time, some Chaldeans came and accused the Jews, and said to king Nabuchodonosor: O king! live for ever: thou, O king! hast made a decree that every man, that shall hear the sound of the trumpet, the flute, and the harp, of the sackbut, and the psaltery, of the symphony, and of all kind of music, shall prostrate himself, and adore the golden statue: and that if any man shall not fall down and adore, he should be cast into a furnace of burning fire. Now, there are certain Jews, whom thou hast set over the works of the province of Babylon, Sidrach, Misach, and Abdenago: these men, O king! have slighted thy decree: they worship not thy gods, nor do not they adore the golden statue which thou hast set up. Then Nabuchodonosor in fury and in wrath, commanded that Sidrach, Misach, and Abdenago should be brought: who immediately were brought before the king. And Nabuchodonosor the king spoke to them, and said: Is it true, O Sidrach, Misach, and Abdenago! that you do not worship my gods, nor adore the golden statue that I have set up? Now therefore if you be ready, at what hour soever you shall hear the sound of the trumpet, flute, harp, sackbut, and psaltery, and symphony, and of all kinds of music, prostrate yourselves, and adore

the statue which I have made: but if you do not adore, you shall be cast the same hour into the furnace of burning fire: and who is the God that shall deliver you out of my hands? Sidrach, Misach, and Abdenago answered and said to king Nabuchodonosor: We have no occasion to answer thee concerning this matter. For behold our God whom we worship, is able to save us from the furnace of burning fire, and to deliver us out of thy hands, O king! But if he will not, be it known to thee, O king! that we will not worship thy gods, nor adore the golden statue, which thou hast set up. Then was Nabuchodonosor filled with fury: and the countenance of his face was changed against Sidrach, Misach, and Abdenago, and he commanded that the furnace should be heated seven times more than it had been accustomed to be heated. And he commanded the strongest men that were in his army, to bind the feet of Sidrach, Misach, and Abdenago, and to cast them into the furnace of burning fire. And immediately these men were bound, and were cast into the furnace of burning fire, with their coats, and their caps, and their shoes, and their garments, for the king's commandment was urgent, and the furnace was heated exceedingly. And the flame of the fire slew those men that had cast in Sidrach, Misach, and Abdenago. But these three men, that is, Sidrach, Misach, and Abdenago, fell down bound in the midst of the furnace of burning fire. And they walked in the midst of the flame praising God, and blessing the Lord

*Let us pray.*

ALMIGHTY, everlasting God! only hope of the world, who, by the voice of thy prophets, hast manifested the mysteries of this present time; graciously increase the desires of thy people for in none of thy faithful can any virtue advance without thy inspiration: Through our Lord, &c.

*If the Church has no baptismal Font, the following benediction of the Font is omitted, and the Litany is said immediately after the Prophecies. But where there is a Font, the Priest, in a violet cope, with his ministers and the clergy, goes in procession to the Font, singing:*

#### THE TRACT.

As the hart panteth after the fountains of waters; so my soul panteth after thee, O God!

V. My soul hath thirsted after the living God; when shall I come and appear before the face of God?

V. My tears have been my bread day and night, whilst it is said to me daily: Where is thy God?

*Before the blessing of the Font, the Priest says:*

V. The Lord be with you.

R. And with thy spirit.

*Let us pray.*

O ALMIGHTY and everlasting God! mercifully regard the devotion of the people who are to be regenerated, and who, like the hart, pant after the fountain of thy waters; and mercifully grant,

that the thirst of their faith may, by the sacrament of baptism, sanctify their souls and bodies: Through our Lord, &c.

R. Amen.

*The Priest begins the blessing of the Font, saying:*

V The Lord be with you.

R. And with thy spirit.

*Let us pray.*

O ALMIGHTY and everlasting God! be present at these mysteries, be present at these sacraments of thy great goodness; and send forth the spirit of adoption, to regenerate the new people, whom the font of baptism brings forth: that what is to be done by the ministry of our lowliness, may be accomplished by the effect of thy power: Through our Lord Jesus Christ, thy Son, who with thee and the same Holy Spirit liveth and reigneth one God for ever and ever.

R. Amen.

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts.

R. We have them lifted up to the Lord.

V. Let us give thanks to the Lord our God.

R. It is meet and just.

It is truly meet and just, right and profitable to salvation, that we should at all times, and in all places, give thanks to thee, O holy Lord, Almighty Father, Eternal God! who, by thy invisible power, dost wonderfully produce the effects of thy sacraments; and, though we are



unworthy to administer so great mysteries, yet, as thou dost not forsake the gifts of thy grace, so thou inclinest the ears of thy goodness even to our prayers. O God! whose spirit in the very beginning of the world, moved over the waters; that even then the nature of water might receive the power of sanctification; O God! who by water didst wash away the crimes of the guilty world, and by the overflowing of the deluge didst give us a figure of regeneration; that by the mystery of one and the same element there might be the end of vice, and the origin of virtue. Look, O Lord! on the face of thy church, and multiply in her thy regenerations, who by the streams of thy abundant grace fillest thy city with joy, and openest the fountains of baptism all over the world, for the renewing of the gentiles; that by the command of thy majesty, she may receive the grace of thy only Son from the Holy Ghost.

*The Priest divides the water in the form of a cross.*

Who, by a secret mixture of his divine virtue, may render this water fruitful for the regeneration of men; to the end that, sanctification being conceived, they may, born again new creatures, come forth from the immaculate womb of this divine font, a heavenly offspring; and that grace, as a mother, may bring forth to the same infancy all, however distinguished by sex in body, or age in time. Far hence, therefore, may all unclean spirits, by thy command, O Lord! depart; far may the whole malice of

diabolical deceit be banished; may no power of the enemy have place here; let him not fly about, ensnaring; creep in by lurking; corrupt by infection.

*He touches the water with his hand.*

MAY this holy and innocent creature be free from all the assaults of the enemy, and purified by the destruction of all his malice. May it become a living fountain, a regenerating water a purifying stream; that all to be washed in this saving laver, may obtain, by the operation of the Holy Ghost, the grace of a perfect purification.

*He makes the sign of the cross thrice over the Font, saying:*

Wherefore I bless thee, O creature of water! by the living God, by the true God, by the holy God; by that God who in the beginning separated thee by his word from the dry land; whose spirit moved over thee.

*He divides the water with his hand, and throws some of it out towards the four parts of the world, saying:*

Who made thee flow from the fountain of Paradise, and commanded thee to water the whole earth with thy four rivers. Who changing thy bitterness, in the desert, unto sweetness, made thee fit to drink, and produced thee out of a rock to quench the thirst of the people. I bless thee also by our Lord Jesus Christ, his only Son, who in Cana of Galilee changed thee into wine, by a wonderful miracle of his power.

Who walked upon thee, and was baptized in thee by John in the Jordan. Who made thee flow out of his side together with his blood, and commanded his disciples, that such as believed should be baptized in thee, saying: Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Do thou, Almighty God! mercifully assist us, who observe this commandment; do thou graciously inspire us.

*He breathes thrice upon the water in the form of a cross, saying:*

Do thou with thy mouth bless these clear waters; that besides their natural virtue of cleansing the body, they may also be effectual for purifying the soul.

*Here the Priest sinks the Paschal candle into the water three different times, saying each time:*

May the virtue of the Holy Ghost descend into all the water of this font.

*Then breathing thrice upon the water, he says:*

And make the whole substance of this water fruitful, and capable of regenerating.

*Here the Paschal candle is taken out of the water, and he goes on:*

Here may the stains of all sins be washed out here may human nature, created to thy image and reformed to the honor of its author, be cleansed from all the filth of the old man; that

all who receive this sacrament of regeneration, may be born again new children of true innocence: Through our Lord Jesus Christ, thy Son, who is to come to judge the living and the dead, and the world by fire.

R. Amen.

*Then the people are sprinkled with the blessed water, some of which is reserved to be distributed to the faithful for use in their houses. After this, the Priest pours some oil of Catechumens into the water in the form of a cross, saying:*

May this font be sanctified and made fruitful by the oil of salvation, for such as are regenerated in it unto life everlasting.

R. Amen.

*Then he pours chrism into it, in the same manner, saying:*

May this infusion of the chrism of our Lord Jesus Christ, and of the Holy Ghost the Comforter, be made in the name of the Holy Trinity.

R. Amen.

*Lastly, he pours the oil and chrism both together into the water, in the form of a cross, saying:*

May this mixture of the chrism of sanctification, and of the oil of unction, and of the water of baptism, be made in the name of the Father, and of the Son, and of the Holy Ghost.

R. Amen.

*Then he mingles the oil with the water, and with his hand spreads it all over the Font. If there are any to be baptized, they may be baptized after the usual manner.*

*After the blessing of the Font, he returns to the altar, where he and his ministers lie prostrate before it, and all the rest kneel, while the Litany is sung by two chanters in the middle of the choir, both sides repeating the same.*

*The Litany of the Saints is then sung, during which the Priest and his ministers go into the Sacristy, to vest themselves in white for the celebration of the Mass, and the candles are lighted upon the altar, the Litany being continued by the choir.*

## THE MASS.

*Here the chanters solemnly intone the Kyrie eleison. In the mean time the Priest goes to the altar, beginning the Mass in the accustomed manner, inserting the Psalm Judica me Deus, with Gloria Patri. Having kissed the altar, he begins the Gloria in excelsis, during which the bells are rung. After which the Priest says:*

V. The Lord be with you.

R. And with thy spirit.

## COLLECT.

O God! who makest this most sacred night illustrious by the glory of the resurrection of our Lord: preserve in the new offspring of thy family the spirit of adoption, which thou hast given them; that being renewed in body and soul, they may serve thee with purity of heart, through the same Lord Jesus Christ . . . in the unity of the same Holy Ghost, &c.

## EPISTLE. (Col. iii. 1-4.)

*Brethren, if you be risen with Christ, seek the things that are above, where Christ is sitting at*

the right hand of God : mind the things that are above, not the things that are on the earth. For you are dead, and your life is hidden with Christ in God. When Christ shall appear, who is your life, then shall you appear with him in glory.

*After the Epistle, the Priest sings thrice Alleluia, which is thrice repeated by the choir ; after the third, he sings the following verse :*

V. Give praise to the Lord, for he is good ; for his mercy endureth for ever.

### THE TRACT.

Praise the Lord, all ye nations, and praise him, all ye people !

V. For his mercy is confirmed upon us ; and the truth of the Lord remaineth for ever.

*At the Gospel, lights are not carried, but incense only. The Munda cor Meum, as in the Ordinary of the Mass.*

### GOSPEL. (Matt. xxviii. 1-7.)

In the end of the sabbath, when it began to dawn towards the first day of the week, came Mary Magdalene, and the other Mary, to view the sepulchre. And behold there was a great earthquake. For an Angel of the Lord descended from heaven : and coming, rolled back the stone, and sat upon it. And his countenance was as lightning, and his raiment as snow. And for fear of him, the guards were struck with terror, and became as dead men. And the Angel answering, said to the women : Fear not you : for I know that you seek Jesus who was

crucified. He is not here, for he is risen, as he said. Come, and see the place where the Lord was laid. And going, quickly tell ye his disciples that he is risen: and behold he will go before you into Galilee; there you shall see him. Lo, I have foretold it to you.

*There is no Creed, Offertory, or Agnus Dei, nor Post-Communion. After the Priest's Communion, Vespers are said, and then Mass concludes as usual.*

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### Easter Sunday.

Easter-day is the feast of feasts, the solemnity of solemnities, as it is styled by the Church; it is the day of the Lord, the third after his death, on which, as he had predicted, he rose from the tomb, triumphant over death, the world, and hell. The body of Jesus Christ rose impassible and immortal; that is to say, that he could no more suffer or die. Jesus Christ is risen: 1st. To prove his divinity and the truth of his Gospel. None but a God-man could raise himself again from death, and God cannot teach either error or untruth. 2d. To give us a pledge of our resurrection on the last day; for all mankind will arise at the end of the world: the just for their glory and happiness; the wicked for their confusion and damnation; and on that great day, the bodies of the just will be rendered conformable to the glorious body of Jesus Christ risen from the dead.

#### COLLECT.

O God! who this day didst open to us the entrance to eternity by thy only Son, victorious over death: prosper our vows by the aid of thy grace, which thou dost anticipate by thy inspiration: Through the same, &c.

## EPISTLE. (1 Cor. v. 7, 8.)

*Brethren*: Purge out the old leaven, that you may be a new paste, as you are unleavened. For Christ, our pasch, is sacrificed. Therefore let us feast, not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

## SEQUENCE.

Forth to the Paschal Victim,  
 Christians, bring  
 Your sacrifice of praise:  
 The Lamb redeems the sheep;  
 And Christ, the sinless One,  
 Hath to the Father sinners reconciled.  
 Together Death and Life  
 In a strange conflict strove;  
 The Prince of Life, who died,  
 Now lives and reign

What thou sawest, Mary, say?  
 As thou wentest on the way.

I saw the tomb wherein  
 The Living One had lain;  
 I saw his glory as he rose again,  
 Napkin and linen cloth, and Angels twain;  
 Yea, Christ is risen, my hope, and he  
 Will go before you into Galilee.  
 We know that Christ indeed has risen from  
 the grave;  
 Hail! thou King of Victory;  
 Have mercy, Lord, and save.



## GOSPEL. (Mark xvi. 1-7.)

*At that time:* Mary Magdalen and Mary the mother of James and Salome bought sweet spices, that coming they might anoint Jesus. And very early in the morning, the first day of the week, they come to the sepulchre, the sun being now risen. And they said one to another: Who shall roll us back the stone from the door of the sepulchre? And looking, they saw the stone rolled back: for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed with a white robe: and they were astonished. Who saith to them: Be not affrighted; ye seek Jesus of Nazareth, who was crucified: he is risen, he is not here, behold the place where they laid him. But go, tell his disciples and Peter that he goeth before you into Galilee: there you shall see him, as he told you.

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### Low Sunday, or Sunday in White.

This Sunday is called in the Missal, the Sunday in White, the newly baptized wore till this day the white robe.

#### COLLECT.

GRANT, we beseech thee, O Almighty God! that we who have performed the paschal solemnities, may by thy bounty preserve them in our life and conduct Through, &c.

## EPISTLE. (1 John v. 4-10.)

*Dearly beloved:* Whatsoever is born of God, overcometh the world: and this is the victory which overcometh the world, our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, Jesus Christ: not by water only, but by water and blood. And it is the spirit which testifieth, that Christ is the truth. For there are three who give testimony in heaven, the Father, the Word, and the Holy Ghost. And these three are one. And there are three that give testimony on earth: the spirit, and the water, and the blood, and these three are one. If we receive the testimony of men, the testimony of God is greater. For this is the testimony of God, which is greater, because he hath testified of his Son. He that believeth in the Son of God, hath the testimony of God in himself.

## GOSPEL. (John xx. 19-31.)

*At that time:* When it was late that same day, the first of the week, and the doors were shut, where the disciples were gathered together for fear of the Jews, Jesus came and stood in the midst, and said to them: Peace be to you. And when he had said this, he showed them his hands, and his side. The disciples therefore were glad, when they saw the Lord. He said therefore to them again: Peace be to you. As the Father hath sent me, I also send you. When he had

said this, he breathed on them; and he said to them: Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them: and whose sins you shall retain, they are retained. Now Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came. The other disciples therefore said to him: We have seen the Lord. But he said to them: Except I shall see in his hands the print of the nails, and put my finger into the place of the nails, and put my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said: Peace be to you. Then he saith to Thomas: Put in thy finger hither, and see my hands; and bring hither thy hand, and put it into my side; and be not faithless but believing. Thomas answered, and said to him: My Lord, and my God. Jesus saith to him: Because thou hast seen me, Thomas, thou hast believed: blessed are they that have not seen, and have believed. Many other signs also did Jesus in the sight of his disciples, which are not written in this book. But these are written that you may believe that Jesus is the Christ the Son of God: and that believing you may have life in his name.

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### Second Sunday after Easter.

#### COLLECT.

1 O God! who, by the humility of thy Son,

hast raised up a fallen world, grant to thy faithful everlasting joy; that those whom thou hast delivered from the evils of eternal death, thou mayest bring to the enjoyment of everlasting happiness: Through the same, &c.

II. Grant, O Lord God! we beseech thee, that we thy servants may enjoy perpetual health of mind and body; and that, by the glorious intercession of the ever-blessed Virgin Mary, we may be delivered from present sorrows, and possess everlasting joy.

III. as on p. 3.

EPISTLE. (1 Peter ii. 21-25.)

*Dearly beloved:* Christ suffered for us, leaving you an example that you should follow his steps. "Who did no sin, neither was guile found in his mouth." Who, when he was reviled, did not revile: when he suffered, he threatened not: but delivered himself to him that judged him unjustly. Who his own self bore our sins in his body upon the tree: that we being dead to sins, should live to justice: by whose stripes you were healed. For you were as sheep going astray: but you are now converted to the shepherd and bishop of your souls.

GOSPEL. (John x. 11-16.)

*At that time Jesus said to the Pharisees:* I am the good shepherd. The good shepherd giveth his life for his sheep. But the hireling and he that is not the shepherd, whose own the

sheep are not, seeth the wolf coming and leaveth the sheep, and flieth : and the wolf catcheth and scattereth the sheep : and the hireling flieth, because he is a hireling : and he hath no care for the sheep. I am the good shepherd : and I know mine, and mine know me. As the Father knoweth me, and I know the Father ; and I lay down my life for my sheep. And other sheep I have, that are not of this fold : them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd.

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### Third Sunday after Easter.

#### FEAST OF THE PATRONAGE OF ST. JOSEPH

St. Joseph, the chaste spouse of the immaculate Virgin mother of God, the foster-father of our Lord, has ever received from the Church an honor suited to his high prerogatives. Anxious to secure his protection, the early missionaries to North America, not without Divine admonition, chose him as the Patron of the whole continent. His festival is celebrated in March, but in a special manner commemorated by the Church on this Sunday.

#### COLLECT.

O God ! who, by thy unspeakable providence, addest vouchsafe to choose blessed Joseph to be the spouse of thy most holy mother ; grant that, as we venerate him a protector on earth, we may merit to have him an intercessor in heaven  
Who, &c.

## COLLECT OF THE SUNDAY.

O God! who dost show to the erring the light of thy truth, that they may return to the way of justice: grant to all who are numbered in the profession of Christianity, to reject those things which are incompatible with this name, and to pursue those which are becoming: Through, &c.

## EPISTLE. (Gen. xlix. 22-26.)

Joseph is a growing son, a growing son and comely to behold: the daughters run to and fro upon the wall. But they that held darts provoked him, and quarrelled with him, and envied him. His bow rested upon the strong, and the bands of his arms and his hands were loosed, by the hands of the mighty one of Jacob: thence he came forth a pastor, the stone of Israel. The God of thy father shall be thy helper, and the Almighty shall bless thee with the blessings of heaven above, with the blessings of the deep that lieth beneath, with the blessings of the breast and of the womb. The blessings of thy father are strengthened with the blessings of his fathers: until the desire of the everlasting hills should come; may they be upon the head of Joseph, and upon the crown of the Nazarite among his brethren.

## GOSPEL OF THE FEAST. (Luke iii. 21-23.)

*At that time:* It came to pass, when all the people was baptized, that Jesus also being baptized and praying, heaven was opened, and the

Holy Ghost descended in a bodily shape as a dove upon him; and a voice came from heaven: Thou art my beloved Son: in thee I am well pleased. And Jesus himself was beginning about the age of thirty years, being, as it was supposed, the son of Joseph.

GOSPEL OF THE SUNDAY. (John xvi. 16-22.)

*Said at the end of the Mass.*

*At that time Jesus said to his disciples: A little while, and now you shall not see me: and again a little while, and you shall see me: because I go to the Father. Then some of his disciples said one to another: What is this that he saith to us: A little while, and you shall not see me: and again a little while, and you shall see me, and because I go to the Father? They said therefore: What is this that he saith, a little while? we know not what he speaketh. And Jesus knew that they had a mind to ask him; and he said to them: Of this do you inquire among yourselves, because I said: A little while, and you shall not see me: and again a little while, and you shall see me? Amen, amen, I say to you, that you shall lament and weep, but the world shall rejoice: and you shall be made sorrowful, but your sorrow shall be turned into joy. A woman, when she is in labor, hath sorrow, because her hour is come: but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world. So also you now indeed have sorrow, but I will see you again, and your heart*

shali rejoyce, and your joy no man shall take from you.

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### Fourth Sunday after Easter.

#### COLLECT.

O God! who makest the minds of the faithful to be of one will, grant to thy people to love what thou commandest, to desire what thou promisest; that among the changes of this world, our hearts may be fixed on that place where true joys abide: Through, &c.

II. and III. as on p. 142.

#### EPISTLE. (James i. 17-21.)

*Dearlly beloved:* Every best gift, and every perfect gift is from above, coming down from the Father of lights, with whom there is no change, nor shadow of alteration. For of his own will hath he begotten us by the word of truth, that we might be some beginning of his creatures. You know, my dearest brethren: and let every man be swift to hear, but slow to speak, and slow to anger. For the anger of man worketh not the justice of God. Wherefore casting away all uncleanness, and abundance of naughtiness, with meekness receive the ingrafted word, which is able to save your souls.

#### GOSPEL. (John xvi. 5-14.)

*At that time Jesus said to his disciples: I go*



to him that sent me, and none of you asketh me. Whither goest thou? But because I have spoken these things to you, sorrow hath filled your heart. But I tell you the truth: it is expedient to you that I go: for if I go not, the Paraclete will not come to you: but if I go, I will send him to you. And when he is come, he will convince the world of sin, and of justice, and of judgment. Of sin: because they believed not in me. And of justice: because I go to the Father; and you shall see me no longer. And of judgment: because the prince of this world is already judged. I have yet many things to say to you: but you cannot bear them now. But when he, the Spirit of truth, is come, he will teach you all truth. For he shall not speak of himself: but what things soever he shall hear, he shall speak, and the things that are to come he shall show you. He shall glorify me; because he shall receive of mine, and shall show it to you.

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### Fifth Sunday after Easter.

#### COLLECT.

O God! from whom all good things proceed, grant to thy supplicants that by thy inspiration we may think those things that are right, and by thy direction perform the same: Through.  
&c.

## EPISTLE. (James i. 22-27.)

*Dearlly beloved :* Be ye doers of the word, and not hearers only, deceiving your own selves. For if a man be a hearer of the word, and not a doer, he shall be compared to a man beholding his natural countenance in a glass. For he beheld himself, and went his way, and presently forgot what manner of man he was. But he that hath looked into the perfect law of liberty, and hath continued therein, not becoming a forgetful hearer, but a doer of the work; this man shall be blessed in his deed. And if any man think himself to be religious, not bridling his tongue, but deceiving his own heart, this man's religion is vain. Religion clean and undefiled before God and the Father, is this: to visit the fatherless and widows in their tribulation; and to keep one's self unspotted from this world.

## GOSPEL. (John xvi. 23-30.)

*At that time,* Jesus said to his disciples: Amen, amen I say to you, if you ask the Father any thing in my name, he will give it you. Hitherto you have not asked any thing in my name. Ask, and you shall receive: that your joy may be full. These things I have spoken to you in proverbs. The hour cometh when I will no more speak to you in proverbs, but will show you plainly of the Father. In that day you shall ask in my name: and I say not to you, that I will ask the Father for you. For the Father himself loveth you, because you have

loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again I leave the world, and I go to the Father. His disciples say to him: Behold now thou speakest plainly, and speakest no proverb. Now we know that thou knowest all things, and thou needest not that any man should ask thee. By this we believe that thou comest forth from God.

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### The Ascension of our Lord.

This feast was established to celebrate the triumphant entry of Jesus Christ into heaven. Forty days after his Resurrection, he conducted his apostles and many of his disciples to the mountain of Olivet, and there, in their presence, he ascended body and soul into heaven, where he acts as our advocate and mediator near his Father. He ascended into heaven: 1st. Because heaven is the abode of bodies glorified and risen from the grave; 2d, in order to send us his Holy Spirit; 3d, to open to us the gates of heaven, where nobody had entered before him, and there to prepare a place for us.

#### COLLECT.

GRANT, we beseech thee, Almighty God! that we who believe thy only-begotten Son, our Redeemer, ascended this day into heaven, may ourselves also in mind dwell in heavenly things: Through, &c.

#### EPISTLE. (Acts i. 1-11.)

The former treatise I made, O Theophilus, of

all things which Jesus began to do and to teach, until the day on which, giving commandments by the Holy Ghost to the apostles whom he had chosen, he was taken up. To whom also he showed himself alive after his passion, by many proofs, for forty days appearing to them, and speaking of the kingdom of God. And eating together with them, he commanded them that they should not depart from Jerusalem, but should wait for the promise of the Father, which you have heard, saith he, by my mouth: for John, indeed, baptized with water, but you shall be baptized with the Holy Ghost not many days hence. They therefore who were come together asked him, saying: Lord, wilt thou at this time restore again the kingdom to Israel? But he said to them: It is not for you to know the times or moments which the Father hath put in his own power. But you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth. And when he had said these things, while they looked on, he was raised up: and a cloud received him out of their sight. And while they were beholding him going up to heaven, behold two men stood by them in white garments, who also said: Ye men of Galilee why stand you looking up to heaven? This Jesus who was taken up from you into heaven, shall so come as you have seen him going into heaven.

GOSPEL. (Mark xvi. 14-20.)

*At that time:* As the eleven were at table, Jesus appeared to them, and upbraided them with their incredulity and hardness of heart, because they did not believe them who had seen him after he was risen again. And he said to them: Go ye into the whole world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved: but he that believeth not shall be condemned. And these signs shall follow them that believe: In my name they shall cast out devils: they shall speak with new tongues: they shall take up serpents: and if they shall drink any deadly thing, it shall not hurt them: they shall lay their hands upon the sick, and they shall recover. And the Lord Jesus, after he had spoken to them, was taken up into heaven, and sitteth on the right hand of God. But they going forth preached everywhere: the Lord working withal, and confirming the word with signs that followed.

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Sunday within the Octave of the Ascension.

COLLECT.

I. O ALMIGHTY and everlasting God! grant us ever to have a will devoted to thee, and to serve thy majesty with a sincere heart: Through, &c.

II. As on the Ascension of our Lord (p. 149.)

## EPISTLE. (1 Peter iv. 7-11.)

*Dearly beloved:* Be prudent, and watch in prayers. But before all things have a constant mutual charity among yourselves: for charity covereth a multitude of sins. Using hospitality one towards another without murmuring. As every man hath received grace, ministering the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the words of God. If any man minister, let him do it as of the power which God administereth: that in all things God may be honored through Jesus Christ *our Lord*.

## GOSPEL. (John xv. 26, 27; xvi. 1-4.)

*At that time, Jesus said to his disciples:* When the Paraclete cometh whom I will send you from the Father, the Spirit of truth, who proceedeth from the Father, he shall give testimony of me. And you shall give testimony, because you are with me from the beginning. These things have I spoken to you, that you may not be scandalized. They will put you out of the synagogues: yea, the hour cometh that whosoever killeth you, will think that he doth a service to God. And these things will they do to you, because they had not known the Father, nor me. But these things I have told you, that when the hour of them shall come, you may remember that I told you.

## Feast of Pentecost, or Whitsunday.

Fifty days after Easter, the Jews celebrated the promulgation of the Law of God made on Sinai. It was on that day that the Holy Ghost, promised by Jesus Christ to his apostles, descended on them; and they, filled with the Holy Ghost, and forgetful of their former cowardice, boldly went forth to preach Jesus of Nazareth, and; converting thousands, laid the foundation of the Church.

### COLLECT.

O God! who on this day didst instruct the hearts of the faithful by the light of thy Holy Ghost; grant us in the same Spirit to relish what is right, and ever rejoice in his consolation.

### EPISTLE. (Acts ii. 1-11.)

When the days of the Pentecost were accomplished, they were all together in one place: and suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues as it were of fire, and it sat upon every one of them. And they were all filled with the Holy Ghost, and they began to speak with divers tongues, according as the Holy Ghost gave them to speak. Now there were dwelling at Jerusalem Jews, devout men out of every nation under heaven. And when this was noised abroad, the multitude came together, and were confounded in mind, because that every man heard them speak in his own tongue. And they were all amazed

and wondered, saying: Behold, are not all these that speak Galileans? And how have we heard every man our own tongue wherein we were born? Parthians, and Medes, and Elamites, and inhabitants of Mesopotamia, Judea, and Cappadocia, Pontus, and Asia, Phrygia, and Pampylia, Egypt, and the parts of Lybia about Cyrene, and strangers of Rome; Jews also, and proselytes, Cretes, and Arabians: we have heard them speak in our own tongues the wonderful works of God.

## SEQUENCE.

*Veni Sancte Spiritus.*

Holy Spirit, Lord of light!  
From thy clear celestial height,  
Thy pure beaming radiance give.  
Come, thou Father of the poor!  
Come with treasures which endure;  
Come, thou Light of all that live!

Thou, of all consolers best,  
Visiting the troubled breast,  
Dost refreshing peace bestow.

Thou in toil art comfort sweet,  
Pleasant coolness in the heat,  
Solace in the midst of woe.

Light immortal! Light divine!  
Visit thou these hearts of thine,  
And our inmost being fill.

If thou take thy grace away,  
Nothing pure in man will stay;  
All his good is turned to ill.



Heal our wounds, our strength renew;  
On our dryness pour thy dew;  
Wash the stains of guilt away;

Bend the stubborn heart and will;  
Melt the frozen, warm the chill;  
Guide the steps that go astray.

Thou, on those who evermore  
Thee confess and thee adore,  
In thy sevenfold gifts descend:

Give them comfort when they die;  
Give them life with thee on high;  
Give them joys which never end.

GOSPEL. (John xiv. 23-31.)

*At that time, Jesus said to his disciples: If any man love me, he will keep my word, and my Father will love him, and we will come to him, and will make our abode with him. He that loveth me not, keepeth not my words. And the word which you have heard is not mine, but the Father's who sent me. These things have I spoken to you, abiding with you. But the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your mind, whatsoever I shall have said to you. Peace I leave with you; my peace I give to you: not as the world giveth, do I give unto you. Let not your heart be troubled, nor let it be afraid. You have heard that I have said to you: I go away, and come again to you. If you loved*

me, you would indeed be glad, because I go to the Father: for the Father is greater than I. And now I have told you before it come to pass: that when it shall come to pass, you may believe. I will not now speak many things with you. For the prince of this world cometh and in me he hath not any thing. But that the world may know that I love the Father: and as the Father hath given me commandment, so do I.

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### Trinity Sunday.

All the Sundays of the year are consecrated to honor the mystery of one God in three persons. The intention of the Church, in the celebration of this feast, is to excite more particularly in us sentiments of faith, adoration, love, and gratitude towards the three divine persons.

#### COLLECT.

ALMIGHTY God, who hast granted to thy servant, in the confession of the true faith, to acknowledge the glory of the eternal Trinity, and in the power of thy Majesty to adore the Unity: grant that by steadfastness in the same faith we may ever be defended from all adversities. Through our Lord Jesus Christ, thy Son, who liveth and reigneth with thee in the unity of the Holy Ghost, God, world without end Amen.

## COLLECT OF FIRST SUNDAY AFTER PENTECOST.

O GOD! the strength of them that hope in thee, graciously give ear to our prayers; and since human infirmity without thee can do nothing, grant us the help of thy grace, that, in fulfilling thy commandments, we may please thee both in wil. and deed: Through, &c.

## EPISTLE. (Rom. xi. 33.)

O the depth of the riches, of the wisdom, and of the knowledge of God! How incomprehensible are his judgments, and how unsearchable his ways! For who hath known the mind of the Lord? Or who hath been his counsellor? Or who hath first given to him? and recompense shall be made him. For of him, and by him, and in him, are all things. To him be glory for ever. Amen.

## GOSPEL. (Matt. xxviii. 18-20.)

*At that time,* Jesus said to his disciples: All power is given to me in heaven and on earth. Go ye, therefore, and teach all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world.

GOSPEL OF FIRST SUNDAY AFTER PENTECOST  
(Luke vi. 36-42.)

*At that time, Jesus said to his disciples: Be ye merciful, as your Father also is merciful. Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you shall be forgiven. Give, and it shall be given to you: good measure and pressed down and shaken together and running over shall they give into your bosom. For with the same measure that you shall mete withal, it shall be measured to you again. And he spoke also to them a similitude: Can the blind lead the blind? do they not both fall into the ditch? The disciple is not above his master: but every one shall be perfect, if he be as his master. And why seest thou the mote in thy brother's eye: but the beam that is in thy own eye thou consideredst not? Or how canst thou say to thy brother: Brother, let me pull the mote out of thy eye: when thou thyself seest not the beam in thy own eye? Hypocrite, cast first the beam out of thy own eye: and then shalt thou see clearly to take out the mote from thy brother's eye.*

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### The Feast of Corpus Christi.

The Church, occupied during Holy Week in mourning the death of her divine Spouse, was unable to display all the pomp of her worship in honor of the Most Holy Sacra-

ment of our altars. What she was unable to do on Mandy Thursday, she does to-day; she commands that to-day, and during the Octave, the Blessed Sacrament be exposed and carried in procession to be adored by the people. The object of the Church, on this solemnity, is to manifest the firmness of her faith in regard to the presence of Jesus Christ in the Holy Eucharist, to revive the sentiments of adoration, love, and gratitude, which we owe to the Blessed Sacrament, and to repair the irreverences we may have committed against it.

The Blessed Sacrament is carried in procession: 1st, to celebrate the triumph gained over the enemies of this mystery; 2d, to excite by this solemn spectacle the faith and piety of the faithful; 3d, where processions are made in the open air, to sanctify our streets and houses by the presence of Jesus Christ.

### COLLECT.

O God! who in this wonderful Sacrament hast left us a memorial of thy passion; grant us, we beseech thee, so to reverence the sacred mysteries of thy body and blood, that we may ever perceive within us the fruit of thy redemption: Who livest, &c.

### EPISTLE. (1 Cor. xi. 23-29.)

*Brethren:* For I have received of the Lord that which also I delivered unto you: that the Lord Jesus the same night in which he was betrayed, took bread, and giving thanks, broke and said: Take ye and eat, this is my body which shall be delivered for you: this do for the commemoration of me. In like manner the chalice also, after he had supped, saying: This chalice is the new testament in my blood: this

do ye, as often as you shall drink, for the commemoration of me. For as often as you shall eat this bread, and drink the chalice, you shall show the death of the Lord until he come. Therefore whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord. But let a man prove himself: and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord.

## SEQUENCE.

Sion, lift thy voice and sing;  
 Praise thy Saviour and thy King;  
     Praise with hymns thy Shepherd true  
 Strive thy best to praise him well;  
 Yet doth he all praise excel;  
     None can ever reach his due.

See to-day before us laid  
 The living and life-giving Bread!  
     Theme for praise and joy profound!  
 The same which at the sacred board  
 Was, by our Incarnate Lord,  
     Given to his apostles round.

Let the praise be loud and high;  
 Sweet and tranquil be the joy  
     Felt to-day in every breast;  
 On this Festival divine,  
 Which records the origin  
     Of the glorious Eucharist.

On this Table of the King,  
Our new Paschal offering  
Brings to end the olden rite;  
Here, for empty shadows fled,  
Is reality instead;  
Here, instead of darkness, Light.

His own act, at supper seated,  
Christ ordained to be repeated,  
In his memory divine;  
Wherefore now, with adoration,  
We the Host of our salvation  
Consecrate from bread and wine.

Hear what holy Church maintaineth,  
That the bread its substance changeth  
Into Flesh, the wine to Blood.  
Doth it pass thy comprehending?  
Faith, the law of sight transcending,  
Leaps to things not understood.

Here, beneath these signs are hidden  
Priceless things, to sense forbidden;  
Signs, not things, are all we see;  
Flesh from bread, and Blood from wine,  
Yet is Christ, in either sign,  
All entire, confessed to be.

They, too, who of him partake,  
Sever not, nor rend, nor break,  
But entire their Lord receive.  
Whether one or thousands eat,  
All receive the self-same meat,  
Nor the less for others leave.

Both the wicked and the good  
Eat of this celestial Food ;  
But with ends how opposite !  
Here 'tis life ; and there 'tis death ;  
The same, yet issuing to each  
In a difference infinite.

Nor a single doubt retain,  
When they break the Host in two **u**,  
But that in each part remains  
What was in the whole before .  
Since the simple sign alone  
Suffers change in state or form,  
The Signified remaining One  
And the Same for evermore.

Lo ! upon the Altar lies,  
Hidden deep from human eyes,  
Bread of angels from the skies,  
Made the food of mortal man :  
Children's meat to dogs denied ;  
In old types foreshadowed ;  
In the manna heaven supplied,  
Isaac, and the Paschal Lamb.

Jesu ! Shepherd of the Sheep !  
Thou thy flock in safety keep.  
Living Bread ! thy life supply ;  
Strengthen us, or else we die ;  
Fill us with celestial grace :  
Thou, who feedest us below !  
Source of all we have or know !  
Grant that with thy saints above,  
Sitting at the feast of love,  
We may see thee face to face.



## GOSPEL. (John vi. 56-59.)

*At that time, Jesus said to the multitude of the Jews: My flesh is meat indeed: and my blood is drink indeed: he that eateth my flesh, and drinketh my blood, abideth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, the same also shall live by me. This is the bread that came down from heaven. Not as your fathers did eat manna and are dead. He that eateth this bread shall live for ever.*

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## Second Sunday after Pentecost.

Pentecost is followed by twenty-four Sundays, which bring us to the end of the ecclesiastical year. This time represents the centuries employed by the divine mercy in the sanctification of souls by the merits of the blood of Jesus Christ, that is, the labors and struggles of the Church to the end of the world.

## COLLECT.

I. GRANT, O Lord, that we may have a perpetual fear and love of thy holy name, for thou never deprivest of thy guidance those whom thou dost ground in the steadfastness of thy love: Through, &c.

II. Collect of Corpus Christi (p. 158).

EPISTLE. (1 John iii. 13-18.)

*Dearly beloved: Wonder not, if the world*

hate you. We know that we have passed from death to life, because we love the brethren. He that loveth not, abideth in death. Whosoever hateth his brother, is a murderer. And you know that no murderer hath eternal life abiding in himself. In this we have known the charity of God, because he hath laid down his life for us: and we ought to lay down our lives for the brethren. He that hath the substance of this world, and shall see his brother in need, and shall put up his bowels from him: how doth the charity of God abide in him? My little children, let us not love in word, nor in tongue, but in deed and in truth.

GOSPEL. (Luke xiv. 16-24.)

*At that time:* Jesus spoke to the Pharisees this parable: A certain man made a great supper, and invited many. And he sent his servant at the hour of supper to say to them that were invited, that they should come, for now all things are ready. And they began all at once to make excuse. The first said to him: I have bought a farm, and I must needs go out and see it; I pray thee, hold me excused. And another said: I have bought five yoke of oxen, and I go to try them; I pray thee, hold me excused. And another said: I have married a wife, and therefore I cannot come. And the servant returning told these things to his lord. Then the master of the house, being angry, said to his servant: Go out quickly into the streets and lanes of the city, and bring in hither the poor

and the feeble, and the blind and the lame. And the servant said: Lord, it is done as thou hast commanded, and yet there is room. And the lord said to the servant: Go out into the highways and hedges; and compel them to come in, that my house may be filled. But I say unto you, that none of those men that were invited, shall taste of my supper.

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### Feast of the Sacred Heart of Jesus.

This feast has for its special object of devotion the material and living heart of Jesus Christ, intimately united to the second person of the Blessed Trinity, as well as to the soul and body of the man-God, and the immense love with which that heart has been and is always inflamed towards man. Approved of by the Church and authorized by the brightest miracles, the devotion to the Sacred Heart of Jesus has become endeared to all Christians.

#### COLLECT.

GRANT, we beseech thee, Almighty God, that we who, glorying in the most Sacred Heart of thy beloved Son, celebrate the singular benefits of his love towards us, may rejoice equally in their operation and their fruit. Through, &c.

#### EPISTLE. (Isaias xii. 1-6.)

I will give thanks to thee, O Lord, for thou wast angry with me: thy wrath is turned away, and thou hast comforted me. Behold, God is

my saviour. I will deal confidently and will not fear: because the Lord is my strength, and my praise, and he has become my salvation. You shall draw waters with joy out of the Saviour's fountains: and you shall say in that day: Praise ye the Lord, and call upon his name: make his works known among the people: remember that his name is high. Sing ye to the Lord, for he hath done great things: show this forth in all the earth. Rejoice, and praise, O thou habitation of Sion: for great is he that is in the midst of thee, the holy One of Israel.

GOSPEL. (John xix. 31-35.)

*At that time:* the Jews (because it was the parasceve), that the bodies might not remain upon the cross on the sabbath-day (for that was a great sabbath-day), besought Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came: and they broke the legs of the first, and of the other that was crucified with him. But after they were come to Jesus, when they saw that he was already dead, they did not break his legs. But one of the soldiers with a spear opened his side, and immediately there came out blood and water. And he that saw it hath given testimony: and his testimony is true.

## Third Sunday after Pentecost.

## COLLECT.

I. O God! the protector of those who hope in thee, without whom nothing is sure, nothing is holy, multiply thy mercy upon us, that, under thy rule and guidance, we may so pass through temporal blessings as not to forfeit those that are eternal: Through, &c.

II. Collect (p. 26).

## EPISTLE. (1 Peter v. 6.)

*Dearlly beloved:* Be you humbled under the mighty hand of God, that he may exalt you in the time of visitation. Casting all your care upon him, for he hath care of you. Be sober and watch: because your adversary the devil, as a roaring lion, goeth about seeking whom he may devour. Whom resist ye, strong in faith: knowing that the same affliction befalls your brethren who are in the world. But the God of all grace, who hath called us unto his eternal glory in Christ Jesus, after you have suffered a little, will himself perfect you, and confirm you, and establish you. To him be glory and empire for ever and ever. Amen.

## GOSPEL. (Luke xv. 1-10.)

*At that time:* the publicans and sinners drew near unto Jesus to hear him. And the Pharisees and the scribes murmured saying: This man

receiveth sinners, and eateth with them. And he spoke to them this parable, saying: What man is there of you that hath a hundred sheep: and if he shall lose one of them, doth he not leave the ninety-nine in the desert, and go after that which was lost until he find it? And when he hath found it, lay it upon his shoulders rejoicing: and coming home call together his friends and neighbors, saying to them: Rejoice with me, because I have found my sheep that was lost. I say to you, that even so there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance. Or what woman having ten groats, if she lose one groat, doth not light a candle and sweep the house, and seek diligently, until she find it? And when she hath found it, call together her friends and neighbors, saying: Rejoice with me, because I have found the groat which I had lost. So I say to you, there shall be joy before the angels of God upon one sinner doing penance.

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### Fourth Sunday after Pentecost

#### COLLECT.

I. GRANT, we beseech thee, O Lord! that the course of the world, by thy decree, may be peaceably directed for us; and that thy Church may rejoice in tranquil devotion: Through, &c.

II. as on p. 26.

## EPISTLE. (Rom. viii. 18-23.)

*Brethren:* I reckon, that the sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us. For the expectation of the creature waiteth for the revelation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him that made it subject, in hope: because the creature also itself shall be delivered from the servitude of corruption, into the liberty of the glory of the children of God. For we know that every creature groaneth, and is in labor even till now. And not only it, but ourselves also, who have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption of the sons of God, the redemption of our body, *in Christ Jesus our Lord.*

## GOSPEL. (Luke v. 1-11.)

*At that time:* When the multitudes pressed upon Jesus to hear the word of God, he stood by the lake of Genesareth. And he saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. And going into one of the ships that was Simon's, he desired him to draw back a little from the land. And sitting, he taught the multitudes out of the ship. Now when he had ceased to speak, he said to Simon: Launch out into the deep, and let down your nets for a draught. And Simon answering said to him: Master, we have labored all the night, and have taken

nothing: but at thy word I will let down the net. And when they had done this they inclosed a very great multitude of fishes, and their net broke. And they beckoned to their partners that were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they were almost sinking; which, when Simon Peter saw, he fell down at Jesus's knees, saying: Depart from me, for I am a sinful man, O Lord. For he was wholly astonished, and all that were with him, at the draught of the fishes which they had taken. And so were also James and John the sons of Zebedee, who were Simon's partners. And Jesus saith to Simon: Fear not: from henceforth thou shalt catch men. And having brought their ships to land, leaving all things, they followed him.

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### Fifth Sunday after Pentecost.

#### COLLECT.

I. O God! who hast prepared invisible good for them that love thee, pour forth into our hearts the affection of thy love, that, loving thee in all things, and above all things, we may obtain thy promises, which surpass our every desire: Through, &c.

II. as on p 26.



## EPISTLE. (1 Peter iii. 8-15.)

*Dearlly beloved:* Be ye all of one mind, having compassion one of another, being lovers of the brotherhood, merciful, modest, humble: not rendering evil for evil, nor railing for railing, but contrariwise, blessing: for unto this are you called, that you may inherit a blessing. "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him decline from evil, and do good: let him seek after peace, and pursue it: because the eyes of the Lord are upon the just, and his ears unto their prayers: but the countenance of the Lord upon them that do evil things." And who is he that can hurt you, if you be zealous of good? But if also you suffer any thing for justice' sake, blessed are ye. And be not afraid of their fear, and be not troubled; but sanctify the Lord Christ in your hearts.

## GOSPEL. (Matt. v. 20-24.)

*At that time:* Jesus said to his disciples: Amen I tell you, unless your justice abound more than that of the scribes and Pharisees, you shall not enter into the kingdom of heaven. You have heard that it was said to them of old: Thou shalt not kill. And whosoever shall kill shall be in danger of the judgment. But I say to you, that whosoever is angry with his brother, shall be in danger of the judgment. And whosoever shall say to his brother, Raca, shall be in danger of the council. And whosoever shall

say, Thou fool, shall be in danger of hell fire. If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath any thing against thee, leave there thy gift before the altar, and go first to be reconciled to thy brother, and then come and offer thy gift.

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### Sixth Sunday after Pentecost.

#### COLLECT.

I. O God of Hosts! to whom belongeth all that is best, implant in our breasts the love of thy name; and grant within us an increase of devotion, that thou mayst nourish what is good, and by our zealous piety preserve what thou hast nourished: Through, &c.

II. as on p. 26.

#### EPISTLE. (Rom. vi. 3-11.)

*Brethren:* We all, who are baptized in Christ Jesus, are baptized in his death. For we are buried together with him by baptism unto death: that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Knowing this, that our old man is crucified with him, that the body of sin may be destroyed, and that we may serve sin no longer. For he that is dead is jus

tified from sin. Now if we be dead with Christ, we believe that we shall live also together with Christ: knowing that Christ rising again from the dead, dieth now no more, death shall no more have dominion over him. For in that he died to sin, he died once: but in that he liveth, he liveth unto God. So do you also reckon that you are dead indeed to sin, but alive unto God in Christ Jesus our Lord.

GOSPEL. (Mark viii. 1-9.)

*At that time:* When there was a great multitude *with Jesus*, and they had nothing to eat, calling his disciples together, he saith to them: I have compassion on the multitude, for behold they have now been with me three days, and have nothing to eat. And if I shall send them away fasting to their home, they will faint in the way, for some of them came from afar off. And his disciples answered him: From whence can any one fill them here with bread in the wilderness? And he asked them: How many loaves have ye? who said: Seven. And taking the seven loaves, giving thanks, he broke, and gave to his disciples to set before them, and they set them before the people. And they had a few little fishes, and he blessed them, and commanded them to be set before them. And they did eat and were filled, and they took up that which was left of the fragments, seven baskets. And they that had eaten were about four thousand: and he sent them away.

## Seventh Sunday after Pentecost.

## COLLECT.

I. O God! whose providence erreth not in its appointments; we humbly beseech thee to remove from us all that is hurtful, and grant a<sup>n</sup> that will prove profitable: Through, &c.

II. as on p. 26.

## EPISTLE. (Rom. vi. 19-23.)

*Brethren*: I speak a human thing, because of the infirmity of your flesh. For as you have yielded your members to serve uncleanness and iniquity, unto iniquity: so now yield your members to serve justice, unto sanctification. For when you were the servants of sin, you were free from justice. What fruit therefore had you then in those things, of which you are now ashamed? For the end of them is death. But now being made free from sin, and become servants to God, you have your fruit unto sanctification, and the end life everlasting. For the wages of sin is death; but the grace of God, life everlasting in Christ Jesus our Lord.

## GOSPEL. (Matt. vii. 15-21.)

*At that time*, Jesus said to his disciples: Be ware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves. By their fruits you shall know them. No men gather grapes of thorns, or figs

of thistles? Even so every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit. Every tree that bringeth not forth good fruit, shall be cut down, and shall be cast into the fire. Wherefore by their fruits you shall know them. Not every man that saith to me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father who is in heaven, he shall enter into the kingdom of heaven.

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### Eighth Sunday after Pentecost.

#### COLLECT.

I. GRANT us, in thy mercy, we beseech thee, O Lord! at all times the spirit of thinking and doing what is right; that we, who cannot exist without thee, may be able to live according to thee: Through, &c.

II. as on p 26.

#### EPISTLE. (Rom. viii. 12-17.)

*Brethren*, we are debtors not to the flesh, to live according to the flesh. For if you live according to the flesh, you shall die. But if by the spirit you mortify the deeds of the flesh, you shall live. For whosoever are led by the Spirit of God, they are the sons of God. For you have not received the spirit of bondage

again in fear : but you have received the spirit of adoption of sons, whereby we cry, Abba (Father). For the Spirit himself giveth testimony to our spirit, that we are the sons of God. And if sons, heirs also : heirs indeed of God, and joint heirs with Christ.

GOSPEL. (Luke xvi. 1-9.)

*At that time,* Jesus spoke to his disciples this parable : There was a certain rich man who had a steward : and the same was accused unto him, that he had wasted his goods. And he called him, and said to him : How is it that I hear this of thee ? give an account of thy stewardship : for now thou canst be steward no longer. And the steward said within myself : What shall I do, because my Lord taketh away from me the stewardship ? To dig I am not able, to beg I am ashamed. I know what I will do, that when I shall be removed from the stewardship, they may receive me into their houses. Therefore calling together every one of his lord's debtors, he said to the first : How much dost thou owe my lord ? But he said : A hundred barrels of oil. And he said to him : Take thy bill and sit down quickly, and write fifty. Then he said to another : And how much dost thou owe ? Who said : A hundred quarters of wheat. He said to him : Take thy bill, and write eighty. And the lord commended the unjust steward, forasmuch as he had done wisely : for the children of this world are wiser in their generation than the children of light. And I say to you : Make

unto you friends of the mammon of iniquity, that when you shall fail they may receive you into everlasting dwellings.

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## Ninth Sunday after Pentecost.

### COLLECT.

I. OPEN, O Lord, the ears of thy mercy to the prayers of thy suppliants; and that thou mayst grant what thy petitioners desire, make them ask those things which are pleasing to thee: Through, &c.

II. as on p. 26.

### EPISTLE. (1 Cor. x. 6-13.)

*Brethren:* We should not covet evil things, as they also coveted. Neither become ye idolaters, as some of them: as it is written: "The people sat down to eat and drink, and rose up to play." Neither let us commit fornication, as some of them committed fornication, and there fell in one day three and twenty thousand. Neither let us tempt Christ: as some of them tempted, and perished by the serpents. Neither do you murmur: as some of them murmured, and were destroyed by the destroyer. Now all these things happened to them in figure: and they are written for our correction, upon whom the ends of the world are come. Wherefore he that thinketh himself to stand, let him take heed lest

he fall. Let no temptation take hold on you; but such as is human. And God is faithful, who will not suffer you to be tempted above that which you are able; but will make also with temptation issue, that you may be able to bear it.

GOSPEL. (Luke xix. 41-47.)

*At that time:* When Jesus drew near Jerusalem, seeing the city, he wept over it, saying: If thou also hadst known, and that in this thy day, the things that are to thy peace; but now they are hidden from thy eyes. For the days shall come upon thee: and thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side, and beat thee flat to the ground, and thy children who are in thee; and they shall not leave in thee a stone upon a stone: because thou hast not known the time of thy visitation. And entering into the temple, he began to cast out them that sold therein, and them that bought, saying to them: It is written: "My house is the house of prayer;" but you have made it a den of thieves. And he was teaching daily in the temple.

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Tenth Sunday after Pentecost.

COLLECT.

O God! who dost particularly manifest thy omnipotence by sparing and showing mercy,



multiply thy mercy towards us; that thou mayst admit to the participation of thy heavenly goods, us running to thy promises: Through, &c.

EPISTLE. (1 Cor. xii. 2-11.)

*Brethren:* You know that when you wer heathens, you went to dumb idols, according as you were led. Wherefore I give you to understand, that no man, speaking by the Spirit of God, saith Anathema to Jesus. And no man can say, The Lord Jesus, but by the Holy Ghost. Now there are diversities of graces, but the same Spirit: and there are diversities of ministries, but the same Lord. And there are diversities of operations, but the same God, who worketh all in all. And the manifestation of the Spirit is given to every man unto profit. To one, indeed, by the Spirit, is given the word of wisdom: to another, the word of knowledge, according to the same Spirit: to another, faith in the same Spirit: to another, the grace of healing, in one Spirit: to another, the working of miracles: to another, prophecy: to another, the discerning of spirits: to another, divers kinds of tongues: to another, interpretation of speeches: but all these things one and the same Spirit worketh, dividing to every one according as he will.

GOSPEL. (Luke xviii. 9-14.)

*At that time:* To some who trusted in themselves as just, and despised others, Jesus spoke this parable: Two men went up into the temple

to pray: the one a Pharisee, and the other a publican. The Pharisee, standing, prayed thus with himself: O God! I give thee thanks that I am not as the rest of men, extortioners, unjust, adulterers, as also is this publican. I fast twice in a week; I give tithes of all that I possess. And the publican, standing afar off, would not so much as lift his eyes towards heaven; but struck his breast, saying: O God! be merciful to me a sinner! I say to you, this man went down into his house justified rather than the other; because every one that exalteth himself, shall be humbled: and he that humbleth himself, shall be exalted.

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### **Eleventh Sunday after Pentecost.**

#### **COLLECT.**

I. O ALMIGHTY and everlasting God! who, by the abundance of thy mercy, dost exceed the desires and deserts of thy suppliants; pour forth thy mercy upon us, that thou mayst forgive what our conscience fears, and grant what our prayer does not presume to ask: Through, &c.

II. as on Fourth Sunday.

#### **EPISTLE. (1 Cor. xv. 1-10.)**

*Brethren:* I make known unto you the gospel which I preached to you, which also you have received, and wherein you stand: by which

also you are saved, if you hold fast after what manner I preached unto you, unless you have believed in vain. For I delivered unto you first of all, which I also received: how that Christ died for our sins, according to the Scriptures; and that he was buried, and that he rose again the third day, according to the Scriptures; and that he was seen by Cephas, and after that by the eleven. Then was he seen by more than five hundred brethren at once, of whom many remain until this present, and some are fallen asleep. After that, he was seen by James, then by all the apostles. And last of all, he was seen also by me, as by one born out of due time. For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am; and his grace in me hath not been void.

GOSPEL. (Mark vii. 31-37.)

*At that time:* Jesus going out of the coasts of Tyre, came by Sidon to the sea of Galilee, through the midst of the coasts of Decapolis. And they bring to him one deaf and dumb; and they besought him that he would lay his hand upon him. And taking him from the multitude apart, he put his fingers into his ears, and spitting, he touched his tongue: and looking up to heaven, he groaned, and said to him: Ephpheta, which is, Be thou opened. And immediately his ears were opened, and the string of his tongue was loosed, and he spoke right.

And he charged them that they should tell no man. But the more he charged them, so much the more a great deal did they publish it. And so much the more did they wonder, saying: He hath done all things well; he hath made both the deaf to hear, and the dumb to speak

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## Twelfth Sunday after Pentecost.

### COLLECT.

I. O ALMIGHTY and merciful God! from whose gift it comes that thou art worthily and laudably served by thy faithful; grant us, we beseech thee, to run without offence to thy promises: Through, &c.

II. as on Fourth Sunday.

### EPISTLE. (2 Cor. iii. 4-9.)

*Brethren*: Such confidence we have, through Christ towards God. Not that we are sufficient to think any thing of ourselves as of ourselves: but our sufficiency is from God. Who also hath made us fit ministers of the new testament, not in the letter, but in the Spirit. For the letter killeth: but the Spirit quickeneth. Now if the ministration of death, engraven with letters upon stones, was glorious; so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance, which is made void: How shall not the ministration of

the Spirit be rather in glory? For if the ministration of condemnation be glory; much more the ministration of justice aboundeth in glory.

GOSPEL. (Luke x. 23-37.)

*At that time,* Jesus said to his disciples. Blessed are the eyes that see the things which you see. For I say to you that many prophets and kings have desired to see the things that you see, and have not seen them; and to hear the things that you hear, and have not heard them. And behold a certain lawyer stood up, tempting him, and saying: Master, what must I do to possess eternal life? But he said to him: What is written in the law? how readest thou? He answering said: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind: and thy neighbor as thyself." And he said to him: Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said to Jesus: And who is my neighbor? And Jesus answering, said: A certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripped him, and, having wounded him, went away, leaving him half dead. And it chanced that a certain priest went down the same way; and seeing him, passed by. In like manner also a Levite, when he was near the place and saw him, passed by. But a certain Samaritan being on his journey, came near him; and seeing him, was moved with compassion. And going up to him.

bound up his wounds, pouring in oil and wine; and setting him upon his own beast, brought him to an inn, and took care of him. And the next day he took out two pence, and gave to the host, and said: Take care of him: and whatsoever thou shalt spend over and above, I at my return will repay thee. Which of these three in thy opinion was neighbor to him that fell among the robbers? But he said: He that showed mercy to him. And Jesus said to him: Go and do thou in like manner.

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### Thirteenth Sunday after Pentecost.

#### COLLECT.

I. O ALMIGHTY and eternal God! grant us an increase of faith, hope, and charity; and that we may deserve to obtain what thou promisest, make us love what thou commandest: Through, &c.

II. as on Fourth Sunday.

#### EPISTLE. (Gal. iii. 16-22.)

*Brethren:* To Abraham were the promises made, and to his seed. He saith not, "And to his seeds," as of many: but as of one, "And to thy seed," which is Christ. Now this I say, that the testament which was confirmed by God, the law which was made after four hundred and thirty years, doth not disannul, to make the promise of no effect. For if the inheritance be

of the law, it is no more of promise. But God gave it to Abraham by promise. Why then was the law? It was set because of transgressions, until the seed should come, to whom he made the promise, being ordained by angels in the hand of a mediator. Now a mediator is not of one: but God is one. Was the law then against the promises of God? God forbid. For if there had been a law given which could give life, verily justice should have been by the law. But the scripture hath concluded all under sin, that the promise by the faith of Jesus Christ might be given to them that believe.

GOSPEL. (Luke xvii. 11-19.)

*At that time:* As Jesus was going to Jerusalem, he passed through the midst of Samaria in Galilee. And as he entered into a certain town, there met him ten men that were lepers, who stood afar off; and lifted up their voice, saying: Jesus, master, have mercy on us. Whom when he saw, he said: Go, show yourselves to the priests. And it came to pass, as they went, they were made clean. And one of them, when he saw that he was made clean, went back, with a loud voice glorifying God; and he fell on his face, before his feet, giving thanks: and this was a Samaritan. And Jesus answering, said: Were not ten made clean? and where are the nine? There is no one found to return and give glory to God, but this stranger. And he said to him: Arise, go thy way, for thy faith hath made thee whole.

## Fourteenth Sunday after Pentecost.

## COLLECT.

I. GUARD thy Church, we beseech thee, O Lord! with perpetual mercy; and since, without thee, mortal man goes astray, may he be ever withheld by thy grace from what is hurtful, and directed to what is profitable: Through, &c.

II. as on Fourth Sunday.

## EPISTLE. (Gal. v. 16-24.)

*Brethren*: I say then, walk in the spirit, and you shall not fulfil the lusts of the flesh. For the flesh lusteth against the spirit: and the spirit against the flesh; for these are contrary one to another: so that you do not the things that you would. But if you are led by the spirit, you are not under the law. Now the works of the flesh are manifest, which are, fornication, uncleanness, immodesty, luxury, idolatry, witchcrafts, enmities, contentions, emulations, wraths, quarrels, dissensions, sects, envies, murders, drunkenness, revellings, and such like. Of the which I foretell you, as I have foretold to you, that they who do such things, shall not obtain the kingdom of God. But the fruit of the Spirit is, charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity. Against such there is no law. And they that are Christ's, have crucified their flesh, with the vices and concupiscences.



## GOSPEL. (Matt. vi. 24-33.)

*At that time,* Jesus said to his disciples: No man can serve two masters. For either he will hate the one, and love the other: or he will sustain the one, and despise the other. You can not serve God and mammon. Therefore I say to you, be not solicitous for your life, what you shall eat, nor for your body what you shall put on. Is not the life more than the meat, and the body more than the raiment? Behold the birds of the air, for they neither sow, nor do they reap, nor gather into barns: and your heavenly Father feedeth them. Are not you of much more value than they? And which of you by taking thought can add to his stature one cubit? And for raiment why are you solicitous? Consider the lilies of the field how they grow: they labor not, neither do they spin. But I say to you, that not even Solomon in all his glory was arrayed as one of these. And if the grass of the field, which is to-day, and to-morrow is cast into the oven, God doth so clothe: how much more you, O ye of little faith? Be not solicitous therefore, saying: What shall we eat, or what shall we drink, or wherewith shall we be clothed. For after all these things do the heathen seek. For your Father knoweth that you have need of all these things. Seek ye therefore first the kingdom of God and his justice, and all these things shall be added unto you.

## Fifteenth Sunday after Pentecost.

## COLLECT.

I. MAY continued mercy purify and defend thy Church, O Lord! and since without thee it cannot remain safe, may it ever be governed by thy bounty: Through, &c.

II. as on Fourth Sunday.

EPISTLE. (Gal: v. 25, 26; vi. 1-10.)

*Brethren*: If we live in the Spirit, let us also walk in the Spirit. Let us not be made desirous of vain-glory, provoking one another, envying one another. And if a man be overtaken in any fault, you, who are spiritual, instruct such a one in the spirit of meekness, considering thyself, lest thou also be tempted. Bear ye one another's burdens: and so you shall fulfil the law of Christ. For if any man think himself to be something, whereas he is nothing, he deceiveth himself. But let every one prove his own work, and so he shall have glory in himself only, and not in another. For every one shall bear his own burden. And let him that is instructed in the word communicate to him that instructeth him, in all good things. Be not deceived, God is not mocked. For what things a man shall sow, those also shall he reap. For he that soweth in his flesh, of the flesh also shall reap corruption. But he that soweth in the spirit, of the spirit shall reap life everlasting. And in doing

good, let us not fail. For in due time we shall reap, not failing. Therefore, whilst we have time, let us work good to all men, but especially to those who are of the household of the faith.

GOSPEL. (Luke vii. 11-16.)

*At that time:* Jesus went into a city that is called Naim; and there went with him his disciples, and a great multitude. And when he came nigh to the gate of the city, behold a dead man was carried out, the only son of his mother; and she was a widow: and a great multitude of the city was with her. Whom when the Lord had seen, being moved with mercy towards her, he said to her: Weep not. And he came near and touched the bier. And they that carried it stood still. And he said: Young man, I say to thee, Arise. And he that was dead sat up and began to speak. And he gave him to his mother. And there came a fear on them all: and they glorified God, saying: A great prophet is risen up among us: and God hath visited his people.

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Sixteenth Sunday after Pentecost.

COLLECT.

I. MAY thy grace, O Lord! ever precede and follow us, and make us ever intent upon good works: Through, &c.

II as on Fourth Sunday.

## EPISTLE. (Eph. iii. 13-21.)

*Brethren :* I pray you not to faint at my tribulations for you, which is your glory. For this cause I bow my knees to the Father of our Lord Jesus Christ, of whom all paternity in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened by his Spirit with might unto the inward man. That Christ may dwell by faith in your hearts: that being rooted and founded in charity, you may be able to comprehend, with all the saints, what is the breadth, and length, and height, and depth. To know also the charity of Christ, which surpasseth all knowledge, that you may be filled unto all the fulness of God. Now to him who is able to do all things more abundantly than we desire or understand, according to the power that worketh in us: to him be glory in the church, and in Christ Jesus, unto all generations, world without end. Amen.

## GOSPEL. (Luke xiv. 1-11.)

*At that time :* When Jesus went into the house of one of the chief of the Pharisees, on the sabbath-day, to eat bread, they watched him. And behold there was a certain man before him that had the dropsy. And Jesus answering, spoke to the lawyers and Pharisees, saying: Is it lawful to heal on the sabbath-day? But they held their peace. But he, taking him, healed him, and sent him away. And answering them, he said: Which of you shall have an ass or an ox

fall into a pit, and will not immediately draw him out on the sabbath-day? And they could not answer him to these things. And he spoke a parable also to them that were invited, marking how they chose the first seats at the table, saying to them: When thou art invited to a wedding, sit not down in the first place, lest perhaps one more honorable than thou be invited by him: and he that invited thee and him, come and say to thee, Give this man place: and then thou begin with shame to take the lowest place. But when thou art invited, go; sit down in the lowest place: that when he who invited thee cometh, he may say to thee: Friend, go up higher. Then shalt thou have glory before them that sit at table with thee. Because every one that exalteth himself shall be humbled: and he that humbleth himself shall be exalted.

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## Seventeenth Sunday after Pentecost.

### COLLECT.

I. GRANT to thy people, we beseech thee, O Lord! to avoid the contagion of the devil, and with a pure mind to seek thee, the only God: Through, &c.

II. as on Fourth Sunday.

### EPISTLE. (Eph. iv. 1-6.)

*Brethren:* As a prisoner in the Lord, I beseech you that you walk worthy of the vocation in

which you are called, with all humility and mildness, with patience, supporting one another in charity, careful to keep the unity of the Spirit in the bond of peace. One body and one Spirit: as you are called in one hope of your calling. One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in us all, *who is blessed for ever and ever.*

GOSPEL. (Matt. xxii. 35-46.)

*At that time,* the Pharisees came nigh to Jesus: and one of them, a doctor of the law, asked him, tempting him: Master, which is the great commandment in the law? Jesus said to him: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment. And the second is like to this: Thou shalt love thy neighbor as thyself. On these two commandments dependeth the whole law and the prophets. And the Pharisees being gathered together, Jesus asked them, saying: What think you of Christ? Whose son is he? They say to him: David's. He saith to them: How then doth David in spirit call him Lord, saying: "The Lord said to my Lord: Sit on my right hand, until I make thy enemies thy foot-stool?" If David then call him Lord, how is he his son? And no man was able to answer him a word: neither durst any man from that day forth ask him any more questions.

## Eighteenth Sunday after Pentecost.

## COLLECT.

I. MAY the working of thy mercy, we beseech thee, O Lord! direct our hearts; for without thee we cannot be pleasing to thee: Through, &c.

II. as on Fourth Sunday.

## EPISTLE. (1 Cor. i. 4-8.)

*Brethren:* I give thanks to my God always for you, for the grace of God that is given you in Christ Jesus, that in all things you are made rich in him, in all utterance, and in all knowledge; as the testimony of Christ was confirmed in you: so that nothing is wanting to you in any grace, waiting for the manifestation of our Lord Jesus Christ, who also will confirm you unto the end without crime, in the day of the coming of our Lord Jesus Christ.

## GOSPEL. (Matt. ix. 1-8.)

*At that time:* Jesus entering into a boat, passed over the water and came into his own city. And behold they brought to him one sick of the palsy lying in a bed. And Jesus, seeing their faith, said to the man sick of the palsy: Be of good heart, son, thy sins are forgiven thee. And behold some of the scribes said within themselves: He blasphemeth. And Jesus seeing their thoughts, said: Why do you think evil

in your hearts? Whether is easier, to say, Thy sins are forgiven thee: or to say, Arise and walk? But that you may know that the Son of man hath power on earth to forgive sins (then saith he to the man sick of the palsy), Arise; take up thy bed and go into thy house. And he arose, and went into his house. And the multitude seeing it, feared, and glorified God that gave such power to men.

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### Nineteenth Sunday after Pentecost.

#### COLLECT.

I. O ALMIGHTY and merciful God! graciously defend us from all that is hurtful, that, free in mind and body, we may with ready minds perform all that belongs to thy service: Through, &c.

II. as on Fourth Sunday.

#### EPISTLE. (Eph. iv. 23-28.)

*Brethren:* Be renewed in the spirit of your mind: and put on the new man, who, according to God, is created in justice, and holiness of truth. Wherefore, putting away lying, speak ye the truth every man with his neighbor: for we are members one of another. Be angry, and sin not. Let not the sun go down upon your anger. Give not place to the devil. He that stole, let him now steal no more, but rather let him labor working with his hands the thing



which is good, that he may have something to give to him that suffereth need.

GOSPEL. (Matt. xxii. 2-14.)

*At that time :* Jesus spoke to the chief priests and pharisees in parables, saying: The kingdom of heaven is likened to a king, who made a marriage for his son. And he sent his servants to call them that were invited to the marriage: and they would not come. Again he sent other servants, saying: Tell them that were invited: Behold, I have prepared my dinner; my beeves and fatlings are killed, and all things are ready: come ye to the marriage. But they neglected, and went their ways, one to his farm, and another to his merchandise. And the rest laid hands on his servants, and, having treated them contumeliously, put them to death. But when the king had heard of it, he was angry, and, sending his armies, he destroyed those murderers, and burnt their city. Then he saith to his servants: The marriage indeed is ready: but they that were invited were not worthy. Go ye therefore into the highways; and as many as you shall find, call to the marriage. And his servants going forth into the ways, gathered together all that they found, both bad and good: and the marriage was filled with guests. And the king went in to see the guests: and he saw there a man who had not on a wedding garment. And he saith to him: Friend, how camest thou in hither not having a wedding garment? But he was silent. Then the king said to the wait-

ers: Bind his hands and feet, and cast him into the exterior darkness: there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

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## Twentieth Sunday after Pentecost

### COLLECT.

I. WE beseech thee, O Lord! in thy mercy, grant thy faithful pardon and peace, that they may both be cleansed from all their offences, and serve thee with a quiet mind.

II. as on Fourth Sunday.

### EPISTLE. (Eph. v. 15-21.)

See, brethren, how you walk circumspectly: not as unwise, but as wise: redeeming the time, because the days are evil. Wherefore become not unwise, but understanding what is the will of God. And be not drunk with wine, wherein is luxury, but be ye filled with the Holy Spirit. Speaking to yourselves in psalms, and hymns, and spiritual canticles, singing and making melody in your hearts to the Lord: giving thanks always for all things, in the name of our Lord Jesus Christ, to God and the Father: being subject one to another in the fear of Christ.

### GOSPEL. (John iv. 46-53.)

*At that time:* There was a certain ruler whose

son was sick at Capharnaum. He having heard that Jesus was come from Judea into Galilee, went to him, and prayed him to come down and heal his son, for he was at the point of death. Jesus therefore said to him: Unless you see signs and wonders, you believe not. The ruler saith to him: Lord, come down before that my son die. Jesus saith to him: Go thy way, thy son liveth. The man believed the word which Jesus said to him, and went his way. And as he was going down, his servants met him: and they brought word, saying that his son lived. He asked therefore of them the hour wherein he grew better. And they said to him: Yesterday at the seventh hour the fever left him. The father therefore knew that it was at the same hour that Jesus said to him, Thy son liveth; and himself believed, and his whole house.

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### Twenty-first Sunday after Pentecost.

#### COLLECT.

I. KEEP thy family, O Lord! we beseech thee, by thy continued goodness; that, through thy protection, it may be free from all adversities, and devoted in good works to the glory of thy  
ame.

II. as on Fourth Sunday.

EPISTLE. (Eph. vi. 10-17.)

*Brethren:* Be strengthened in the Lord, and

in the might of his power. Put you on the armor of God, that you may be able to stand against the deceits of the devil. For our wrestling is not against flesh and blood, but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places. Therefore take unto you the armor of God, that you may be able to resist in the evil day, and to stand in all things perfect. Stand therefore, having your loins girt about with truth, and having on the breastplate of justice: and your feet shod with the preparation of the gospel of peace: in all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one. And take unto you the helmet of salvation; and the sword of the Spirit (which is the word of God).

GOSPEL. (Matt. xviii. 23-35.)

*At that time:* Jesus spoke to his disciples this parable: The kingdom of heaven is likened to a king who would take an account of his servants. And when he had begun to take the account, one was brought to him that owed him ten thousand talents. And as he had not wherewith to pay it, his lord commanded that he should be sold, and his wife and children, and all that he had, and payment to be made. But that servant, falling down, besought him, saying: Have patience with me, and I will pay thee all. And the lord of that servant, being moved with pity, let him go, and forgave him the debt. But

when that servant was gone out, he found one of his fellow-servants that owed him a hundred pence; and laying hold of him, he throttled him, saying: Pay what thou owest. And his fellow-servant, falling down, besought him, saying: Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. Now his fellow-servants, seeing what was done, were very much grieved, and they came and told their lord all that was done. Then his lord called him, and said unto him: Thou wicked servant! I forgave thee all the debt, because thou besoughtest me: shouldst not thou then have had compassion also on thy fellow-servant, even as I had compassion on thee? And his lord being angry, delivered him to the torturers until he should pay all the debt. So also shall my heavenly Father do to you, if you forgive not every one his brother from your hearts.

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### Twenty-second Sunday after Pentecost.

#### COLLECT.

I. O God! our refuge and strength: Thou who art the author of mercy, attend to the pious prayers of thy Church, and grant that what we ask in faith we may effectually obtain: Through, &c.

II. as on Fourth Sunday.

## EPISTLE. (Phil. . 6-11.)

*Brethren* : We are confident of this very thing, that he, who hath begun a good work in you, will perfect it unto the day of Christ Jesus. As it is meet for me to think this for you all : for that I have you in my heart ; and that in my bonds, and in the defence, and confirmation of the gospel, you all are partakers of my joy. For God is my witness, how I long after you all in the bowels of Jesus Christ. And this I pray, that your charity may more and more abound in knowledge, and in all understanding : that you may approve the better things, that you may be sincere and without offence unto the day of Christ. Filled with the fruit of justice through Jesus Christ, unto the glory and praise of God.

## GOSPEL. (Matt. xxii. 15-21.)

*At that time* : The Pharisees going, consulted among themselves how to ensnare Jesus in his speech. And they sent to him their disciples with the Herodians, saying : Master, we know that thou art a true speaker, and teachest the way of God in truth, neither carest thou for any man : for thou dost not regard the person of men. Tell us therefore what dost thou think, is it lawful to give tribute to Cæsar, or not ? But Jesus, knowing their wickedness, said : Why do you tempt me, ye hypocrites ? Show me the coin of the tribute. And they offered him a penny. And Jesus saith to them : Whose image and inscription is this ? They say to him :

Cæsar's. Then he saith to them : Render therefore to Cæsar the things that are Cæsar's, and to God the things that are God's.

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## Twenty-third Sunday after Pentecost.

This Collect, &c., are for the last Sunday after Pentecost. If there be more than twenty-three, the Collect, &c., for the Twenty-third and intervening Sundays are those after Epiphany which have been omitted; but the Introit, Offertory, and Communion, are those of the Twenty-third Sunday.

### COLLECT.

I. ABSOLVE, we beseech thee, O Lord! the sins of thy people: that we may be delivered by thy goodness from the bonds of sin, which by our frailty we have contracted: Through, &c.

II. as on Fourth Sunday.

### EPISTLE. (Phil. iii. 17-21; iv. 1-3.)

Be followers of me, brethren, and observe them who walk so as you have our model. For many walk, of whom I have told you often (and now tell you weeping) that they are enemies of the cross of Christ; whose end is destruction: whose God is their belly: and whose glory is in their shame: who mind earthly things. But our conversation is in heaven: from whence also we look for the Saviour, our Lord Jesus Christ, who will reform the body of our lowliness, made like to the body of his glory, according to the operation whereby also he is able to subdue

all things unto himself. Therefore, my dearly beloved brethren, and most desired, my joy and my crown: so stand fast in the Lord, my dearly beloved. I beg of Euodia, and I beseech Syntyche to be of one mind in the Lord. And I entreat thee also, my sincere compazion, help those women that have labored with me in the gospel with Clement and the rest of my fellow-laborers, whose names are in the book of life.

GOSPEL. (Matt. ix. 18-26.)

*At that time:* As Jesus was speaking these things unto them, behold a certain ruler came up, and adored him, saying: Lord, my daughter is even now dead; but come, lay thy hand upon her, and she shall live. And Jesus rising up, followed him, with his disciples. And behold a woman who was troubled with an issue of blood twelve years, came behind him, and touched the hem of his garment. For she said within herself: If I shall touch only his garment, I shall be healed. But Jesus turning and seeing her, said: Be of good heart, daughter, thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus was come into the house of the ruler, and saw the minstrels and the multitude making a rout, he said: Give place, for the girl is not dead, but sleepeth. And they laughed him to scorn. And when the multitude was put forth, he went in, and took her by the hand. And the maid arose. And the fame hereof went abroad into all that country.



## Twenty-fourth Sunday after Pentecost.

If the Sundays after Pentecost be more than 24, the Gospels are disposed in the following manner:

If there be 25 Sundays after Pentecost, then on the 24th is read the Gospel of the 6th after Epiphany.

If there be 26 Sundays, then on the 24th is read the Gospel of the 5th Sunday after Epiphany, and on the 25th that of the 6th.

If there be 27, then on the 24th is read the Gospel of the 4th Sunday; on the 25th the Gospel of the 5th; and on the 26th that of the 6th after Epiphany.

If the Sundays after Pentecost be 28, then on the 24th is read the Gospel of the 3d Sunday after Epiphany; on the 25th that of the 4th; on the 26th that of the 5th; on the 27th that of the 6th.

But the Gospel set down for the 24th Sunday is always read on the last Sunday after Pentecost, be the number of Sundays greater or less.

### COLLECT.

I. ENLIVEN, we beseech thee, O Lord! the wills of thy faithful; that more earnestly seeking after the fruit of thy divine grace, they may more abundantly receive the healing gifts of thy mercy.

II. as on Fourth Sunday.

### EPISTLE. (Col. 1. 9-14.)

*Brethren:* We cease not to pray for you, and to beg that you may be filled with the knowledge of his will in all wisdom, and spiritual understanding: that you may walk worthy of God, in all things pleasing: being fruitful in

every good work, and increasing in the knowledge of God: strengthened with all might according to the power of his glory, in all patience and long-suffering with joy, giving thanks to God the Father, who hath made us worthy to be partakers of the lot of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of his love: in whom we have redemption through his blood, the remission of sins.

GOSPEL. (Matt. xxiv. 15-35.)

*At that time*, Jesus said to his disciples: When you shall see "the abomination of desolation," which was spoken of by Daniel the prophet, standing in the holy place: he that readeth, let him understand. Then they that are in Judea, let them flee to the mountains. And he that is on the house-top, let him not come down to take any thing out of his house: and he that is in the field, let him not go back to take his coat. And woe to them that are with child, and that give suck in those days. But pray that your flight be not in the winter, or on the sabbath. For there shall be then great tribulation, such as hath not been from the beginning of the world until now, neither shall be. And unless those days had been shortened, no flesh should be saved: but for the sake of the elect those days shall be shortened. Then if any man shall say to you: Lo here is Christ, or there, do not believe him. For there shall arise false Christs and false prophets, and shall show great signs and wonders, in

so much as to deceive (if possible) even the elect. Behold I have told it to you beforehand. If therefore they shall say to you: Behold he is in the desert; go ye not out: Behold he is in the closets; believe it not. For as lightning cometh out of the east, and appeareth even unto the west, so shall also the coming of the Son of man be. Wheresoever the body shall be, there shall the eagles also be gathered together. And immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be moved. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn: and they shall see the Son of man coming in the clouds of heaven with much power and majesty. And he shall send his angels with a trumpet, and a great voice: and they shall gather together his elect from the four winds, from the farthest parts of the heavens to the utmost bounds of them. And from the fig-tree learn a parable: when the branch thereof is now tender, and the leaves come forth, you know that summer is nigh. So you also, when you shall see all these things, know ye that it is nigh, even at the doors. Amen I say to you, that this generation shall not pass, till all these things be done. Heaven and earth shall pass away, but my words shall not pass away.

## FESTIVALS OF THE YEAR,

NOT DEPENDING ON LENT OR ADVENT.

## Purification of the Blessed Virgin,

OR CANDLEMAS DAY.

2D OF FEBRUARY.

The Church celebrates two mysteries on this day: the *Preservation of Jesus Christ in the Temple*, and the *Purification of Mary*. By the law of Moses the mother of a male child was forbidden to enter the Temple during the forty days that followed the birth of her child: she was likewise commanded to purify herself by an offering. The same law also commanded that the first-born male children should be redeemed and offered to God, in acknowledgment that in Egypt the first-born of the Israelites had been spared by the exterminating angel. This law did not regard Mary, as nothing impure could defile the birth of our Saviour; she however submitted to it through humility, and to set us the example of perfect obedience to the law of God, she presented also Jesus Christ to God, although, as Redeemer of mankind, it was not necessary that he should be ransomed. It was on this occasion that the holy and aged Simeon, and the saintly widow named Anna, inspired by the Holy Ghost, publicly proclaimed Jesus Christ the Messiah and Saviour of the world.

The candles that are blessed to-day signify that Jesus Christ is the true light of the world, and are the symbol of our faith and our love; and the procession in which they are carried, represents the journey of the Blessed Virgin carrying our Saviour to the Temple.

## COLLECT.

ALMIGHTY, eternal God! we humbly beseech thy Majesty, that as thine only-begotten Son was this day presented in the temple in the substance of our flesh, so we also may, with purified hearts, be presented unto thee: Through, &c.

## EPISTLE. (Mal. iii. 1-4.)

Thus saith the Lord: Behold I send my angel, and he shall prepare the way before thy face. And presently the Lord, whom you seek, and the angel of the testament, whom you desire, shall come to his temple. Behold he cometh, saith the Lord of hosts: and who shall be able to think of the day of his coming? and who shall stand to see him? for he is like a refining fire, and like the fuller's herb: and he shall sit refining and cleansing the silver, and he shall purify the sons of Levi, and shall refine them as gold, and as silver, and they shall offer sacrifices to the Lord in justice. And the sacrifice of Juda and of Jerusalem shall please the Lord, as in the days of old, and in the ancient years, *saith the Lord Almighty.*

## GOSPEL. (Luke ii. 22-32.)

*At that time:* After the days of her purification according to the law of Moses were accomplished, they carried him to Jerusalem to present him to the Lord. As it is written in the law of the Lord: "Every male opening the womb shall be called holy to the Lord." And to offer a

sacrifice according as it is written in the law of the Lord, a pair of turtle-doves, or two young pigeons. And behold there was a man in Jerusalem named Simeon, and this man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was in him. And he had received an answer from the Holy Ghost, that he should not see death before he had seen the Christ of the Lord. And he came by the Spirit into the temple. And when his parents brought in the child-Jesus, to do for him according to the custom of the law, he also took him into his arms, and blessed God, and said: Now thou dost dismiss thy servant, O Lord, according to thy word, in peace; because my eyes have seen thy salvation, which thou hast prepared before the face of all peoples: a light to the revelation of the gentiles, and the glory of thy people Israel.

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## Annunciation of the Blessed Virgin.

25TH OF MARCH.

On this day the angel Gabriel announced to Mary that she should become the mother of God, and at the same time the Son of God became incarnate, that is, took to himself a body and a soul like ours. The Blessed Virgin exhibits to us: 1st, an admirable purity, not accepting the honor of being mother of God till she was assured by the Angel that she should remain a virgin; 2d, a profound humility in acknowledging herself to be the handmaid of the Lord at the moment she was chosen to be his mother; 3d, a perfect obedience manifested by these words: *Let it be done unto me according to thy word.*

## COLLECT.

O God! who didst please that thy Word should take flesh, at the message of an angel, in the womb of the Blessed Virgin Mary; grant to thy suppliants that we, who believe her to be truly the Mother of God, may be helped by her intercession with thee: Through, &c.

## EPISTLE. (Isaias vii. 10-15.)

*In those days:* The Lord spoke to Achaz, saying: Ask thee a sign of the Lord thy God, either unto the depth of hell, or unto the height above. And Achaz said: I will not ask, and I will not tempt the Lord. And he said: Hear ye therefore, O house of David: Is it a small thing for you to be grievous to men, that you are grievous to my God also? Therefore the Lord himself shall give you a sign. Behold a virgin shall conceive, and bear a son, and his name shall be called Emmanuel. He shall eat butter and honey, that he may know to refuse the evil, and to choose the good.

## GOSPEL. (Luke i. 26-38.)

And in the sixth month, the Angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David: and the virgin's name was Mary. And the angel being come in, said unto her: Hail, full of grace, the Lord is with thee: blessed art thou among women. Who, having heard, was troubled at

his saying, and thought with herself what manner of salutation this should be. And the angel said to her: Fear not, Mary, for thou hast found grace with God. Behold, thou shalt conceive in thy womb, and shalt bring forth a son, and thou shalt call his name JESUS. He shall be great, and shall be called the Son of the Most High, and the Lord God shall give unto him the throne of David his father, and he shall reign in the house of Jacob, his father, for ever, and of his kingdom there shall be no end. And Mary said to the angel: How shall this be done, because I know not man? And the angel answering, said to her: The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God. And behold thy cousin Elizabeth, she also hath conceived a son in her old age; and this is the sixth month with her that is called barren; because no word shall be impossible with God. And Mary said: Behold the handmaid of the Lord, be it done to me according to thy word.

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## Feast of St. Peter and St. Paul.

29TH OF JUNE.

The Church honors on the same day the Apostles St. Peter and St. Paul, because, after having established the religion of Jesus Christ in the city of Rome, they both suffered martyrdom there, in the same day; St. Paul had his head cut off, St. Peter died on a cross, but he chose to be fastened to it with his head downwards, not deeming him-



self worthy to die like his divine Master. St. Peter, before he was called to be an Apostle, exercised the trade of a fisherman. Jesus Christ established him the Prince of the Apostles and the supreme head of his Church; when changing his name Simon into that of Peter, he said to him: *Thou art Peter (which signifies rock), and upon this rock I will build my Church.* He said also to him, *Feed my lambs, feed my sheep*, that is to say, the faithful and the pastors. St. Paul was a Pharisee strongly attached to his sect, who, from a most violent persecutor of the Church, became a zealous preacher of the Gospel, which he announced in many countries, without being deterred by the dangers, outrages, and persecutions to which he was exposed.

## COLLECT.

O God, who hast consecrated this day by the martyrdom of thy apostles Peter and Paul; grant to thy Church to follow in all things the direction of those, through whom it received its first doctrine: Through, &c.

## EPISTLE. (Acts xii. 1-11.)

*In those days:* Herod the king stretched forth his hands, to afflict some of the church. And he killed James the brother of John with the sword. And seeing that it pleased the Jews, he proceeded to take up Peter also. Now it was in the days of the Azymes. And when he had apprehended him, he cast him into prison, delivering him to four files of soldiers to be kept, intending after the pasch to bring him forth to the people. Peter therefore was kept in prison. But prayer was made without ceasing by the church unto God for him. And when Herod would have brought him forth, the same night

Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. And behold an Angel of the Lord stood by him: and a light shined in the room: and he striking Peter on the side raised him up, saying: Arise quickly. And the chains fell off from his hands. And the Angel said to him: Gird thyself, and put on thy sandals. And he did so. And he said to him: Cast thy garment about thee, and follow me. And going out he followed him, and he knew not that it was true which was done by the Angel: but thought he saw a vision. And passing through the first and the second ward, they came to the iron gate that leadeth to the city, which of itself opened to them. And going out, they passed on through one street: and immediately the Angel departed from him. And Peter coming to himself, said: Now I know in very deed that the Lord hath sent his Angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

GOSPEL. (Matt. xvi. 13-19.)

*At that time:* Jesus came into the quarters of Cesarea Philippi: and he asked his disciples, saying: Whom do men say that the Son of man is? But they said: Some John the Baptist, and other some Elias, and others Jeremias, or one of the prophets. Jesus saith to them: But whom do you say that I am? Simon Peter answered and said: Thou art Christ the Son of the living God. And Jesus answering, said to him:

Blessed art thou, Simon Bar-Jona : because flesh and blood hath not revealed it to thee, but my Father who is in heaven. And I say to thee : That thou art Peter ; and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth it shall be bound also in heaven : and whatsoever thou shalt loose on earth, it shall be loosed also in heaven.

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## Visitation of the Blessed Virgin.

2D OF JULY.

### COLLECT.

THOU CHASTE, Lord, we beseech thee, to thy servant : the gifts of thy heavenly grace ; that as in the childbirth of the Blessed Virgin our salvation began, so from the votive solemnity of her Visitation we may obtain an increase of peace : Through, &c.

### EPISTLE. (Cant. ii. 8-14.)

The voice of my beloved, behold he cometh leaping upon the mountains, skipping over the hills. My beloved is like a roe or a young hart. Behold he standeth behind our wall, looking through the windows, looking through the lattices. Behold my beloved speaketh to me : Arise, make haste, my love, my dove, my beautiful one, and

come. For winter is now past, the rain is over and gone. The flowers have appeared in our land, the time of pruning is come: the voice of the turtle is heard in our land: the fig-tree hath put forth her green figs: the vines in flower yield their sweet smell. Arise, my love, my beautiful one, and come. My dove in the cliffs of the rock, in the hollow places of the wall, show me thy face, let thy voice sound in my ears: for thy voice is sweet, and thy face comely.

## GOSPEL. (Luke i. 39-47.)

And Mary rising up in those days, went into the hill-country with haste, into a city of Juda. And she entered into the house of Zachary, and saluted Elizabeth. And it came to pass, that when Elizabeth heard the salutation of Mary, the infant leaped in her womb. And Elizabeth was filled with the Holy Ghost: and she cried out with a loud voice, and said: Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For behold, as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord. And Mary said: My soul doth magnify the Lord: and my spirit hath rejoiced in God my Saviour.

## Assumption of the Blessed Virgin.

15TH OF AUGUST.

THE Church on this day celebrates the death of our Blessed Lady, and her glorious assumption into heaven whither it is piously believed she was borne, not only in soul, but in body also, to be united for ever with her divine Son. Her triumph is the triumph of the whole human race; and entering thus into the kingdom of heaven, she utterly crushed the head of the infernal serpent, who fell from heaven by his pride; then, too, was completely realized her prophecy; "He hath put down the mighty from their seat, and exalted the humble." We must sanctify the feast by endeavoring to acquire her humility, if we would, like her, be exalted.

### COLLECT.

PARDON, we beseech thee, O Lord, the transgressions of thy servants; that we who, by our own deeds, are unable to please thee, may be saved by the intercession of the Mother of thy Son our Lord: Who, &c.

### EPISTLE. (Ecclus. xxiv. 11-20.)

In all these things I sought rest, and I shall abide in the inheritance of the Lord. Then the Creator of all things commanded, and said to me: and he that made me rested in my tabernacle. And he said to me: Let thy dwelling be in Jacob, and thy inheritance in Israel, and take root in my elect. From the beginning and before the world was I created, and unto the world to come I shall not cease to be, and in the holy

dwelling place I have ministered before him. And so was I established in Sion, and in the holy city likewise I rested, and my power was in Jerusalem. And I took root in an honorable people, and in the portion of my God, his inheritance, and my abode is in the full assembly of saints. I was exalted like a cedar in Libanus, and as a cypress-tree on Mount Sion. I was exalted like a palm-tree in Cades, and as a rose-plant in Jericho: as a fair olive-tree in the plains, and as a plane-tree by the water in the streets was I exalted. I gave a sweet smell like cinnamon and aromatical balm: I yielded a sweet odor like the best myrrh.

GOSPEL. (Luke x. 38-42.)

*At that time:* Jesus entered into a certain town; and a certain woman, named Martha, received him into her house. And she had a sister called Mary, who, sitting also at the Lord's feet, heard his word. But Martha was busy about much serving; who stood and said: Lord, hast thou no care that my sister hath left me alone to serve? speak to her, therefore, that she help me. And the Lord answering, said to her: Martha, Martha, thou art careful, and art troubled about many things. But one thing is necessary. Mary hath chosen the best part, which shall not be taken away from her.

## Nativity of the Blessed Virgin.

8TH OF SEPTEMBER.

The Nativity of the Blessed Virgin is celebrated by a particular feast, because she was born not only exempt from sin, but full of grace; and as the aurora precedes the rising of the sun, so her birth announced the coming of the Messiah. St. Joachim her father, and St. Anna her mother, gave her the name of Mary, which signifies *Lady or Sovereign, Star which gives light, and Ocean of grief*. As Mother of God and Queen of heaven, model of all virtues, and dispenser of all sorts of graces,—in fine, as mother of sorrow at the foot of the cross, the Blessed Virgin has fulfilled all the significations of the name she has received.

COLLECT.

VOUCHSAFE, we beseech thee, O Lord, to us thy servants, the gift of thy heavenly grace: that, as in the childbirth of the Blessed Virgin our salvation began, so, from the votive solemnity of her nativity, we may obtain an increase of peace: Through, &c.

EPISTLE. (Prov. viii. 22–35.)

And GOSPEL. (Matt. i. 1–16, p. 225.)

## The Feast of All Saints,

OR ALL HALLOWS.

1ST OF NOVEMBER.

We seek the intercession of all who, triumphing through the merits of Christ, now reign with him in heaven; but

the Church permits no one to be invoked on her solemn offices; whose virtues and sanctity she has not thoroughly examined. This examination is called the Process of Canonization; and those whose invocation is thus permitted, are venerated on particular days, as models and intercessors. But as all the blessed, the whole Church triumphant in heaven, intercedes and prays for the Church militant on earth, this day is set apart to implore more earnestly the aid of all our brethren in the flesh, who now enjoy the beatific vision.

### COLLECT.

ALMIGHTY, everlasting God, who givest us to venerate in one solemnity the merits of all thy saints, we beseech thee to bestow upon us, through our multiplied intercessors, the fulness of thy propitiation: Through, &c.

### EPISTLE. (Apoc. vii. 2-12.)

*In those days: Behold I John saw another angel ascending from the rising of the sun, having the sign of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying: Hurt not the earth, nor the sea, nor the trees, till we sign the servants of our God in their foreheads. And I heard the number of them that were signed, a hundred forty-four thousand were signed, of every tribe of the children of Israel. Of the tribe of Juda, were twelve thousand signed. Of the tribe of Reuben, twelve thousand signed. Of the tribe of Gad, twelve thousand signed. Of the tribe of Aser, twelve thousand signed. Of the tribe of Neph-*



thali, twelve thousand signed. Of the tribe of Manasses, twelve thousand signed. Of the tribe of Simeon, twelve thousand signed. Of the tribe of Levi, twelve thousand signed. Of the tribe of Issachar, twelve thousand signed. Of the tribe of Zabulon, twelve thousand signed. Of the tribe of Joseph, twelve thousand signed. Of the tribe of Benjamin, twelve thousand signed. After this, I saw a great multitude, which no man could number, of all nations, and tribes, and peoples, and tongues; standing before the throne, and in sight of the Lamb, clothed with white robes, and palms in their hands: and they cried with a loud voice, saying: Salvation to our God, who sitteth upon the throne, and to the Lamb. And all the angels stood round about the throne, and the ancients, and the four living creatures; and they fell down before the throne upon their faces, and adored God, saying: Amen. Benediction, and glory, and wisdom, and thanksgiving, honor, and power, and strength to our God for ever and ever. Amen.

GOSPEL. (Matt. v. 1-12.)

*At that time:* Jesus seeing the multitudes, went up into a mountain, and when he was sat down, his disciples came unto him. And opening his mouth, he taught them, saying: Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are the meek, for they shall possess the land. Blessed are they that mourn: for they shall be comforted. Blessed are they that hunger and thirst after justice: for they

shall have their fill. Blessed are the merciful: for they shall obtain mercy. Blessed are the clean of heart: for they shall see God. Blessed are the peace-makers: for they shall be called the children of God. Blessed are they that suffer persecution for justice' sake: for theirs is the kingdom of heaven. Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for my sake; be glad and rejoice, for your reward is very great in heaven.

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## Feast of All Souls.

COMMEMORATION OF ALL THE FAITHFUL DEPARTED

2D OF NOVEMBER.

This day is appointed by the Church to pray for the dead, in order to procure for all some relief, even for those who, during the rest of the year, are the most neglected. She chooses for this purpose the day after All Saints, to show the union which exists between the members of the Church triumphant in heaven, of the Church suffering in purgatory, of the Church militant on earth, all of whom form one only Church under the same head, Jesus Christ. The custom of praying for the dead is an apostolical tradition. Prayer, alms-giving, and other good works, and above all the holy Sacrifice of the Mass, are the practices she does not cease to recommend to her children while on earth, as the most efficacious means to lighten the sufferings of her children in purgatory.

As the Church yesterday implored the intercession of all the saints, of all the elect—that is, of the Church triumphant—so now she again shows her Communion of Saints by praying for all the souls in purgatory—that is, for the Church suffering. Every Mass, indeed, is offered

for them generally, and some for special souls; but to show the union of the Church militant on earth with the Church suffering, all join to-day in imploring a speedy relief for those saints who are, for a time, withheld from the enjoyment of glory.

## INTROIT.

*Requiem.* Eternal rest give to them, O Lord, and let perpetual light shine upon them. *Ps.* A hymn, O God, becometh thee in Sion; and a vow shall be paid to thee in Jerusalem. O Lord, hear my prayer: all flesh shall come to thee. Eternal rest, &c.

## COLLECT.

O God! the creator and redeemer of all the faithful, grant to the souls of thy servants departed, the remission of all their sins, that through pious supplications they may obtain the pardon which they have always desired Through, &c.

## EPISTLE. (1 Cor. xv. 51-57.)

*Brethren:* Behold I tell you a mystery. We shall all indeed rise again: but we shall not all be changed. In a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound, and the dead shall rise again incorruptible: and we shall be changed. For this corruptible must put on incorruption; and this mortal must put on immortality. And when this mortal hath put on immortality, then shall come to pass the saying that is written: "Death is swallowed up in victory. O death, where is

thy victory? O death, where is thy sting?" Now the sting of death is sin: and the strength of sin is the law. But thanks be to God, who hath given us the victory through our Lord Jesus Christ.

## GRADUAL.

ETERNAL rest give to them, O Lord, and let perpetual light shine upon them. *Ps.* The just shall be in everlasting remembrance; he shall not fear the evil hearing.

## TRACT.

ABSOLVE, O Lord, the souls of the faithful departed from every bond of sin; and by the help of thy grace, may they be enabled to escape the judgment of punishment, and enjoy the happiness of everlasting light.

## SEQUENCE.

*Dies iræ, dies illa.*

Nigher still, and still more nigh  
Dawns the Day of Prophecy,  
Doomed to melt the earth and sky.

Oh, what trembling there shall be,  
When the world its Judge shall see,  
Coming in dread majesty!

Hark! the trump, with thrilling tone,  
From sepulchral regions lone,  
Summons all before the throne:

Time and Death it doth appall,  
To see the buried ages all  
Rise to answer at the call.

Now the books are open spread ;  
Now the writing must be read ;  
Which condemns the quick and dead :

Now, before the Judge severe  
Hidden things must all appear ;  
Naught can pass unpunished here.

What, shall guilty I then plead ?  
Who for me will intercede,  
When the Saints shall comfort need !

King of dreadful Majesty !  
Who dost freely justify ;  
Fount of Pity, save thou me !

Recollect, O Love divine !  
'Twas for this lost sheep of thine  
Thou thy glory didst resign :

Satest wearied seeking me ;  
Sufferedst upon the tree ;  
Let not vain thy labor be.

Judge of Justice, hear my prayer  
Spare me, Lord, in mercy spare !  
Ere the reckoning-day appear.

Lo ! thy gracious face I seek ;  
Shame and grief are on my cheek  
Sighs and tears my sorrow speak.

Thou didst Mary's guilt forgive;  
Didst the dying thief receive;  
Hence doth hope within me live.

Worthless are my prayers, I know;  
Yet, oh, cause me not to g:  
Into everlasting woe.

Severed from the guilty band,  
Make me with thy sheep to stand,  
Placing me on thy right hand.

When the cursed in anguish flee  
Into flames of misery;  
With the blest then call thou me.

GOSPEL. (John v. 25-29.)

*At that time,* Jesus said to the multitude of the Jews: Amen, amen, I say unto you, that the hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself; so he hath given to the Son also to have life in himself: and he hath given him power to do judgment, because he is the Son of man. Wonder not at this, for the hour cometh wherein all that are in the graves shall hear the voice of the Son of God. And they that have done good things, shall come forth unto the resurrection of life; but they that have done evil, unto the resurrection of judgment.

## Immaculate Conception of the Blessed Virgin.

8TH OF DECEMBER.

Long held throughout the Church as a pious belief, it has in our day been proclaimed a dogma of faith, that Mary, in her conception, was exempt from original sin; that she, who was the Mother of God-man, was never for an instant subject to the power of Satan; but that she was, through the merits and by the power of her divine Son, exempted from original sin. Never has there been a doubt in the Church in the Western World as to this prerogative of Mary: devotion to it has prevailed from pole to pole, and the feast has been chosen, in an especial manner, as the patronal feast of the United States. "Let us exult and rejoice on it."

COLLECT.

O God! who by the Immaculate Conception of the Virgin, didst prepare for thy Son a habitation worthy of him; grant us, by her intercession, faithfully to keep our hearts and bodies immaculate for thee, who didst preserve her from all stain: Through, &c.

EPISTLE. (Prov. viii. 22-35.)

The Lord possessed me in the beginning of his ways, before he made any thing from the beginning. I was set up from eternity, and of old before the earth was made. The depths were not as yet, and I was already conceived, neither had the fountains of waters as yet sprung out: the mountains with their huge bulk had not as yet been established: before the hills I

was brought forth: he had not yet made the earth nor the rivers nor the poles of the world. When he prepared the heavens, I was present; when with a certain law and compass he inclosed the depths; when he established the sky above, and poised the fountains of waters; when he compassed the sea with its bounds, and set a law to the waters that they should not pass their limits; when he balanced the foundations of the earth, I was with him forming all things; and was delighted every day, playing before him at all times; playing in the world, and my delights were to be with the children of men. Now therefore, ye children, hear me: Blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, and that watcheth daily at my gates, and waiteth at the post of my doors. He that shall find me shall find life, and shall have salvation from the Lord.

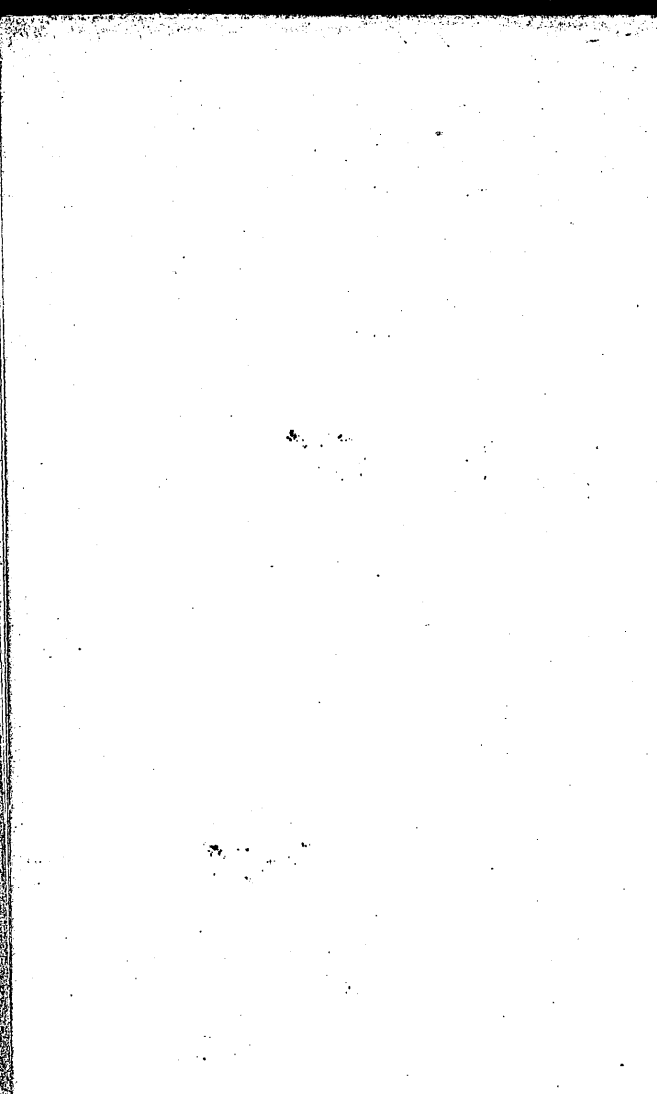
GOSPEL. (Matt. i. 1-16.)

The book of the generation of Jesus Christ, the son of David, the son of Abraham: Abraham begot Isaac. And Isaac begot Jacob. And Jacob begot Judas and his brethren. And Judas begot Phares and Zara of Thamar. And Phares begot Esron. And Esron begot Aram. And Aram begot Aminadab. And Aminadab begot Naasson. And Naasson begot Salmon. And Salmon begot Booz of Rahab. And Booz begot Obed of Ruth. And Obed begot Jesse. And Jesse begot David the king. And David



the king begot Solomon, of her that had been the wife of Urias. And Solomon begot Roboam. And Roboam begot Abia. And Abia begot Asa. And Asa begot Josaphat. And Josaphat begot Joram. And Joram begot Ozias. And Ozias begot Joatham. And Joatham begot Achaz. And Achaz begot Ezechias. And Ezechias begot Manasses. And Manasses begot Amon. And Amon begot Josias. And Josias begot Jechonias and his brethren in the transmigration of Babylon. And after the transmigration of Babylon, Jechonias begot Salathiel. And Salathiel begot Zorobabel. And Zorobabel begot Abiud. And Abiud begot Eliacim. And Eliacim begot Azor. And Azor begot Sadoc. And Sadoc begot Achim. And Achim begot Eliud. And Eliud begot Eleazar. And Eleazar begot Mathan. And Mathan begot Jacob. And Jacob begot Joseph the husband of Mary, of whom was born Jesus, who is called Christ.





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